

# THE BOOKE OF EXODVS, IN HEBREW VEELLE SEMOTH

## THE ARGVMENT OF THE BOOKE OF EX- ODVS.

- Gen. 50.* Moyſes hauing profecuted in Genefis, the ſacred hiftorie of the Church, vnto Iofephſ death, containing the ſpace of 2310. yeares, continueth the ſame in Exodus, for 145. yeares more. VVhere he firſt briefly recounteth, how a ſmal number of Ifraelites, eſpecially after the death of Iofeph, being much increafed, <sup>a</sup>a new King (riſen in the meane time, who knew not Iofeph) together with other Ægyptians, *enuying* their better partes, both of bodie and minde, and more fortunate progres in wealth; *fearing* alſo leſt they ſtil multiplying, either by their owne forces, or ioyning with other foreners, might ſpoile Ægypt, and returne into Chanaan; and *hating* their Religion, becauſe they acknowledged, one onlie, eternal, omnipotent God, denying and deteſting the new imaginarie goddeſſes of the Ægyptians, reſolued and publickly decreed, by oppreſſion to hinder their increaſing, & to keepe them in bondage and ſeruitude. But God almightie, who had choſen them for his peculiar people, did not only ſo conferue and multiplie them, that of ſeuentie perſons, which came into Ægypt, in the ſpace of two hundred and fifteene yeres, there were fix hundred thouſand men, able to beare armes, beſides women, children, and old men, which by eſtimation might be three millions in al, but amongſt other moſt ſtrange and miraculous workes, eſpecially deliuered one Hebrew infant from drowning. Whom afterwards he made the Guide, and ſupreme Gouvernour of the ſame people; by him admoniſhed the King to ceaſe perfecuting, and diuers waies plagued him & his people for their obdurat and
- The continu-  
ation of this  
booke with  
Genefis.
- Their perfec-  
tion.
- Their greater  
multiplicatiõ.
- The perfecutor  
admoniſhed,  
and puniſhed.

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<sup>a</sup> The increaſe of the Ifraelites was enuyed, feared, and their religion hated.

<p>Gods people mightely deliuered.</p> <p>Miraculoufly fuftained in the defert.</p> <p>Instructed with Lawes, Moral, Cere- monial, and Iudicial.</p>	<p>obftinate crueltie. In fine called away, and might- ily deliuered his owne people, drowned that king and al his armie, in the red fea, the Ifraelites wonderfully pafing through, as in a drie chanel, the waters ftanding on both fides, like two walles. In the defert, fed them miraculoufly with Manna, and gaue them al neceffaries, defending them alfo from enimies. Then God, hau- ing thus felected and feuered his people from al other nations, gaue them a written law, as wel of Moral, as Ceremonial and Iudicial preceptes, with the maner of making the Tabernacle, erecting Altares, confecrating Priests, with the intitution of daylie Sacrifice, and of al veftures, vefelles, &amp; other holie things belonging to the feruice of God. So this booke may be diuided into three partes. Firft is declared the Ifraelites feruile afflic- tion in Ægypt, vvith their deliuerie from thence: in the fiftene firft chapters. Then how they were maintained in the defert, and prepared to receiue a law: in the foure next chapters. In the other 21. chapters, the lavv is prefcribed, instructing them hovv to liue tovwards God, and al men.</p>	<p>12.</p> <p>14.</p> <p>16.</p> <p>17.</p> <p>20.</p> <p>26.</p> <p>27.</p> <p>30. &amp; feq.</p>
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## Chapter 1

*The fmal number of Ifraelites much increafing in Ægypt, 6. efpecially after the death of Iofeph and his brethren, 8. a new king, that knew not Iofeph in vaine ftriueth to hinder their multiplication, 11. by impofing workes vpon them, 15. and by commanding to kil, 22. and to drowne al the male-children of them. God in the meane time rewardeth the midwiues, that fearing him, killed not the children.*

The firft part of  
this booke. Of the  
Ifraelites feruile af-  
fliction in Ægypt,  
and their deli-  
uerie from thence.

**T**hefe be the names of the children of Ifrael,  
that entred into Ægypt with Iacob: they did  
enter in euerie one with their houfes, <sup>2</sup> Ruben,  
Simeon, Leui, Iudas, <sup>3</sup> Iffachar, Zabulon, and Beniamin,  
<sup>4</sup> Dan, and Neptali, Gad, and Afer. <sup>5</sup> Therefore al the  
foules that came out of Iacobs thigh, were feuentie: and

Ioseph was in Ægypt. <sup>6</sup> Who being dead, and al his brethren, and al that generation, <sup>7</sup> the children of Ifrael increafed, and as it were fpringing vp did multiplie: and growing ftrong exceedingly, filled the land. <sup>8</sup> In the meane time there arofe a new king ouer Ægypt, that knew not Ioseph: <sup>9</sup> and he faid to his people: Behold <sup>a</sup>)the people of the children of Ifrael is much, and ftronger then we. <sup>10</sup> Come, let vs wifely opprefse the fame, left perhaps it multiplie: and if there fhall be anie warre againft vs, it ioynes with our enemies, and we being ouerthrowne, they depart out of the land. <sup>11</sup> Therefore <sup>b</sup>)he fet ouer them maifters of the workes, to afflict them with burdens: and they built vnto Pharao cities of tabernacles, Phithom, and Rameffes. <sup>12</sup> And the more they did opprefse them, fo much the more they multiplied, and increafed: <sup>13</sup> and the Ægyptians hated the children of Ifrael, and deriding afflicted them: <sup>14</sup> and they brought their life into bitternes with the hard workes of clay, and bricke, and with al feruice, wherewith they were preffed in the workes of the earth. <sup>15</sup> And the King of Ægypt faid to the midwiues of the Hebrewes: of whom one was called Sephora, the other Phua, <sup>16</sup> commanding them: <sup>c</sup>)When you fhall be midwiues to the Hebrew women, and the time of deliuerie is come: if it be a manchild, kil it: if a woman, referue her. <sup>17</sup> <sup>d</sup>)But the midwiues feared God, and did not according to the commandement of the king of Ægypt, but preferued the menchildren. <sup>18</sup> To whom being called vnto him, the king faid: What is this that you ment to do, that you would faue the men-children? <sup>19</sup> Who answered: The <sup>e</sup>)Hebrew women are not as the Ægyptian women: for they haue the knowledge to play the midwife them felues, and before we come to them, they are deliuered. <sup>20</sup> God therefore did wel to the midwiues:

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<sup>a</sup> Enuie, vaine feare, (*v. 10.*) & hatred of true religiō (*v. 13.*) are the caufes why Infidels perfecute the faithful.

<sup>b</sup> The firft perfecution was in temporal loffes and bodilie paines, by preffing them with workes.

<sup>c</sup> The fecond was fecrete murther.

and the people encreafed, and became ftrong exceedingly. <sup>21</sup> And <sup>a</sup>becaufe the midwiues feared God, he built them houfes. <sup>22</sup> Pharao therfore commanded al his people, faying: Whatfoeuer fhall be borne of the male fex, <sup>a</sup>)caft it into the riuier: whatfoeuer of the female, referue it.

## ANNOTATIONS

God muft be feared before Princes commanding contrarie things.	17 But the midvviues feared God.) In commendation of the midwiues not obeying the kings commandment, Moyfes oppofeth the feare of God, to the feare of Princes; fhewing therby that when their commandments are contrarie, the fubiects muft feare God, and not do that the Princes commandeth. So did our Sauour himfelf teach, and that for feare of damnation, faying: <i>Feare him vvho hath povver to caft into hel.</i> And fo his Apoftles indued with the Holie Ghoft, practifed, anfwering in this cafe, that they muft heare God rather then men. Againe, <i>God muft be obeyed rather then men.</i> Alwayes vnderftood, when they are contrarie. For otherwife both S. Peter and S. Paul teach vs, that Princes, yea Infidels, of whom they efpecially fpeake, muft be obeyed.	<i>Mat. 10.</i> <i>Luc. 12.</i> <i>Act. 4.</i>  & 5.  <i>1. Pet. 2.</i> <i>Ro. 13.</i>
Princes muft be obeyed in lawful things.	19 Hebrevv vvemen are not.) Herein the midwiues finned. For it is neuer lawful to lye. Becaufe <i>the lavv of God is truth</i> , wherby S. Auguftin proueth ( <i>li. cont. mend. c. 10.</i> ) that whatfoeuer varieth from truth is vnlawful. VVhen therfore (faith he) examples of lying are propofed to vs out of holie Scripture, either they are not lies, but are thought to be, whiles they are not vnderftood, or if they be lies, they are not to be imitated, becaufe they are vnlawful. S. Gregorie teacheth the fame ( <i>li. 18. Moral. c. 26.</i> ) <i>Quia profecto ab equitate difcrepat, quifquid a veritate difcordat. Becaufe affuredly vvhatfoeuer difagreeth from veritie, differeth from equitie.</i> Yet thefe fathers hold fuch an officious lye, as this was, to be a leffe finne, and more eafily pardoned, and purged by good workes folowing.	<i>Pfal. 118. v. 142.</i>
Al lies are finnes and vnlawful.		
Venial finnes.	21 Becaufe the midvviues feared God.) Feare of God as it is properly taken in holie Scripture, is that holie feare, by which the children of God refraine from finne, and that with temporal danger, left they fhould offend the diuine Maieftie. So thefe midwiues endangering their owne liues, by not fulfilling Pharaos commandment, had the true feare of God, and for the fame were rewarded, as is moft probable, eternally: though mention be here made only of temporal reward, after the maner of the old Teftament. VVhere fuch promifes were made to Abraham, and	
Feare of God meritorious.		
Temporal rewardes promifed in the old Teftamēt, eternal in the new.		

<sup>a</sup> The third was open murther.

other moft godlie Patriarches, for an affay only and taift of eu-  
erlafting life, which is more exprefly promifed in the Gofpel of  
Chrift, as S. Hierom teacheth, *Epift. ad Dardanum*.

## Chapter 2

*A child of the Hebrewes, and Tribe of Leui, being expofed  
to the water, 5. is taken from thence by Pharaos daugh-  
ter, 8. who committeth him to be nurfed, vnwitting to  
his owne mother, adopteth him and calleth him Moyfes.  
11. He afterwarde vifiting his brethren, killeth an Ægypt-  
ian; 15. flieth into Madian; 21. marrieth a wife, and hath  
two fonnes.*

a kind of glevv,  
fo called.

**A**fter thefe things there came forth a man of  
the houfe of Leui: and he tooke a wife of his  
owne ftocke. <sup>2</sup> Who conceaued, and bare a  
fonne: and feing him a goodlie one, hid him three mon-  
ethes. <sup>3</sup> And when now ſhe could not conceale him, ſhe  
tooke a basket made of bulrufhes, and dawbed it with  
bitume and pitch: and put with in it the litle infant,  
and laid him in a fedge place by the riuers brinke, <sup>4</sup> his  
fifter ſtanding a farre of, and confidering the euent of  
the thing. <sup>5</sup> And behold the daughter of Pharaos came  
downe to be washed in the riuer: and her maides walked  
by the riuers brinke. Who when ſhe ſaw the basket in the  
fedges, ſhe ſent one of her handmaides: and when it was  
brought <sup>6</sup> opening it, and feeling within it an infant cry-  
ing, hauing pittie on it, ſaid: This is one of the infantes  
of the Hebrewes. <sup>7</sup> To whom the childes fifter ſaid: Wilt  
thou that I goe, & cal to thee an Hebrew woman, that  
may nurſe the litle infant? <sup>8</sup> She answered: Goe. The  
maid went and called her mother. <sup>9</sup> To whom Pharaos  
daughter ſpeaking: Take, quoth ſhe, this child, and nurſe  
him for me: I wil geue thee thy hyre. The woman tooke,  
and nurfed the child: and when he was growen, deli-  
uered him to Pharaos daughter. <sup>10</sup> Whom ſhe adopted

into the place of a fonne, and called him <sup>a)</sup>Moyfes, faying: Because from the water I did take him. <sup>11</sup> In thofe dayes after that Moyfes was growen, he went forth to his brethren: and he faw their affliction, and a man that was an Ægyptian ftriking one of the Hebrewes his brethren. <sup>12</sup> And when he had looked about hither & thither, and faw no man prefent, <sup>13</sup> he ftoke the Ægyptian, and hid him in the fand. <sup>14</sup> And going forth an other day, he faw two Hebrewes brawling: and he faid to him that did the wrong: Why ftrikeft thou thy neighbour? <sup>15</sup> Who answered: <sup>b)</sup>Who hath appointed thee prince & iudge ouer vs? Wilt thou kil me, as yefterday thou didft the Ægyptian? Moyfes <sup>c)</sup>feared, and faid: How is this thing come abroad? <sup>16</sup> And Pharaο heard of this talke, and fought to kil Moyfes: who fleeing from his fight, abode in the Land of Madian, and fate befide a wel. <sup>17</sup> And the prieft of Madian had feuen daughters, which were come to draw water: and when the trouges were filled, they defired to water their fathers flockes. <sup>18</sup> The fhepheardes came vpon them, and droue them away: and Moyfes arofe, and defending the maides, watered their fheepe. <sup>19</sup> Who being returned to Raguel their father, he faid to them: Why are you come fooner then you were wont? <sup>20</sup> They answered: A certaine man an Ægyptian deliuered vs from the hand of the fhepheardes: moreouer alfo he drew water with vs, and gaue the sheepe to drinke. <sup>21</sup> But he faid: Where is he? Why haue you let the man goe? cal him that he may eate bread. <sup>22</sup> Therefore Moyfes fware that he would dwel with him. And he tooke Sephora his daughter to wife: <sup>23</sup> who bare him a fonne, whom he called Gerfam, faying: I haue bene a ftranger in a forren countrey. And she bare him an other, whom he called Eliezer, faying: for the God of

<sup>a</sup> *Mos*, in the Ægyptian tongue fignifieth *vvater*, and *Ifes*, *faued*. *Iofeph. li. 2. Antiq. & Clemens. Alexan. li. 1. Stromat.*

<sup>b</sup> The guiltie perfō reiected Moyfes for lack of knowē authoritie, but God cōfirmed his cōmiffion. *Act. 7.* So the Iewes reiected Chrift, Iudge of the world.

<sup>c</sup> He feared to tempt God by faying, but *not the fiercenes of the king. Heb. 11.*

my father my helper hath deliuered me out of the hand of Pharao. <sup>23</sup> But after much time the king of Ægypt died: and the children of Ifrael groning, cried out becaufe of the workes: and <sup>a</sup>)their crie afcended vnto God from the workes. <sup>24</sup> And he heard their groning, & remembred the couenant which he made with Abraham, Ifaac, and Iacob. <sup>25</sup> And our Lord looked vpon the children of Ifrael and knew them.

## ANNOTATIONS

3 VVhen she could not conceal him.) Thefe godlie and prudent parents, confidering that when the Ægyptians fhould perceiue fuch an infant to be borne, and not drowned according to the Kings Edict, they would deftroy both the child, and whole familie: to auoid the greater danger, chofe the leffe. To bring him to the water fide, not omitting their owne induftrie, as wel by clofing him in a basket, that would draw no water, as by fetting his fifter to watch what became of him: that if better fucceffe happened not the firft day, the mother might at euening geue him fuck, and minifter other neceffaries; and fo expect an other day, or manie dayes Gods prouidence, til his diuine pleafure fhould more appeare.

*li. 2. Antig.*

Iofephus writeth that Amran Moyfes father, being folicitous, when his wife was great, how to faue the infant, if it were a man child, God reueled to him, that fhe had conceiued a fonne, who fhould not only be faued from Pharaos furie, but alfo be the deliuerer of the whole Hebrew nation from thraldome, and feruitude of the Ægyptians. VVherupon they affuredly trusted that God would protect and prosper him, yet fo, if they did their owne endeouour, which S. Auguftin teacheth to be alwayes neceffarie.

*li. 16. c. 19. de ciuit.*

12 He ftroke the Ægyptian.) Moyfes not of carnal loue towards his brethren, nor of priuate paffion, but by diuine infpiration killed the Ægyptian, as S. Auguftin proueth (*li. qq. in Exod. q. 2.*) by the teftimonie of S. Steuen faying: Moyfes *thought his brethren had vnderftood, that God by his hand, vvould faue them.* VVherby appeareth that Moyfes himfelfe knew it was Gods pleafure, he fhould kil that Ægyptian inuading an Hebrew. Yet others may not imitate fuch particular examples. *Catech. Rom. p. 3. c. 6. q. 5.*

*Act. 7.*

Moyfes parêts did prudently expofe him to fome danger, to auoide greater.

Reuelations and Gods determinations do not exclude but include mans endeouour.

Though Moyfes iuftly killed the Ægyptian, yet others may not imitate his example.

<sup>a</sup> Oppreffion of innocents crieth to heauen for reuenge.

## Chapter 3

*God appeareth to Moyſes in a buſh burning but not confuming, 7. deſigneth him the Gouvernour of the children of Ifrael, 10. with commiſſion to tel them, that they ſhal be deliuered from Ægypt: 21. and ſhal ſpoile the Ægyptians.*

**A**nd Moyſes fed the ſheepe of Iethro his father in law the priet of Madian: and hauing driuen the flock to the inner partes of the deſert, he came to the mountaine of God, Horeb. <sup>2</sup> And our Lord appeared to him in a flame of fire out of the middes of a buſh: and he ſaw that the buſh was on fire, and was not burnt. <sup>3</sup> Moyſes therfore ſaid: I wil goe, and ſee this great viſion, why the buſh is not burnt. <sup>4</sup> And our Lord ſeeing that he went forward to ſee, he called him out of the middes of the buſh, and ſaid: Moyſes, Moyſes. Who answered: Here I am. <sup>5</sup> But he ſaid: Approch not hither, <sup>a</sup>loofe of thy ſhoe from thy feet: for the place, wherein thou ſtandeſt, is <sup>b</sup>holie ground. <sup>6</sup> And he ſaid: I am the God of thy father, the God of Abraham, the God of Ifaac, and the God of Iacob. Moyſes hid his face: for he durſt not looke againſt God. <sup>7</sup> To whom our Lord ſaid: I haue ſene the affliction of my people in Ægypt, and I haue heard their crye becauſe of their rigour that ouerſee the workes: <sup>8</sup> and knowing their forow, I am deſcended to deliuer them out of the handes of the Ægyptians, and to bring them out of that land into a land good, and large, into a land that floweth with milke and honie, to the places of the Chananeite, and Hetheite, and Amorrheite, and Pherezeite, and Heueite, and Iebuſeite. <sup>9</sup> Therefore the crye of the children of Ifrael is come vnto me: and I haue ſene their affliction, wherewith they are oppreſſed by the Ægyptians. <sup>10</sup> But come,

<sup>a</sup> See what maner of reuerence and deuotion is preſcribed, to goe bare foote to holie places.

<sup>b</sup> Of holie places, and of chriſtian deuotion in going to them, S. Hierom writeth largely. *Epift. 17. 18. & 27.*



and I wil fend thee to Pharaο, that thou mayest bring forth my people, the children of Israel out of Ægypt. <sup>11</sup> And Moyfes said to God: Who am I that I shal goe to Pharaο, and bring forth the children of Israel out of Ægypt? <sup>12</sup> Who said to him: I wil be with thee: and this thou shalt haue for a signe, that I haue sent thee: When thou shalt haue brought my people out of Ægypt, thou shalt sacrifice to God vpon this mountaine. <sup>13</sup> Moyfes said to God: Loe I shal goe to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shal say to me: What is his name? What shal I say to them? <sup>14</sup> God said to Moyfes: **Ⓐ I AM WHICH AM.** He said: Thus shalt thou say to the children of Israel: **HE WHICH IS,** hath sent me to you. <sup>15</sup> And God said againe to Moyfes: These thinges shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me to you: <sup>a</sup>this is my name for euer, and this is my memorial into generation and to generation. <sup>16</sup> Goe, and geather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Isaac, and the God of Iacob, saying: Visiting I haue visited you: and I haue sene al thinges that haue chanced to you in Ægypt: <sup>17</sup> and I haue said the word to bring you forth out of the affliction of Ægypt, into the land of the Chananeite, and Hethite, and Amorrite, and Pherezeite, and Heueite, and Iebuseite, to a Land that floweth with milke & honie. <sup>18</sup> And they shal heare thy voice: and thou shalt enter in, thou and the ancients of Israel to the king of Ægypt, and thou shalt say to him: The Lord God of the Hebrewes hath called vs: We wil goe three dayes iourney into the wildernes, to sacrifice vnto the Lord our God.

<sup>19</sup> But I know that the king of Ægypt wil not dismisse you to goe but by mightie hand. <sup>20</sup> For I wil stretch forth my hand, and wil strike Ægypt in al my marueils, which I

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<sup>a</sup> This is the most proper name, but the most common is GOD, deriued in manie languages of *Good. Mat. 19. v. 17.*

wil doe in the middes of them: after theſe he wil difmiſſe you. <sup>21</sup> And I wil geue grace to this people, in the fight of the Ægyptians: and when you ſhal goe forth, you ſhal not depart emptie: <sup>22</sup> but ech woman ſhal aſke of her neighbour and of her that is in houſe with her, veſſels of filuer and of gold, and rayment: and you ſhal lay it vpon your ſonnes and daughters, and <sup>a</sup>)ſhal ſpoyle Ægypt.

## ANNOTATIONS

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

Proued by holie Scriptures and Fathers.

2 Our Lord appeared.) S. Steuen reciting this viſion faieth, an Angel appeared to Moyſes: and ſo it is in the Hebrew text, in the Chaldee Paraphraſis, and in the Septuagint Interpreters. Neither is the latin Edition (reading *Lord*) contrarie to the other which reade *Angel*, no more then one place of holie Scripture, is contrarie to an other in the ſame language, but very conſonant in ſenſe, ſometimes attributing the ſame apparitions and other workes to God, as the author and principal Agent, and ſometimes to Angels, the next and immediate miniſters of God. For ſo not only S. Steuen in the place alleaged, but alſo S. Paul faith plainly (*Gal. 3.*) that *the Lavv vvas deliuered by Angels*. And in his *Epiftle to the Hebrewes*, proueth the excellencie of Chriſts Law about the old law, by the difference of the perſons, by whom both were geuen: affirming that the former *vvas ſpoken by Angels*, the other declared by our Lord Ieſus Chriſt. VVherof S. Cyril of Alexandria diſcourſeth largely (*li. 8. c. 2. Theſau.*) ſhewing that in deede Angels deliuered the law, yet not by their owne authoritie, but as ſeruants and legates of God. And before him S. Dionyſe of Ariopagite (*li. cæleſt. Hierar. c. 4.*) taught the very ſame, *the lavv* (ſayeth he) *as holie vvrittes teſtifie, vvas geuen to vs by Angels*: yea al apparitions, made to the ancient fathers before the law, and after it, were made by Angels. A litle after obiecting to himſelfe, that diuine Scriptures alſo teſtifie, that the law was geuen and granted to Moyſes by God, to teach vs that in deede it hath the forme of ſacred and diuine law, anſwereth, *eam Angelorum ad nos opera perueniſſe*, that it came to vs (from God) by the meanes of Angels. In like maner S. Iuſtinus Martyr (*in explic. qq. neceſt. q. 142.*) faieth, al thoſe Angels, which haue appeared in Gods place, or haue ſpoken with men, haue alſo benne called by the name of God, as he that ſpoke with Iob, and with Moyſes. S. Auguſtin after a large diſcourſe of this matter, in his

*Act. 7.*

*Heb. 2.*

*Exod. 19. 20.*

<sup>a</sup> Al that anie man poſſeſſeth in this world, is but lent by God. And therefore he iuſtly taketh away, and lendeth to others; diſpoſing of al as pleaſeth him.

*second, third, and fourth bookes de Trinitate*, hath these wordes: (*li. 4. c. vlti.*) If it be demanded of me, how either the voices, or sensible formes, and shewes were made before the incarnation of the vword of God, which prefigured the same, I answer that God wrought them by Angels, which also I suppose I have sufficiently shewed by testimonies of holie Scriptures. Likewise S. Gregorie (*Prefat. in Iob. c. 2.*) saith plainly, that an Angel appeared to Moyse in the fire bush, yet is called God, because he was the legate of God, and therefore spake, as if God himselfe had spake in diuine Person, explicating the same by two examples, Dauid

*Psal. 77.* saied: *My people attend my law*, yet neither the people, nor law was Dauids, but Gods. And the reader daily amidst the people

*Exo. 3.* proclameth: *I am the God of Abraham, the God of Isaac, and the God of Iacob.* Neither doth he truly say, that he is God, nor by that he sayeth, doth he goe from the rule of truth. He also confirmeth the same doctrine, *li. 28. Moral. ca. 5.* And further teacheth that Angels protect men, and prouinces, and execute Gods wil in this inferior world. And so do the other Doctors of the Church. S. Gregorie Nazianzen, *orat. ad 150. Episc. & orat. 2. de Theologia. in fine vtriusque* S. Basil, *li. 3. cont. Ennom. Alexan. in fine* S. Athanasius, *ser. 4. cont Arian, longius a princ. & Epist. de senten. Dominij Alexan. in fine.* S. Ambrose, *ser. 1. in Psal. 118.* S. Chrysost. *ho. 6. and S. Hierom, li. 3. comment. in Mat. 18.*

Examples.

God executeth his wil by Angels.

14 I am vvhich am.) Al other things, besides God, once were not; and being limited in nature, neither could persist vnles God conserued them; manie things also haue lost, or shal lose their proper essence and being, and whiles he remaine haue continual alterations. Onlie God eternally is without beginning, ending, limitation, dependence, or mutation, cōsisting only of himselfe, and al other things are of him. Therefore this name, QVI EST, HE WHICH IS, is most proper to God, not determining anie maner, but indeterminatly signifying al maners of being, for so it importeth the very infinite immensitie of Gods substance. S. Damascen. *li. 1. c. 12. Orthodoxæ fidei.* S. Tho. *p. 1. q. 13. a. 11.*

The most proper name of God is, HE WHICH IS.

## Chapter 4

*Moyse receiuing power to worke miracles in confirmation of his mission, 14. and his brother Aaron being designed to assist him, 20. goeth vvith vvife and children towards Ægypt, 25. is in danger to be flaine for not sooner circumcising his sonne. 27. Aaron meeteth him, 29. so they goe together, and declare to the people, that God wil deliuer them.*

**M**oyfes anfwering faid: <sup>1</sup>They wil not beleue me, nor heare my voice, but they wil fay: Our Lord hath not appeared to thee. <sup>2</sup> Therefore he fayd to him: What is that thou holdeft in thy hand? He answered: A rodde. <sup>3</sup> And our Lord fayd: Caft it vpon the ground. He did caft it, and it was turned into a ferpent, fo that Moyfes fled. <sup>4</sup> And our Lord fayd: Stretch thy hand, and catch the tayle therof. He ftretched it forth, & tooke hold of it, and it was turned into a rodde. <sup>5</sup> That they may beleue, quoth he, that the Lord God of their fathers hath appeared to thee, the God of Abraham, the God of Ifaac, & the God of Iacob. <sup>6</sup> And our Lord fayd agayne: Put thy hand into thy bofome. Which when he had put into his bofome, he brought it forth ful of leprofie like fnow. <sup>7</sup> Draw backe, quoth he, thy hand into thy bofome. He drew it backe, and brought it forth agayne, & it was like the other flefh. <sup>8</sup> If they wil not beleue thee, quoth he, nor heare the word of the former figne, they wil beleue the word of the figne folowing. <sup>9</sup> And if fo be they wil beleue neither of thefe two fignes, nor heare thy voice: take water of the riuer, & powre it out vpon the drie land, and whatfoeuer thou draweft of the riuer, fhall be turned into bloud. <sup>10</sup> Moyfes fayd: I befeech thee, Lord, I am not eloquent from yefterday and the day before: and fince thou haft fpoken to thy feruant, I haue more impediment & flownes of tongue. <sup>11</sup> Our Lord fayd to him: Who made the mouth of man? or who framed the dumme and deafe, the feeing and the blinde? did not I? <sup>12</sup> Goe on therefore, and I wil be in thy mouth: & wil teach thee what thou fhalt fpeake. <sup>13</sup> But he fayd: I befech thee, Lord, fend whom thou wilt fend. <sup>14</sup> Our Lord being angrie at Moyfes, fayd: Aaron thy brother the Leuite, I know that he is eloquēt: behold he cometh forth to meete thee, & feeing thee fhall be glad at the hart. <sup>15</sup> Speake to him, and put my wordes in his mouth: & I wil be in thy mouth, and in his mouth, and wil fhew you what yee muft doe. <sup>16</sup> He fhall fpeake in thy fteed to the people, and fhall be thy mouth: but thou fhalt be

to him in those things that pertain to God. <sup>17 a)</sup>This rodde also take in thy hand, wherewith thou shalt doe the signes. <sup>18</sup> Moyfes went his way, & returned to Iethro his father in law, and sayd to him: I wil goe and returne to my brethren into Ægypt, that I may see if they be yet aliue. To whom Iethro sayd: Goe in peace. <sup>19</sup> Therefore our Lord sayd to Moyfes in Madian: Goe, and returne into Ægypt: for they are al dead that fought thy life. <sup>20</sup> Moyfes therefore tooke his wife, & his children, and set them vpon an asse: and returned into Ægypt, carying the rodde of God in his hand. <sup>21</sup> And our Lord said to him returning into Ægypt: See that thou doe al the wonders, which I haue put in thy hand, before Pharaon: <sup>b)</sup>I wil indurate his hart, and he wil not dismyffe the people. <sup>22</sup> And thou shalt say to him: This sayeth the Lord: My first begotten sonne is Israel. <sup>23</sup> I sayd to thee: dismyffe my sonne that he may serue me, & thou shouldest not dismyffe him: behold I wil kill thy first-begotten-sonne. <sup>24</sup> And when he was in his iourney, in the Inn, our Lord mette him, and would haue killed him. <sup>25</sup> Sephora by & by tooke a very sharp stone, and circumcised the prepuce of her sonne, & <sup>c)</sup>touched his feete, and sayd: A bloudie spouse thou art to me. <sup>26</sup> And he let him goe after she had said, A bloudie spouse thou art to me, because of the circumcision. <sup>27</sup> And our Lord said to Aaron: Goe to Moyfes into the desert. Who went forth to mete him vnto the Mountaine of God, and kissed him. <sup>28</sup> And Moyfes told Aaron al the wordes of our Lord, by which he had sent him, & the signes that he had commanded. <sup>29</sup> And they came together, and gathered together al the ancients of the children of Israel. <sup>30</sup> And Aaron spake al the wordes which our Lord had said to Moyfes: and he

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<sup>a</sup> God designed a rodde for an instrument to work miracles.

<sup>b</sup> See the *Annotations cha. 7. v. 3.*

<sup>c</sup> Sephora castrated the prepuce at Moyfes feete and said: I had lost thee my spouse except I had redeemed thee with the blood of my child. And the Angel let Moyfes goe. *S. Aug. q. 11. in Exod. iuxta 70.*

wrought the signes before the people, <sup>31</sup> and <sup>a)</sup>the people beleued. And they heard that our Lord had vifited the children of Ifrael, and that he had looked vpon their affliction: & they adored prostrate.

## ANNOTATIONS

Miracles neceffarie  
and fufficient to proue  
extraordinary vocation  
of new preachers.

1 They vvil not beleue me.) Moyfes wifely confidering that the children of Ifrael, much leffe Pharaο, would hardly beleue his bare word, affirming that he was fent to them by God, propofed this difficultie before he tooke the Embacie vpon him. For without good prooffe both the Ifraelites, and Ægyptians might haue reiected him, as feming to come of his owne priuate fpirite, being no ordinarie fuperior, neither of the whole people, not of his owne tribe, nor firft of his familie; for Aaron was his elder brother. Therefore God gaue him powre of working miracles, to proue his extraordinarie miffion true and lawful. VVhich fufficed to make euen Pharaο him felfe to know, that he was fent from God almightie, though it mollified not his ftubborne hart, to obey Gods commandement: and it fully fatisfied the children of Ifrael touching al things which he denounced, beleuing him that God mercifully looked vpon their affliction & would deliuer them. VVherupon they adored prostrate as the laft wordes of this chapter teftifie. VVhere we fee both the neceffitie, and fufficiencie of miracles to proue the extraordinarie vocation of fuch as preach otherwife then was taught before. For this caufe our Sauour himfelfe confirming his doctrin by miracles, faied to the Iewes: *If you vvil not beleue me, beleue my vvorkes.* Againe he faid of them: *If I had not done among them vvorkes that no other man hath done, they should not haue finne.* And cōformably fending his Apoftles to preach the Gofpel, gaue them powre to worke miracles in his name. So did S. Peter and S. Iohn heale the lame. *Act. 3.* And S. Paul auouched miracles for the fignes of his Apoftlefhipe. *2. Cor. 12.*

*Ioan. 10.*

*Ioan. 15.*

*Mat. 9. Mat. 16.*

## Chapter 5

*Moyfes and Aaron require of Pharaο in the behalfe of God, to let his people the Hebrewes goe and facrifice in the defert. VVhich he contemning, 5. oppreffeth them more, denying them ftravv, and yet exacting the accuftomed number of bricke. 20. The people oppreffed impute*

<sup>a</sup> Miracles a motiue to true beleefe.

*their miferie to Moyfes and Aaron. 22. But Moyfes prayeth to God for them.*

**A**fter thefe things Moyfes and Aaron went in, and faid to Pharaο: This faith the Lord God of Ifrael: difmiffe my people that they may facrifice to me in the defert. <sup>2</sup> But he answered: Who is the Lord, that I fhould heare his voice, and difmiffe Ifrael? I know not the Lord, and Ifrael I wil not difmiffe. <sup>3</sup> And they faid: The God of the Hebrewes hath called vs, to goe three daies iourney into the wilderneffe, and to facrifice to the Lord our God: left perhappes there chance to vs peftilence or fword. <sup>4</sup> The king of Ægypt faid to them: Why do you Moyfes and Aaron folicite the people from their workes? Goe you to your burdens. <sup>5</sup> And Pharaο faid: The people of the land is much: you fee that the multitude is fecretly increafed: <sup>a</sup>)how much more if you geue them reft from their workes? <sup>6</sup> Therefore he commanded in that day the ouerfeers of the workes and the exactores of the people, faying: <sup>7</sup> You fhall no more geue ftrow to the people for to make bricke, as before: but let them felues goe and geather ftrow. <sup>8</sup> And the tafke of bricke, which they did before, you fhall put vpon them, neither fhall you diminifh any thing: for they are idle, and therfore they crie, faying: Let vs goe, and facrifice to our God. <sup>9</sup> Let them be oppreffed with workes, and let them accomplifh them: that they hear-ken not to lying wordes. <sup>10</sup> Therefore the ouerfeers of the workes and the exactors going forth faid vnto the people: Thus faith Pharaο: I allow you no ftrow: <sup>11</sup> goe, and geather if you can find any where: neither fhall anie thing of your worke be diminifhed. <sup>12</sup> And the people was difperfed through al the Land of Ægypt to geather ftrow. <sup>13</sup> And the ouerfeers of the workes were infant, faying: Finifh your worke euerie day, as before you were wont to doe when ftrow was geuen vnto you. <sup>14</sup> And

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<sup>a</sup> VVordlie men thinke Gods people encrease moft by reft, but in dede they multiplie more, when they are oppreffed. *S. Cyprian. de exhort. Mart. c. 10.*

the ouerfeers of the workes of the children of Ifrael were fcouged of Pharaos exactors, faying: Why do you not make vp the taske of bricke as before, neither yefter-day, not to day? <sup>15</sup> And the ouerfeers of the children of Ifrael came, and cried out to Pharaos, faying: Why dealeft thou fo againft thy feruantes? <sup>16</sup> Straw is not geuen vs, and bricke are commanded vs in like forte: behold we thy feruantes are beaten with whippes, and thy people is vniuftly dealt withal. <sup>17</sup> Who faid: You are idle, and therefore you fay: Let vs goe and facrifice to our Lord. <sup>18</sup> Goe therefore and worke: ftraw fhall not be geuen you, and you fhall geue vp the accuftomed number of bricke. <sup>19</sup> And the ouerfeers of the children of Ifrael faw them felues in a hard cafe, becaufe it was faid vnto them: There fhall not a whitte be diminifhed of the bricke for euerie day. <sup>20</sup> And they mette Moyfes and Aaron, who ftood ouer againft them, coming forth from Pharaos: <sup>21</sup> and they faid to them: Our Lord fee and iudge, becaufe <sup>a</sup>)you haue made our fauour to ftinke before Pharaos and his feruantes, and you haue geuen him a fword, for to kil vs. <sup>22</sup> And Moyfes returned to our Lord, and faid: Lord <sup>b</sup>)why haft thou afflicted this people? wherefore haft thou fent me? <sup>23</sup> For fince the time that I entered in to Pharaos to fpeake in thy name, he hath afflicted thy people: and thou haft not deliuered them.

## ANNOTATIONS

### Chapter 6

*God reueling himfelfe more to Moyfes then he had done to former Patriarches, 6. commandeth him to tel the*

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<sup>a</sup> The craftie diuel knowiſg that weake men afflicted are eaſely moued to murmur, fturred this people againft their owne leaders. *S. Greg. li. 29. c. 14. Moral.*

<sup>b</sup> Gods prouidence fuffereth his children, to be moſt afflicted, when reliefe is nere at hand. *Theod. q. 13. in Exod.*



*children of Ifrael, that he feeing their miferies, wil deliuer them from Ægypt, and geue them poffeffion of Chanaan. 14. The genealogies of Ruben, Simeon, and efpecially of Leui are recited, 26. to shew the origin of Moyfes and Aaron.*

**A**nd our Lord faid to Moyfes: Now thou shalt fee what thinges I wil doe to Pharao: for by a mightie hand shal he difmiffe them, and in a ftrong hand shal he caft them out of his land. <sup>2</sup> And our Lord fpake to Moyfes, faying: I am the Lord <sup>3</sup> that appeared to Abraham, to Ifaac and to Iacob, as God almightie: and <sup>4</sup>my name <sup>a)</sup>ADONAI I did not fhew them. <sup>4</sup> And I made a couenant with them, to geue them the Land of Chanaan, the land of their pilgrimage, wherein they were ftrangers. <sup>5</sup> And I haue heard the groning of the children of Ifrael, wherwith the Ægyptians haue oppreffed them: and I haue remembred my couenant. <sup>6</sup> Therefore fay to the children of Ifrael: I the Lord who wil bring you forth out of the worke-prifon of the Ægyptians, & wil deliuer you from feruitude: and redeme you in a high arme, and great iudgements. <sup>7</sup> And I wil take you to me for my people, and I wil be your God: and you shal know that I am the Lord your God, that brought you forth out of the worke-prifon of the Ægyptians: <sup>8</sup> and brought you into the land, ouer which I lifted vp my hand to geue it to Abraham, Ifaac, and Iacob: and I wil geue it you to poffeffe, I the Lord. <sup>9</sup> Moyfes then told al to the children of Ifrael: who did not hearken vnto him, for anguish of fpirit, and moft painful worke. <sup>10</sup> And our Lord fpake to Moyfes, faying: <sup>11</sup> Goe in, and fpeake to Pharao the king of Ægypt, that he difmiffe the children of Ifrael out of his land. <sup>12</sup> And Moyfes answered before our Lord: Behold the children of Ifrael heare me not: and how wil Pharao heare, efpecially wheras I am of vncircumcised lippes?

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<sup>a</sup> Adonai is not the name here vttered to Moyfes but is redde in place of the vnknown name.

<sup>13</sup> And our Lord fpake to Moyfes and Aaron, and he gaue them commandement vnto the children of Ifrael, & vnto Pharaο the king of Ægypt, that they ſhould bring forth the children of Ifrael out of the land of Ægypt.

<sup>14</sup> Theſe are the Princes of their houſes by their families. The ſonnes of Ruben the firſt begotten of Ifrael: Henoch and Phallu, Hefron and Charmi.

<sup>15</sup> Theſe are the kinreds of Ruben. The ſonnes of Simeon: Iamuel and Iamin, and Ahod, and Iachin, and Soar, and Saul the ſonnes of the Chananiteffe, theſe are the progenies of Simeon.

<sup>16</sup> And theſe are the names of the ſonnes of Leui by their kinreds: Gerfon and Caath and Merari. And <sup>a</sup>)the yeares of the life of Leui were an hundred thirtie yeuen.

<sup>17</sup> The ſonnes of Gerfon: Lobni and Semi, by their kinreds.

<sup>18</sup> The ſonnes of Caath: Amran, and Ifaar, and Hebron and Oziel. The yeares alfo of Caaths life, were an hundred thirtie three.

<sup>19</sup> The ſonnes of Merari: Moholi and Muſi. Theſe be the kinreds of Leui by their families.

<sup>20</sup> And Amran tooke to wife Iocabed <sup>b</sup>)his aunt by the fathers ſide: who bare him Aaron and Moyfes. And the yeares of Amrans life were an hundred thirtie yeuen.

<sup>21</sup> The ſonnes alfo of Ifaar: Coree, and Nepheg, and Zechri.

<sup>22</sup> The ſonnes alfo of Oziel: Mizael, and Elizaphan, and Sethi.

<sup>23</sup> And Aaron tooke to wife Elizabeth the daughter of Aminadab, fiſter of Nahafon, who bare him Nadab, and Abiu, and Eleazar, and Ithamar.

<sup>24</sup> The ſonnes alfo of Core: Afer, and Eleana, & Abifaph. Theſe be the kinreds of the Corites.

<sup>25</sup> But Eleazar the ſonne of Aaron tooke a wife of the daughters of Phutiel: who bare him Phinees.

<sup>c</sup>)Theſe are the heads of the Leuitical families by their kinreds.

<sup>26</sup> This is Aaron and Moyfes, whom our Lord commanded that they ſhould bring forth the children of Ifrael out of the land of Ægypt

*patruelem pro patrua, quæ Latine non dicitur.*

<sup>a</sup> The yeares of Iofeph dying firſt of Iacobs ſonnes *Gen. 50.* and of Leui liuing longeſt, and none of the reſt, are not without myſtery, recorded in holie Scriptures. *Chronol. Hebr.*

<sup>b</sup> See *Num. 26. v. 59.*

<sup>c</sup> It pertained not to Moyfes preſent purpoſe, to proſecute the genealogies of Iacobs other ſonnes, being come to the origin of the Prieſtly tribe in Leui the third ſone. *S. Aug. q. 15. in Exod.*

by their troupes. <sup>27</sup> Theſe are they that ſpake to Pharao the king of Ægypt, that they might bring forth the children of Iſrael out of Ægypt: this is Moyſes, and Aaron, <sup>28</sup> in the day when our Lord ſpake to Moyſes in the land of Ægypt. <sup>29</sup> And our Lord ſpake to Moyſes, ſaying: I the Lord: ſpeake to Pharao the king of Ægypt, al thinges which I ſpeake to thee. <sup>30</sup> And Moyſes ſaid before our Lord: Loe I am of vncircumcised lippes, how wil Pharao heare me?

## ANNOTATIONS

3 My name *Adonai*.) Here and in manie other places of holie Scripture in the Hebrew text, is that name of God of foure letters, which the Iewes ſay is ineffable. Yet ſure it is, that Moyſes heard it pronounced, and afterwards writte it as he did the reft in Hebrew letters (which are al conſonants) without vowels. But the Rabbins that long after put points or vowels to al other words, put none to this. For al then redde *Adonai* in place therof. And fo the Latin, and al vulgar Catholique verſions, keepe the ſame word vntranſlated. The Septuagint in Greke tranſlate ΚΥΡΙΟΣ, which in Latin is *Dominus*, in Engliſh *Lord*. So alſo al ancient Fathers, and (which is moſt of al) our Sauour, and his Apoſtles, alleaging ſentences of the old Teſtament, where this name is contained, ſtil expreſſe it by wordes that ſignifie *Lord*. Only certaine late writers haue framed a new word, by putting the points of *Adonai*, to the proper letters of this vnknownen name, which are *Iod*, *He*, *Vau*, *He*, and ſo found it *Iehouah*: which was ſcarce heard of before an hundred yeares. As Biſhop Genebrard, Cardinal Bellarmine, and F. Pererius proue, for that neither ancient Fathers, writing whole Treatiſes *de Diuinis nominibus*, nor the elder Rabbins, nor later moſt learned Hebricians, as Rabbi Moyſes, Aben Ezram, Lira, Paulus Burgenſis and many others, neuer mention *Iehouah* amongſt the Names or titles of God.

In place of the name of God counted ineffable, is commonly redde *Adonai*.

*Iehouah* is not the right name of God.

*Mat. 4. v. 7. 10.*  
*Rom. 15. v. 11.*

S. Dionyſe. S. Hierom. Theodoret. Damafcen.

## Chapter 7

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

**A**nd our Lord faid to Moyfes: Behold I haue appointed thee <sup>a</sup>the God of Pharao: and Aaron thy brother fhall be <sup>a</sup>thy prophet. <sup>2</sup> Thou fhalt fpeake to him al thinges that I command thee: and he fhall fpeake to Pharao, that he difmiffe the children of Ifrael out of his land. <sup>3</sup> But <sup>a</sup>I wil indurate his hart, and wil multiplie my fignes and wonders in the Land of Ægypt, <sup>4</sup> and he wil not heare you: and I wil put in my hand vpon Ægypt, and wil bring forth my armie and people the children of Ifrael out of the Land of Ægypt, by very great iudgements. <sup>5</sup> And the Ægyptians fhall know that I am the Lord, which haue ftretched forth my hand vpon Ægypt, and haue brought forth the children of Ifrael out of the middes of them. <sup>6</sup> Therfore Moyfes and Aaron did as our Lord had commanded: fo did they. <sup>7</sup> And Moyfes was eightie yeares old, and Aaron eightie three, when they fpake to Pharao. <sup>8</sup> And our Lord faid to Moyfes and Aaron: <sup>9</sup> When Pharao fhall fay vnto you, Shew fignes: thou fhalt fay to Aaron: Take thy rodde, and caft it before Pharao, and it fhall be turned into a ferpent. <sup>10</sup> Therfore Moyfes and Aaron going in vnto Pharao, did as our Lord had commanded. And Aaron tooke the rodde before Pharao and his feruantes, the which was turned into a ferpent. <sup>11</sup> And Pharao called <sup>b</sup>the wife men and the enchanters: and <sup>a</sup>they alfo by Ægyptian enchantments and certaine fecrecies did in like maner. <sup>12</sup> And euery one did caft forth their rodde, the which were turned into dragons: but Aarons rodde deuoured their rodde. <sup>13</sup> And Pharaos hart was indurate, and he heard them not, as our Lord had commanded. <sup>14</sup> And our Lord faid to Moyfes: Pharaos hart is aggrauated, he wil not difmiffe the people. <sup>15</sup> Goe to him in the morning, behold he wil goe forth to the waters: and thou fhalt ftand to meete him vpon the banke of the riuer: and the rodde that was turned into a dragon, thou fhalt take in thy hand. <sup>16</sup> And thou fhalt fay to

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<sup>a</sup> Aaron alfo was the prophet of God, but fubordinate vnder Moyfes, and ouer Pharao. *S. Aug. q. 17. in Exod.*

<sup>b</sup> Iannes and Mambres *2. Tim. 3.* known by tradition.

him: The Lord God of the Hebrewes fent me to thee, faying: Difmiffe my people to facrifice vnto me in the defert: and vntil this prefent <sup>a</sup>)thou wouldeft not heare. <sup>17</sup> This therefore faith our Lord: In this thou fhalt know that I am the Lord: behold I wil ftrike with the rodde, that is in my hand, the water of the riuer, and it fhall be turned into bloud. <sup>18</sup> The fifhes alfo, that are in the riuer, fhall dye, and the waters fhall putrifie, and the Ægyptians fhall be afflicted drinking the water of the riuer. <sup>19</sup> Our Lord alfo faid to Moyfes: Say vnto Aaron, Take thy rodde, and ftretch forth thy hand vpon the waters of Ægypt, and vpon their floudes, and riuers and pooles, and al the lakes of waters, that they may be turned into bloud: and be there bloud in al the Land of Ægypt, as wel in the veffels of wood as of ftone. <sup>20</sup> And Moyfes and Aaron did as our Lord had commanded: and lifting vp the rodde he ftroke the water of the riuer before Pharaos and his feruantes: which was turned into bloud. <sup>21</sup> And the fifhes, that were in the riuer, died: and the riuer putrified, and the Ægyptians could not drinke the water of the riuer, and there was bloud in the whole Land of Ægypt. <sup>22</sup> And the enchaunters of the Ægyptians with their enchantments did in like maner: and Pharaos hart was indurate, neither did he heare them, as our Lord had commaunded. <sup>23</sup> And he turned away him felfe, and went into his houle, neither did he yet fet his hart to it this time alfo. <sup>24</sup> And al the Ægyptians digged round about the riuer for water to drinke: for they could not drinke of the water of the riuer. <sup>25</sup> And feuen dayes were fully ended, after that our Lord ftroke the riuer.

The firft plague in water, in which the Ægyptiās drowned the Hebrewes infants.

*Theodoret.*

*q. 19. in exod.*  
the like *Ap. 16.*  
Becaufe the wicked fpil the bloud of Gods Saintes, he wil geue them bloud to drinke.

## ANNOTATIONS

1 The God of Pharaos.) The name of God, which essentially is proper only to the three Diuine Perfons of the B. Trinitie,

The name of God attributed to men.

<sup>a</sup> Induration of hart (faith S. Bernard) is neither cut with remorfe, nor foftened with pittie, nor moued with prayers, nor yeldeth to threatens: yea is more hardned by punifhments. *li. 1. de confid. ad Eugen.*

Iudges called goddes.	and incommunicable to anie creature ( <i>Sap. 14.</i> ) is neuertheles by fimilitude attributed in holie Scripture to other perfons. As ( <i>Exod. 12. v. 8.</i> ) Iudges, or princes, are called goddes, for the eminent authoritie and powre which they haue from God.
Moyfes the God of Pharao.	So Moyfes was conftituted the Iudge and God of Pharao, not only to punifh him, for his obftinacie, and finally to compel him to difmiffe the Ifraelites out of Ægypt, but alfo to terrifie him fo in the meane time, that he being otherwife a mightie King, and extremly and often afflicted by Moyfes, yet durft neuer lay violent handes vpon him, left himfelfe, and al his nation fhould prefently haue bene deftroyed. As S. Hilarie ( <i>lib. 7. de Trinitate.</i> ) & S. Gregorie ( <i>ho. 8. in Ezech.</i> ) note vpon this place. Likewife Priests are called goddes ( <i>Exod. 22. v. 28.</i> ) for their facred function, pertaining to Religion and Seruice of God. Prophetes alfo are called
Priests called goddes.	<i>Videntes, Seers (1. Reg. 9.)</i> becaufe by participation of diuine knowledge, they fee fometimes the fecretes of other mens hartes, things fupernatural, and future contingent, though properly and naturally onlie God almightie is <i>Scrutator cordis, the fearcher of the hart</i> , and knoweth al things. ( <i>Sap. 1.</i> ) Againe S. Peter faieth ( <i>2. Epift. c. 1.</i> ) that <i>iuft men are made partakers of diuine nature</i> . VVhich is rather more then to participate in name.
Other titles of God geuen to men.	Al which titles rightly pertained to Moyfes, being in life Holie, in knowledge a Prophete, in function a Prielt, and in powre a Prince. In the fame fenfe of participation, Saintes are called our Mediators, Aduocates, Redemers, Deliuers, and the like.
Moyfes a Holie Prophete, Prielt, and Prince.	3 I vvil indurate.) According to our purpofe mentioned in the <i>Annotations vpon the 9. chap. to the Romanes</i> , we fhall here recite the fumme of S. Auguftins doctrine ( <i>Ser. 88. de tempore</i> ) touching the hard queftion: How God did indurate Pharaoes hart. And withal we fhall briefly explicate, according to the doctrine of the fame, & other moft learned Fathers of the Church, the true fenfe of this and like places, by which Zuinglius, Caluin, Beza, and other Sectaries, would proue that God not only permitteth, but alfo commandeth, inclineth, inforceth, and compelleth men to do that which is finne: yea that God is the author, internal mouer, & inforcer, that man tranfgreffeth; though they denie that God finneth, or is caufe of the malice of finne. For exãple, Zuinglius ( <i>Ser. de providentia Dei, ca. 5.</i> ) faieth: <i>Numen ipfum auctor eft eius, quod nobis eft iniuftitia, illi veri nullatenus eft. The diuine povvre itfelfe is author of that thing, vvhich to vs is iniuftice, but to him in no vvife is.</i> And a litle after, <i>Cum igitur Angelum tranfgrefforem facit, &amp; hominem, ipfe tamen tranfgreffor non cõfftitur.</i> VVhen therefore God maketh Angel, and man tranfgreffor, yet himfelf is not made a tranfgreffor. <i>Cha. 6. Vnum igitur atque idem facimus, puta adulterum aut homicidium, quantum Dei eft auctoris, motoris, impulforis, opus eft, crimen non eft: quantum hominis eft, crimen ac fcelus eft.</i> Therefore the felfsame act, as adulterie or manflaughter, as it is of God <i>the author, mouer, inforcer</i> , is a
Proteftants hold God to be the caufe that men do finne, yet not the caufe of finne.	
Zuinglius doctrine.	

Pfal. 98. v. 6.

worke, is not a crime: but as it is of man, is a crime, & a wicked act. Calvin (*li. 8. Inftit. c. 17. para. 11.*) affirmeth that the diuel, & the whole band of the wicked can not conceiue, nor endeuoure, nor doe anie mifchief, *nifi quantum Deus Permiferit, imo nifi quantum ille mandarit.* but fo farre as God permitteth (which al Catholiques firmly beleue) nay but fo far as he cōmandeth: which al Catholiques abhorre and deteft. Likewife (*li. 2. c. 4. para. 4.*) alleaging Gods wordes, faying he had aggrauated, and hardned Pharaoes hart, affirmeth, that which God did more, befides not mollifying his hart, was, *quod obftinatione pectus eius obfirmandum Satanæ mandauit, that he committed his hart to Satan to be obdurated vvith obftinacie:* making God the author, and Satan only the minifter of hardning Pharaos hart. Beza folowing this race (*in Refpon. ad Caftallionem, Aphorifmo 22.*) faieth, God fo vvorketh by euil infruments, that he doth not only fuffer them to worke, nor only moderateth the euent, *fed etiam vt excitet, impellat, moueat, regat, atque adeo (quod omniū eft maximum) etiam creet, vt per illa agat quod conftituit:* but alfo fturreth them vp, driueth them forward, moueth them, ruleth them, and (which is moft of al) euen createth them, that by them he may vvorke that which he appointed. Al vvhich (faith he) *God doth rightly, and vvithout anie iniuftice.* So in dede thefe men fay, when they are preffed with the blafphemous abfurditie, that they make God author and caufe of finne, which neceffarily and evidently foloweth of their doctrin. For by the very light of nature, it is clere, that the commander or inforcer is author of that euil which an other doth, by his cōmandement or inforcement, and by al law of nature and nations, diuine and humane, is condemned as culpable and guiltie of the fault, which the other cōmitteth: but thefe minifters fay (in the places aboue cited) *God cōmandeth, inforceth, and vvorketh* al that a finner doth. Ergo, God by this doctrin muft be author, culpable, and guiltie of finne. VVhich is fo blafphemous, and horrible to Chriftian eares, that they dare not fay it in exprefse termes.

Seing then God is faid to haue indurated Pharaoes hart, and al confeffe that induration of hart is a moft greuous finne, the controuerfie is: VVhether God commanded, inforced, and wrought the induration in Pharaoes hart, or only permitted it? or what els God did to Pharaos, wherby his hart was indurate; and finally by whom it was properly indurate, by God, or by Pharaos him felfe? Al which S. Auguftin explicateth, laying firft this ground (which euerie one is faithfully and firmly to beleue) that God neuer forlaketh any man, before he be firft forfaken by the fame man: yea God alfo long expecteth, that a finner which much and often offendeth, *conuert and liue.* But when the finner abideth long in his wickednes, of the multitude of finnes rifeth deperation, of deperation is ingendred obduration. *For vvhen the impious*

Caluins doctrine.

Bezaz doctrin.

By their doctrin it neceffarily foloweth, that God fhould be author of finne.

The ftate of the controuerfie.

S. Auguftins doctrin. *fer. 88. de temp.*

God forlaketh not, til he be forfaken.

*Ezech. 33.*

*Pro. 18.*

God by not punifhing  
permitted Pharaο  
to indurate him  
felf. And that for  
his former finnes.

In abfence of grace  
finne obdurateth.

Gods grace in the  
obftinate, like the heate  
of the funne in cold wa-  
ter.

As a father for  
not punifhing is  
faied to fpoile, fo  
God to indurate.

Al the wicked may iuftly  
be damned: but fome  
are iuftified and faued.

*is come to the depth of finnes, he contemneth.* Obduration therfore cometh not of Gods powre compelling, but is ingendred by Gods remifnes, or indulgence, and fo not diuine powre, but diuine patience did harden Pharaοes hart. How often foeuer therfore our Lord faieth: *I vvil indurate the hart of Pharaο*, he would nothing els to be vnderftood, but I wil fufpend my plagues and punifhments, wherby I wil permit him through mine indulgence to be obdurate againft me. Perhaps fome wil afke, why did God by fparring him, let him be indurate? why did God take from him his wholfome punifhment? I anfwer fecurely: this was done, becaufe Pharaο, for the huge heape of his finnes, deferued not as a child, to be corrected vnto amendment, but as an enemie was fuffered to be indurate. For of them, whom Gods mercie fuffereth not to be indurate, it is written: *God fcourgeth euerie child vvhom he receiueth.* And in an other place: *VVhom I loue I correct and chaftife.* Againe: *VVhom God loueth he chaftifeth.* Let no man therfore with Paganes and Manichees prefume to reprehend or blame Gods iuftice, but certainly beleue, that not Gods violence made Pharaο indurate, but his owne wickednes, and his vntamed pride againft Gods precepts. Againe, what els is it to fay, *I vvil indurate his hart*, but when my grace is abfent from him, his owne wickednes wil obdurate him?

To know this by examples: water is congeled with vehement cold, but the heate of the funne coming vpon it, is refolued, and the funne departing, it freezeth againe. In like maner by the lafines of finners, charitie waxeth cold, & they are hardned as yfe: but when the heate of Gods mercie commeth vpon them, they are againe foftned. So Pharaο without pittie or compaffion afflicting the Hebrewes, became as hard as yfe, but Gods hand touching him with afflictions, he made humble fupplication, that Moyfes and Aaron would pray to God for him, promifing what they demanded: againe, when the plagues were remoued, he was more indurate againft God and his people, then before. VVherby we fee, Gods gentlenes, indulgence, and fparring of Pharaο, not his rigour, nor his wil or fet purpofe, but his permiffion, and Pharaοes owne wilful malice hardned his hart, and brought him to obftinate contempt of Gods cōmandments. And therfore God did only indurate him, in that cōmon phrafe of fpeaking, as a father, or a maifter hauing brought vp his child or feruant delicatly, and not fufficiently punifhed his frequent faultes, wherby he becometh worfe and worfe, desperate and obdurate, at laft the father or maifter faieth: *I haue made thee thus bad as thou art.* I by fparring thee and fuffering thee to haue thine owne pleafure, haue nourifhed thy peruerfnes, and carelefnes: yet he faieth not this, as though by his wil and intention, but by his goodnes and gentlenes the man became fo wicked. It may here be demanded againe: why did not our Lord fo mercifully punifh Pharaο, as wholly to reclame him, for it femeth that had benne greateft mercie? and

*Heb. 12.*  
*Apoc. 3.*  
*Prou. 8.*



- God dealeth fo with fome, why doth he not with al, that al might be faued? Firft it is moft iuftly and rightly afcribed to their iniquitie, which deferue to be indurate: againe why this finner is reclaimed, and not an other of the fame il deferts, is to be referred to Gods inſcrutable iudgements, which are often ſecrete, neuer vniuft. Let it therfore ſuffice piously and humbly to beleue, that
- Deut. 32.* as Moyſes teſtifieth: *God is faithful and vvithout anie iniquitie,*
- Pfal. 5.* *iuft and right:* and as the royal Prophet alfo profeſſeth, *Thou*
- Rom. 9.* *art not a God that vvilt iniquitie,* and as the Apoſtle teacheth, *there is no iniquitie vvith God.* By al which and fome more to the fame effect (which we omit) S. Auguſtin concludeth againe, that properly Pharaο hardened his owne hart, God only by beſtowing benefites vpon him, which he abuſed, and not plaguing him fo much, as he deferued, but letting him liue, and reigne, and perfecute the Church for the time, vntil he and al his armie were in the middes of the ſea. VVhither (as the fame lerned father noteth *ſer. 89.*) their owne deſperate boldnes drew them, vaine furie through their owne madnes prouoking them to goe fo farre, where God not working, but only ceaſing to continew his miracle, the waters returning to their owne nature, and meeting together inuolued and drowned them al.
- Other like expoſitions the fame lerned father hath in other places. As, *q. 18. ſuper Exodum,* he teacheth that Pharaο being already fo wicked through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might haue bene to his, but he abuſing al, became worfe & worfe, by Gods ſuffering and diſpenſation, *not only for his iuft, but euidently iuft puniſhment. Li. 5. cont. Iulian c. 3.* touching the ground of tentation he alleageth the Apoſtle ſaying: *Euerie one is tempted of his owne concupiſcence, abſtracted and allured:* but touching one kind of Gods puniſhing fome, that are ouerwhelmed in obſtinate finnes, he alleageth the ſaying of an other Apoſtle,
- Iaco. 1.* *God hath deliuered them into paſſions of ignomie; and into a reprobate ſenſe, to do al thoſe things that are not conuenient, for God deliuereth them (faith he) conueniently:* that the fame finnes are made both puniſhments of finnes paſt, and are deferts of puniſhments to come. Yet he maketh not the willes euil, but vſeth the euil as he wil, who can not wil anie thing vniuſtly. Againe, *q. 24.* It appeareth (ſaieth he) that the cauſes of induration of Pharaοes hart, were not only for that his Inchanters did like things (to thoſe which Moyſes and Aaron did) but the very patience of God, by which he ſpared him. Gods patience according to mens hartes is profitable to ſome to repentance, to ſome vnprofitable to reſiſt God, & perſiſt in euil: yet not of it ſelfe vnprofitable, but through the euil hart.
- Briefly, *q. 36. I haue hardned Pharaοes hart,* that is, I haue bene patient ouer him and his ſeruants. *Epift. 105.* God doth not indurate by imperting malice, but by not imperting mercie (or
- God neuer willet  
but only ſuffereth  
fine.
- Pharaο abuſing  
Gods benefites  
hardned his owne  
hart. And wilfully  
perished.
- Other places of  
S. Auguſtin.
- Gods iuſtice made  
euidēt when  
finnes are more  
notorious.
- Gods patience of  
it ſelf profitable,  
by euil harts made  
vnprofitable.
- Not doing called  
ſometimes doing  
the contrarie.

	grace). <i>Li. de Prædest. &amp; Grat. c. 4.</i> God is fayed to indurate him, whom he wil not mollifie. So, to make him blinde whom he wil not illuminate. So also to repel him, whom he wil not cal. And <i>c. 6.</i> What is that to fay: <i>I vvil indurate his hart</i> , but I wil not mollifie it? <i>cap. 14.</i> It ought to haue auailed Pharao to saluation, that Gods patience deferring his iuft and deferued punifhment, multiplied vpon him frequent ftripes of miracles, or <i>miraculous punifhmēts. Cap. 15.</i> Did not Nabucodonofor repent being punifhed after innumerable impieties, and recouered the kingdome which he had loft? But Pharao by punifhment became more obdurate, and perifhed. Both were men, both Kings, both perfecutors of Gods people, both gently admonifhed by punifhments. VVhat then made their endes diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought againft Gods moft merciful veritie?	<i>Miraculorum verbera crebra denfabat.</i>
Freewil the caufe of diuers endes in Pharao and Nabucodonofor.	Neither is this the doctrin of S. Auguftin alone, but of other Doctors also. Origen ( <i>li. 3. Periarth. c. de Libert. arbitrij.</i> ) faieth: the Scripture fheweth manifetly, that Pharao was indurate by his owne wil. For fo God faied to him: <i>Thou vvouldest not: If thou vvilt not difmiffe Ifrael.</i>	<i>Exo. 4. 8.</i>
S. Bafil.	S. Bafil ( <i>Orat. quod Deus non fit auctor malorum</i> ) faieth, God beginning with leffe fcourges, proceeded with greater and greater to plague Pharao, but did not mollifie him being obftinate, neither yet did punifh him with death, vntil he drowned himfelfe, when he prefumed through pride, to paffe the fame way, by which the iuft went, fupposing the redde fea would be paffable to him, as it was to the people of God.	
Chryfoftom.	S. Chryfoftom ( <i>ho. 67. in Ioan.</i> ) God is faied in holie Scripture to haue indurate fome, and deliuered fome into reprobate fenfe, not for that thefe things are done by God (coming in dede of mans owne proper malice) but becaufe God iuftly leauing men, thefe things happen to them. And ( <i>in cap. 1. Rom.</i> ) <i>He deliuered</i> (into reprobate fenfe) is nothing els, but <i>he permitted.</i> S. Damafcen ( <i>li. 4. ca. 20. de fide orthodoxa</i> ) It is the maner of holie Scripture to cal the permiffion of God his act.	
Damafcen.	As, <i>He hath geuen them the fpirite of compunction; eyes, that they may not fee: and eares that they may not heare</i> , and the like; al which are to be vnderftood not as proceeding of Gods action, but as of Gods permiffion, to wit, for mans free powre of working.	<i>Ifa. 6. Rom. 11. v. 8.</i>
Hierom.	S. Hierom ( <i>Epift. 150. refp. ad q. 10.</i> ) Not Gods patience is to be accused, but their hardnes who abufe Gods goodnes to their owne perdition.	
Theodore.	Theodore ( <i>q. 17. in Exod.</i> ) It is to be noted, that if Pharao had bene euil by nature, he had neuer changed his minde. And (after diuers mutations recited, how fometime he would difmiffe Ifrael, other times he would not) al thefe (faieth he) Moyfes recorded to teach vs, that neither Pharao was of peruerfe nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly fheweth freewil of the mind.	

S. Gregorie (*li. 11. ca. 8. Moral.*) God is faied to indurate by his iuftice, when he doth not mollifie a reprobate hart. And (*li. 31. c. 11.*) Our Lord is faied to haue indurated Pharaoes hart, not that he brought the hardnes itfelfe, but for that his defertes fo requiring, he did not mollifie it, with fenfibilitie of feare infused from aboue. S. Ifidorus (*li. 2. ca. 19. de fummo bono.*) Sinne is permitted for punifhment of finne, when a finner, for his defert forfaken of God, goeth into an other worfe finne.

Gregorie the great.

Ifidorus.

Finally conference of holie Scriptures, as in other hard places, fo in this, geueth light for better vnderftanding therof. For diuers places do not only fhew that in al the refiftances, mutations of mind, and obftinacie of hart, Pharao was neuer depriued of freewil, as the Doctors before cited do note, but alfo expreffly attribute the act of induration to himfelfe. *Cha. 8. v. 15. Pharao feeing that reft vvas geuen he hardned his ovvne hart. v. 32.* Where the latin readeth in the paffiue voice, *ingrauatum eft cor Pharaonis, Pharaos hart vvas hardned*, which is more obfcure, the Hebrew faiethe actiuelly, & the proteftantes fo tranflate, *Pharao hardned his hart this time alfo*. Likewife *cha. 9. v. 7.* the Hebrew faiethe, *Pharaoes hart hardned it felfe*. Alfo *v. 35. He hardned his ovvne hart, he and his feruants. Cha. 13. v. 15. VVhen Pharao had indurated himfelfe. And 1. Reg. 6. v. 6. VVhy do you harden your hartes, as Ægypt and Pharao hardned their hart?* Al which are reconciled with the other textes, that fay *God indurated Pharaoes hart*, vnderftanding that phrafe in like fenfe to this. (*cha. 15. v. 4.*) *God hath caft Pharao his chariotes, and his armie into the fea.* VVhere God only permitted, and in no way forced Pharao and his armie, to follow the Hebrewes between the walles of water.

The act of induration attributed to Pharao himfelf in diuers places.

Bible 1552.  
1577. 1603.

Ser. 89.

As before is here noted out of S. Bafil, and S. Auguftin, and the text it felfe maketh it euident. Againe manie other places confirme, that not God, but the finners owne wilfulnes, is the proper caufe of his finne. *Iob. 24. v. 23.* God hath geuen him place for penance, and he abufeth it vnto pride. *Eccle. 8. v. 11.* Becaufe fentence is not quickly pronounced againft the euil, the children of men cōmit euils without al feare. *Ofee. 13. v. 9.* Perdition is thine, O Ifrael, only in me thy helpe. *Rom. 2. v. 4.* The benignitie of God bringeth thee to penance: but according to thy hardnes, and impenitent hart, thou heapeft to thy felfe wrath. *Ephef. 4. v. 19.* Gentiles haue geuen vp themfelues to impudicitie (or *vvan-tonnes*.) And manie like places fhew, that God is not the mouer, author, nor forcer of anie thing, as it is finne: but man himfelfe is the author by wilfully confenting to tentations of the diuel, the flefh, and the world, and by abufing Gods benefites, and refifting his grace.

How it is faid, God caft Pharao into the fea, when himfelfe ranne in wilfully? Not God but man the caufe of fine: proued by other fcriptures.

Mar. 16. v. 20.  
Heb. 2. v. 4.

11 They alfo.) True miracles, being aboue the courfe of al created nature, can not be wrought but by the powre of God; who is truth it felfe, and can not geue teftimonie to vntruth, and therefore they certainly proue that to be true, for which they are

True miracles do certainly proue the truth.

Some ftrange things  
done by fleight, by  
deceit of fenfes, &  
by courfe of nature,  
efpecially by diuels.

Manie things about the  
diuels natural powre.

The diuels powre  
is much refrained.

Falfe prophets euer  
faile, when they pre-  
tend by miracles to  
proue their doctrine.

Simon Magus con-  
founded.

Cyrola an Arian  
Bifhop detected.

Caluins attempt  
mifproued and he de-  
famed.

done. Other ftrange things done by enchanter, falfe prophetes, and diuels, are not in deede true miracles, but either fleights, by quicknes and nimblenes of hand, called legier-demain, conueing one thing away and bringing an other; or falfe presentations deceiuing the fenfes, and imaginations of men, by making things feme to be that they are not; or els are wrought by applying natural caufes knowen to fome, efpecially to diuels; who alfo by their natural force can do great thinges, when God permitteth them. And fo by *enchantments and certaine fecrecies*, thefe forcerers either conueyed away the roddes, and water, and brought dragons, and bloud, in their place, & more frogges, from other places; or els by the diuels vſing natural agents turned roddes into ferpentes, water into bloud, & other matter into frogges: al which might be done naturally in longer time, & by the diuel in fhort time. But manie thinges are wholly about the diuels powre: as to deſtroy the world, to change the general order therof: to create of nothing: to raife the dead to life: to geue fight to the borne blind: & the like, which are only in Gods powre. In thinges alfo diuels naturally can do, they are much refrayned by Gods goodnes, left they ſhould deceiue, or hurt mankind at their pleaſure. So theſe Enchanters fayled in the fourth attempt, not able to make more ſciniphes, nor anie more fuch prodigies: and were only permitted to produce fuch ferpents, as were deuoured by Aarons ferpent: and to change water into bloud: and to increaſe the number of frogges, for the greater plague, and no profite of the Ægyptians. Neither could they remoue anie plague. Nay themſelues were ſo plagued with boyles, that for paine, or for flame, they could not ſtand before Moyſes.

It is further to be obſerued, that whenſoeuer anie haue attempted to worke miracles to proue falſe doctrin, they haue failed, and by Gods prouidence bene confounded. As when Baals falſe prophetes, crying to their falſe goddes from morning til noone, could not bring fire for their ſacrifice: and yet the diuel brought fire to burne Iobs ſhepe and ſeruants: God permitting the one, and not the other. God alfo for a time ſuffered Simon Magus to make ſhew of miracles, and at laſt (as Egeſippus *li. 3. de excid. Hieroſol. c. 2.* and manie others teſtifie) to flie in to the ayer, as though he would haue aſcended into heauen, but S. Peter praying to God, the magician, notwithstanding his wings wherwith he preſumed to flie, fel downe and broke his legges, that he could not goe. To omitte manie examples, Gregorius Turonenſis *li. 2. hiſt. Franc. c. 3.* witneſſeth, that one Cyrola an Arian Patriarch, pretending to obtaine of God fight to a man, that feared him ſelfe blind, the man was preſently blind in deede, and exclaiming cryed: Take here thy money which thou gaueſt me, to deceiue the world, reſtore me my fight, which I had euen now, and by thy perſwaſion, and for this money, I feared to want. It happened worſe to one Bruley a poore man in Geneua, whom Caluin with wordes and

*S. Aug. li. 18. c. 18. ciuit.*

*3. Reg. 19.*

*Iob. 1.*

money perfwaded to feane him felfe dead, and fo pretending to raife him to life, the man was found dead in dede, and not he but his wife (hauing confented to the deuife) lamented in earneft, enueihing againft that falfe Apoftle, calling him a fecret thefe, and a wicked murderer, that had killed her hufband. So writeth M. Ierom Bolfeck *in vita Caluini*. And befides the womans vnexpected outcrie, and affeueration, that her hufband was not dead before, but that, through Caluins perfwafions, and promifes to releue them with almes, they fo feaned, al Geneua did knowe, that Calvin endeououred to raife the man, and could not. Thefe and manie others haue attempted and could do nothing, but againft them felues.

Al the danger is when in dede wonders are done that may feme to be miracles. Againft fuch therfore Gods prouidence more particularly affitteth his feruantes diuers wayes. Firft he warneth al to ftand faft when fuch tentations happen. *Deut. 13.* If there rife among you a prophet, or one that faieth, he hath fene a dreame, and fortelleth a figne, and a wonder, and it cometh to paffe which he fpake, and he fay to thee: Let vs goe & folow ftrange goddes, whom thou knoweft not, and let vs ferue them, thou fhalt not heare the wordes of that prophet, or dreamer. In like maner our Sauour foretelleth that falfe chriftes, & falfe-prophetes, fhall by great fignes & wonders feduce many, warneth al faying: Loe I haue fortold you. If therfore they fhall fay vnto you: He is in the defert, goe not out. Behold in the clofets, beleue it not. Secondly God fuffered not the Enchanters of Ægypt, nor Simon Magus long: and for the elect, the dayes of Antichrifts dangerous perfecution fhall be fhortned. Thirdly holy Scripture fo defcribeth Antichrift, and his actes, as when he cometh he may be fooner knowne. Our Sauour faieth: The Iewes wil receiue him. S. Paul calleth him *the man of finne*, importing one fingular man, and the fame replete with al wickednes, *extolled aboute al that is called God, or is vvorshipped*. Neither worshipping true God, nor other falfe God aboute him felfe. He fhall be deadly wonded and cured. Not only he fhall fhew ftrange wonders, but alfo one of his prophetes fhall bring fire from the firmament, & his image fhall fpeake. Fourthly as our Lord gaue powre and authoritie to his great Prophet Moyfes, againft the Ægyptian Enchanters, in the end of the law of nature, before the written law: and to his firft chief vicar S. Peter, in the beginning of the law of grace, to control & confound Simon Magus: fo he wil fend his two referued great Prophetes Enoch and Elias nere the end of the world, to refift Antichrift, and to teach, teftifie, and confirme with their bloud the doctrin of Chrif. For they fhall be flaine, and rife againe after three dayes, and afcend into heauen. Then Antichrift holding him felfe moft fecure, fhall fudainly be deftroyed. *2. Thef. 2.*

Gods prouidence  
in moft danger.

1. His fpecial  
warning not to  
credit preach-  
ers of a new Re-  
ligion, though  
they pretend to  
be prophetes, or to  
worke wonders.

2. Moft dangerous  
feducers reigne but  
fhort time.

3. Notes to know  
Antichrift.

4. Againft moft  
dangerous affaltes  
God fendeth moft  
forcible refiftāce.

See the *anno-*  
*tations for c. 5.*  
*v. 24.*

*Mat. 24.*

*Ioan. 5.*

*2. Thef. 2.*

*Apoc. 13.*

*Apoc. 11.*

*Apoc. 20.*

## Chapter 8

*The fecond plague is of frogges. 7. The enchanters make the like. 8. Pharao promifeth to let the Ifraelites goe and facrifce, fo the frogges be taken away. 13. Which being donne he breaketh promife. 16. The third plague is of ſciniphes, 18. which the enchanters can not make. 21. The fourth is of flies. 29. Pharao againe promifeth to difmiſſe the people of God, but doth it not.*

**O**ur Lord alſo ſaid to Moyſes: Goe in to Pharao, and thou ſhalt ſay vnto him: This faith the Lord: Difmiſſe my people, for to ſacrifice vnto me. <sup>2</sup> But <sup>a</sup>if thou wilt not difmiſſe them, behold I wil ſtrike al thy coaſtes with frogges. <sup>3</sup> And the riuier ſhal bubble with frogges: which ſhal come vp, and enter into thy houſe, and thy bed chamber, and vpon thy bedde, and into the houſes of thy ſeruantes, and vnto thy people, and into thy ouens, and into the remaines of thy meates: <sup>4</sup> and vnto thee, & to thy people, and to al thy ſeruantes ſhal the frogges enter. <sup>5</sup> And our Lord ſaid to Moyſes: Say vnto Aaron: Stretch forth thy hand vpon the floudes, and vpon the riuers and the pooles, and bring forth frogges vpon the Land of Ægypt. <sup>6</sup> And Aaron ſtretched forth his hand vpon the waters of Ægypt, and the frogges came vp, and couered the Land of Ægypt. <sup>7</sup> And the enchanters alſo by their enchantments did in like maner, and they brought forth frogges vpon the Land of Ægypt. <sup>8</sup> And Pharao called Moyſes & Aaron, and ſaid to them: <sup>b</sup>Pray ye to the Lord to take away the frogges from me & from my people: and I wil difmiſſe the people to ſacrifice vnto the Lord. <sup>9</sup> And Moyſes ſaid to Pharao: Appoint me when I ſhal pray for thee, and for thy ſeruantes, and for thy

The 2. plague. Multitude of frogges.

<sup>a</sup> If Pharao had not freewil threatning of puniſhmēt were vniuft. *Origen. li. 3. Periar. c. de lib. arbit.* He that can not do otherwiſe doth not finne, as both lerned and vnlearned cōfeſſe. *S. Aug. de vera Relig. c. 14.*

<sup>b</sup> The Enchātters could bring more frogges, but not take theſe away.

people, that the frogges may be driuen away from thee and from thy houle, and from thy feruantes, and from thy people: and may remaine only in the riuer. <sup>10</sup> Who answered: To morow. But he said: According to thy word wil I doe: that thou maist know that there is not the like to the Lord our God. <sup>11</sup> And the frogges shal depart from thee, and from thy houle, and from thy feruantes, and from thy people: and shal remaine only in the riuer. <sup>12</sup> And Moyfes and Aaron went forth from Pharaos: and Moyfes cried to our Lord for the promise, concerning the frogges, which he had agreed to Pharaos. <sup>13</sup> And our Lord did according to the word of Moyfes: and the frogges dyed out of the houfes, and out of the villages, and out of the fieldes: <sup>14</sup> and they gathered them together into huge heapes, and the earth did rotte. <sup>15</sup> And Pharaos feing that reft was geuen <sup>a</sup>)he hardned his owne hart; and heard them not, as our Lord had commanded. <sup>16</sup> And our Lord said to Moyfes: Speake to Aaron: Stretch forth thy rodde, and strike the duft of the earth: and be there Sciniphes in the whole Land of Ægypt. <sup>17</sup> And they did so. And Aaron stretched forth his hand, holding the rodde: and he stroke the duft of the earth, and there were made sciniphes on men and on beastes: al the duft of the earth was turned into sciniphes through the whole Land of Ægypt. <sup>18</sup> And the enchaunters with their enchauntmentes practised in like maner, to bring forth sciniphes, and <sup>b</sup>)they could not: and there were sciniphes as wel on men as on beastes. <sup>19</sup> And the enchaunters said to Pharaos: <sup>c</sup>)This is the finger of God. And Pharaos hart was indurate, and he heard them not as our Lord had commanded. <sup>20</sup> Our Lord also said to Moyfes: Arise early, and stand before Pharaos: for he wil goe forth to the waters: and thou

The 3. plague.  
Sciniphes, female  
flying beastes,  
especially  
molefing mens  
eyes. *Philo.*  
*l. 1. de vita*  
*Moyfi.*

<sup>a</sup> Pharaos induration ascribed to himself.

<sup>b</sup> The diuels powre limited by God. *Iob. 1. 2.*

<sup>c</sup> The enchanters conuincd in their vnderstanding, confessed the powre of God, but not changed in affection, persifted in malice againft the truth.

The 4. plague.  
Abundance of  
al fortes of flies.

fhalt fay to him: This faith our Lord: Difmiffe my people to facrifice vnto me. <sup>21</sup> And if thou wilt not difmiffe them, behold I wil fend in vpon thee, and vpon thy feruantes, and vpon thy people, and vpon thy houfes al kind of flies: and the houfes of Ægypt fhall be filled with flies of diuers kindes, and the whole land wherein they fhall be. <sup>22</sup> And I wil make the Land of Geffen merueilous in that day, wherin my people is, fo that flies fhall not be there: and thou fhalt know that I am the Lord in the middes of the earth. <sup>23</sup> And I wil put a diuifion betwene my people & thy people: to morow fhall this figne be. <sup>24</sup> And our Lord did fo. And there came a very greuious flie into the houfes of Pharaο and of his feruantes, and into al the Land of Ægypt: and the Land was corrupted by fuch kind of flies. <sup>25</sup> And Pharaο called Moyfes and Aaron, and faid to them: Goe and facrifice to your God in this land. <sup>26</sup> And Moyfes faid: It can not fo be done: for if we fhall offer the abominations of the Ægyptians to the Lord our God: and <sup>a</sup>)we kil thofe thinges which the Ægyptians doe worfhippe before them: they wil beate vs downe with ftones. <sup>27</sup> We wil goe forth three dayes iourney into the wildernes: and we wil facrifice vnto the Lord our God, as he hath commanded vs. <sup>28</sup> And Pharaο faid: I wil difmiffe you to facrifice to the Lord your God in the defert: but goe noe farder: pray for me. <sup>29</sup> And Moyfes faid: Being gone forth from thee, I wil pray to our Lord: and the flie fhall depart from Pharaο, and from his feruantes, and from his people to morow: but deceiue no more fo, that thou wilt not difmiffe the people to facrifice vnto our Lord. <sup>30</sup> And Moyfes being gone forth from Pharaο, prayed our Lord. <sup>31</sup> Who did according to his word: and he tooke away the flies from Pharaο, and from his feruants, and from his people: there was left not fo much as one. <sup>32</sup> And Pharaοes hart <sup>b</sup>)was hardned, fo that neither this time would he difmiffe the people.

<sup>a</sup> Ægyptians worshipping beafts thought it intolerable abomination to kil, or eate, or burne them in facrifice. *Gen. 43. v. 32. 46. v. 34.*

<sup>b</sup> In the Hebrew: *Pharaο hardned his ovne hart, alfo this time.*



## ANNOTATIONS

## Chapter 9

*The fifth plague is peftilence among the Ægyptians cat-  
tle. 8. The fixt boyles in men and beaftes. 18. The feue-  
enth, haile. 27. Pharao confefing God to be iuft, and  
him felfe and his people impious, promifeth againe to  
difmiffe the people, 34. but faileth to do it.*

**A**nd our Lord faid to Moyfes: Goe in to Pharao,  
and fpeake to him: This faith our Lord, the  
God of the Hebrewes: difmiffe my people to  
facrifice vnto me. <sup>2</sup> And if thou refufe, and holdeft them:  
<sup>3</sup> behold my hand fhall be vpon thy fieldes: and vpon thy  
horfes, and affes, and camels, and oxen, and sheepe, a  
verie fore peftilence. <sup>4</sup> And our Lord wil make a merueile  
betwene the poffeffions of Ifrael & the poffeffions of the  
Ægyptians, that nothing at al perifh of thofe thinges  
that pertaine to the children of Ifrael. <sup>5</sup> And our Lord  
hath appointed a time, faying: To morow wil our Lord  
doe this thing in the land. <sup>6</sup> Our Lord therefore did this  
thing the next day: and <sup>a</sup>al the beaftes of the Ægyptians  
dyed, but of the beaftes of the children of Ifrael nothing  
at al perished. <sup>7</sup> And Pharao fent to fee: neither was  
there any thing dead of that which Ifrael poffeffed. And  
Pharaoes hart <sup>b</sup>was hardned, and he did not difmiffe  
the people. <sup>8</sup> And our Lord faid to Moyfes, & Aaron:  
Take your handes ful of afhes out of the chimney, and  
let Moyfes fpinkle it into the ayre before Pharao. <sup>9</sup> And  
be there duft vpon al the Land of Ægypt: for there fhall  
be in men, & beaftes boyles, and fwelling bladders in  
the whole land of Ægypt. <sup>10</sup> And they tooke afhes out  
of the chimney, and ftoode before Pharao, and Moyfes  
fpinkled it into the ayre: and there were made boyles of

The 5. plague.  
Peftilence  
amongft cat-  
tel.

The 6. plague.  
Boyles in men  
and beaftes.

<sup>a</sup> Not al the beaftes died, for fome died in the 7. & 10. plagues but  
al that died pertained to the Ægyptians.

<sup>b</sup> In Hebr. *Vajichbad leb Parhaoh. Pharaoes hart hardned it felfe.*

fwelling bladders in men and beaftes. <sup>11</sup> a)Neither could the enchanter stand before Moyfes for boyles that were vpon them, and in al the Land of Ægypt. <sup>12</sup> And our Lord did indurate Pharaos hart, & he heard them not, as our Lord fpake to Moyfes. <sup>13</sup> And our Lord faid to Moyfes: In the morning arife, and ftand before Pharao, & thou shalt fay to him: This faith the Lord, the God of the Hebrewes: Difmiffe my people to facrifice vnto me. <sup>14</sup> Becaufe this time I wil fend al my plagues vpon thy hart, and vpon thy feruantes, and vpon thy people: that thou mayeft know there is not the like to me in al the earth. <sup>15</sup> For now ftretching forth my hand I wil ftrike thee, and thy people with peftilence, and thou shalt perish from the earth. <sup>16</sup> And therefore <sup>b)</sup>haue I fet thee, that in thee I may shew my might, and my name may be told in al the earth. <sup>17</sup> Doeft thou yet hold backe my people: and wilt thou not difmiffe them? <sup>18</sup> Behold I wil raine to morow this very houre haile exceeding much: fuch as was not in Ægypt from the day that it was founded, vntil this prefent time. <sup>19</sup> Send therefore now prefently, and gather together thy cattle, and al thinges that thou haft in the field: for men & beaftes, and al thinges that fhall be found abroad, and not gathered together out of the fieldes, and the haile fall vpon them, fhall die. <sup>20</sup> He that feared the word of our Lord of Pharaos feruantes, made his feruantes to flie, and his beaftes into houfes: <sup>21</sup> but he that neglected the word of our Lord, let alone his feruantes, and his beaftes in the fieldes. <sup>22</sup> And our Lord faid to Moyfes: Stretch forth thy hand towards heauen, that there may be haile in the whole Land of Ægypt vpon men, and vpon beaftes, & vpon euerie herbe of the field in the Land of Ægypt. <sup>23</sup> And Moyfes ftretched forth his rodde toward heauen,

*Rom. 9.*

The 7. plague. Terrible haile, thunders and lightnings.

<sup>a</sup> Poore Enchanters, that could neither efcape, nor cure this plague.

<sup>b</sup> In Hebrew *I haue made thee ftand*, in the 70 and chalde paraphrafis *I haue kept thee aliue*. In the Latin *I haue put or fet thee*, that in thee, through thyn owne malice indurate, I may make knownen my powre to mankind. *S. Aug. de Prædest. et Grat. c. 6.*

and our Lord gaue thunders, and haile and running lightnings on the land: and our Lord rained haile vpon the Land of Ægypt. <sup>24</sup> And the haile and fire mixt together did driue: and it was of fo great bignes, as neuer before appeared in the whole Land of Ægypt since that nation was made. <sup>25</sup> And the haile smote in al the Land of Ægypt al thinges that were in the fieldes, from man euen vnto beaft: and euerie herbe of the field did the haile fstrike, and euerie tree of the countrie it did breake. <sup>26</sup> Only in the Land of Geffen, where the children of Ifrael were, the haile fel not. <sup>27</sup> And Pharao fent, and called Moyfes and Aaron, faying to them: I haue finned now alfo, the Lord is iuft: I and my people, impious. <sup>28</sup> Pray ye the Lord that the thunders may ceafe, and the haile: that I may difmiffe you, and ye tarie not here any longer. <sup>29</sup> Moyfes faid: When I fhall be gone forth out of the citie, I wil fretch forth my handes to our Lord, and the thunders fhall ceafe, and the haile fhall not be: that thou maift know that the earth is our Lords: <sup>30</sup> but I know that neither thou, nor thy feruantes do yet feare the Lord God. <sup>31</sup> The flaxe therfore, and the barley were hurt, becaufe the barley came vp grene, and the flaxe now was boulded: <sup>32</sup> but the wheate, and other winter corne were not hurt, becaufe they were lateward. <sup>33</sup> And Moyfes going forth from Pharao out of the citie, fretched forth his handes to our Lord: and the thunders & haile ceafed, neither did there droppe raine any more vpon the earth. <sup>34</sup> And Pharao feing that the raine, and the haile and thunders were ceafed, he increafed his finne: <sup>35</sup> <sup>a</sup>and his hart was aggrauated, and the hart of his feruantes, and indurate exceedingly: neither did he difmiffe the children of Ifrael, as our Lord had commanded by the hand of Moyfes.

## ANNOTATIONS

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<sup>a</sup> In Hebrew, *Vaiach bedlibbe hu vahabadaf. And he hardned his ovvne hart, he and his feruants.*

## Chapter 10

*The eight plague, of locuftes. 21. The ninth darknes. Pharao yeldeth that al men and children should goe to the defert, but not the cattle. 28. At laft commandeth Moyfes to come no more in his fight, which Moyfes foretelleth shal fo be.*

**A**nd our Lord faid to Moyfes: Goe in to Pharao: for <sup>a</sup>I haue indurate his hart, and the hart of his feruantes: that I may worke thefe my fignes in him, <sup>2</sup>and thou maift tel in the eares of thy fonne, and of thy nephewes, how often I haue broken the Ægyptians, & wrought my fignes in them: and you may know that I am the Lord. <sup>3</sup>Moyfes therfore and Aaron went in to Pharao, and faid to him: Thus faith the Lord the God of the Hebrewes: Til when wilt thou not be fubiect to me? difmiffe my people, to facrifice vnto me. <sup>4</sup>But if thou refift, and wilt not difmiffe them: behold I wil bring in to morow the locuft into thy coaftes: <sup>5</sup>which may couer the face of the earth, that nothing therof appeare, but that which the haile hath left may be eaten: for it fhall gnawe al trees that fpring in the fieldes. <sup>6</sup>And they fhall fil thy houfes, and the houfes of thy feruantes, and of al the Ægyptians: fuch a number as thy fathers haue not feene, nor grand-fathers, fince they arofe vpon the earth, vntil this prefent day. And he turned him felfe away, and went forth from Pharao. <sup>7</sup>And Pharaoes feruantes faid to him: How long fhall we endure this fcandal? Difmiffe the men, to facrifice to the Lord their God. Doeft thou not fee that Ægypt is vndone? <sup>8</sup>And they called back Moyfes, and Aaron vnto Pharao: who faid to them: Goe, facrifice to the Lord your God: who are they that fhall goe? <sup>9</sup>Moyfes faid: With our young and old we wil goe, with our fonnes and daughters, with our sheepe and hearde: for it is the fomemnitie of the

The 8. plague. Innumerable locuftes, litle flying beaftes with long hinder legges that deftroy graine, graffe & fruit.  
*Plinius. li. 11. c. 29. S. Greg. li. 31. c. 20. Moral.*

<sup>a</sup> By Gods patience ouer Pharao & his feruants, in not deftroying them, their wicked mind became more obftinate. *S. Aug. q. 30. & 36. in Exod.*

Lord our God. <sup>10</sup> And Pharao answered: So be the Lord with you, as I shal difmiffe you, and your litle ones: who doubteth but that <sup>a</sup>you intend very wickedly? <sup>11</sup> It shal not fo be: but goe ye men only, and sacrifice to the Lord: for this your felues also desired. And immediatly they were cast out from Pharaoes fight. <sup>12</sup> And our Lord said to Moyfes: Stretch forth thy hand vpon the Land of Ægypt vnto the locust, that it come vpon it, and deuoure euerie herbe that remained after the haile. <sup>13</sup> And Moyfes stretched forth his rodde vpon the Land of Ægypt: and our Lord brought in a burning wind al that day, & night: and when it was morning, the burning winde raifed the locustes: <sup>14</sup> which came vp ouer the whole Land of Ægypt: and fate in al the coastes of the Ægyptians innumerable, the like as had not bene before that time, nor shal be afterward. <sup>15</sup> And they couered the whole face of the earth, wafting al thinges. Therefore the graffe of the earth was deuoured, and what fruites foeuer on the trees, which the haile had left: there was also nothing at al left that was greene in the trees, and in the herbes of the earth, in al Ægypt. <sup>16</sup> For the which cause Pharao in haft called Moyfes and Aaron, and said to them: I haue finned againft the Lord your God, and againft you. <sup>17</sup> But now forgeue me my finne this time also, and pray to the Lord your God, that he take away from me this death. <sup>18</sup> And Moyfes going forth from Pharaoes fight, prayed to our Lord: <sup>19</sup> who made a very vehement wind to blow from the west, and taking the locustes it threw them into the Red sea: there remained not so much as one in al the coastes of Ægypt. <sup>20</sup> And our Lord did indurate Pharaoes hart, neither did he difmiffe the children of Ifrael. <sup>21</sup> And our Lord said to Moyfes: Stretch forth thy hand toward heauen: and be there darkeneffe vpon the Land of Ægypt so thicke, that it be palpable. <sup>22</sup> And Moyfes stretched forth his hand toward heauen: and there was made horrible darkeneffe in the whole Land of Ægypt three dayes. <sup>23</sup> No man

The 9. plague.  
Horrible dark-  
nes three dayes  
together.

<sup>a</sup> Because Gods seruants may not temporize in religion, politiques vniustly charge them to haue bad intentions.

faw his brother, nor moued himfelfe out of the place where he was: but wherefoeuer the children of Ifrael dwelt, there was light. <sup>24</sup> And Pharao called Moyfes and Aaron, and faid to them: Goe facrifice to the Lord: let your fheepe only, and heardeſ remaine, let your litle ones goe with you. <sup>25</sup> Moyfes faid: Hoſtes alfo & holocauſtes thou ſhalt geue to vs, which we may offer to the Lord our God. <sup>26</sup> Al the flockes ſhal goe with vs: there ſhal <sup>a</sup>)not a hoofe remaine of them: the which are neceſſarie vnto the ſeruice of the Lord our God: eſpecially wheras we know not what muſt be offered, til we come to the very place. <sup>27</sup> And our Lord did indurate Pharaoes hart, and he would not diſmiſſe them. <sup>28</sup> And Pharao faid to Moyfes: Gette thee from me, and beware thou ſee not my face any more: in what day foeuer thou ſhalt come in my fight, thou ſhalt dye. <sup>29</sup> Moyfes answered: So ſhal it be as thou haſt ſpoken, I wil not ſee thy face any more.

## ANNOTATIONS

### Chapter 11

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

**A**nd our Lord faid to Moyſes: Yet with one plague more wil I touch Pharao & Ægypt, and after this he ſhal diſmiſſe you, and compel you to goe forth. <sup>2</sup> Thou ſhalt ſay therfore to al the people that euerie man aſke of his frend, & euery woman of her neighbour veffels of ſiluer, & of gold. <sup>3</sup> And the Lord wil geue grace to his people in the fight of the Ægyptians. And Moyſes was a very great man in the Land of Ægypt, in the fight of Pharaoes ſeruantes, &

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<sup>a</sup> Gods people muſt be reſolute in Religion.

of al the people. <sup>4</sup> And he faid: This faith our Lord: At midnight I wil enter into Ægypt: <sup>5</sup> and euerie first-begotten in the Land of the Ægyptians shal dye, from the first-begotten of Pharao who fitteth in his throne, euen to the first-begotten of the handmaid that is at the mil, & al the first-begotten of beaftes. <sup>6</sup> And there shal be a great crie in the whole Land of Ægypt, such as neither hath bene before, nor shal be afterward. <sup>7</sup> But with al the children of Ifrael there shal not a dogge mutter, from man euen to beaft: that you may know with how great a miracle our Lord doth diuide the Ægyptians & Ifrael. <sup>8</sup> And al thefe thy feruantes shal come downe to me, and shal adore me, faying: Goe forth thou, & al the people that is vnder thee: after this we shal goe forth. <sup>9</sup> And he departed from Pharao exceeding angrie. And our Lord faid to Moyfes: Pharao wil not heare you that manie signes may be done in the Land of Ægypt. <sup>10</sup> And Moyfes and Aaron did al the wonders that are written, before Pharao. And our Lord <sup>a</sup>hardned Pharaoes hart, neither did he difmiffe the children of Ifrael out of his Land.

The 10. plague.  
Death of the  
firstborne in  
men & beaftes  
of the Ægyptians.

## ANNOTATIONS

### Chapter 12

*The maner of preparing, and eating the Paschal lambe, sprinckling the dore-poftes with bloud therof: 15. eating no leuened bread feuen dayes together. 29. The first borne of men and beaftes among the Ægyptians are flaine. 35. The Ifraelites goe away spoyling Ægypt. 43. Incircumcised men may not eate the Phafe.*

**A**nd our Lord faid to Moyfes, and Aaron in the Land of Ægypt: <sup>2</sup> This moneth, shal be to you the beginning of moneths: it shal be

<sup>a</sup> As before. c. 7. v. 3. c. 9. v. 16. c. 10. v. 1.

the firft in the monethes of the yeare. <sup>3</sup> Speake yee to the whole affemblye of the children of Ifrael, & fay to them: <sup>a</sup>The tenth day of this moneth let euerie man take a lambe by their families and houfes. <sup>4</sup> But if the number be leffe then may fuffice to eate the lambe, he shal take vnto him his neighbour that ioyneth to his houle, according to the number of foules which may fuffice to the eating of the lambe. <sup>5</sup> And it shal be a lambe without fpotte, a male, of a yeare old: according alfo to which rite you shal take <sup>a</sup>a kidde. <sup>6</sup> And you shal kepe him vntil the fourteenth day of this moneth: and the whole multitude of the children of Ifrael shal <sup>b</sup>sacrifice him at euen. <sup>7</sup> And they shal take of the blood therof, and put vpon both the poftes, and on the vpper dorepoftes of the houfes, wherein they shal eate him. <sup>8</sup> And they shal eate the flesh that night rofted at the fire, and vnleauened bread with wilde lettice. <sup>9</sup> You shal not eate therof any thing raw, nor boyled in water, but only rofted at the fire: the head with the feete and entralles therof you shal deuoure. <sup>10</sup> Neither shal there remaine any thing of him vntil morning. If there be any thing left, you shal burne it with fire. <sup>11</sup> And thus you shal eate him: you shal gird your reynes, and you shal haue shoes on your feete, holding ftaues in your handes, and you shal eate fpeedely: for it is the <sup>c</sup>Phafe (that is the Paffage) of the Lord. <sup>12</sup> And I wil paffe through the Land of Ægypt that night, and wil ftrike euery firft begotten in the Land of Ægypt from man euen vnto beaft: and <sup>d</sup>in al the goddes of Ægypt I wil doe iudgements, I the Lord. <sup>13</sup> And the blood shal be vnto you for a figne in the houfes where you shal be: and I shal fee the blood, and shal paffe ouer you: neither shal there be among you a

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<sup>a</sup> Such as had not meanes to take a lambe, tooke a kidde vſing the ſame Rites.

<sup>b</sup> *Shachatu*, *immolabunt*, *shal offer* or *sacrifice*: not only *kil*, as proteſtants tranſlate.

<sup>c</sup> Paffage in killing the firſt-borne of Ægypt, and not of Ifrael. *S. Hiero. in Mat. 26.*

<sup>d</sup> The idols of Ægypt were ouerthrowne, as Dagon was in Azotum. *1. Reg. 5. S. Hierom. Epift. ad Fabiol. exiradit. Hebr.*



deftroying plague when I shal fstrike the Land of Ægypt.  
<sup>14</sup> And you shal haue this day for a moniment: and you shal celebrate it folemne to the Lord in your generations with an euerlafting obferuation. <sup>15</sup> Seuen dayes shal you eate azimes: in the firft day there shal be noe leauen in your houfes: whofoeuer shal eate leauen, that foule shal perish out of Ifrael, from the firft day vntil the feuenth day. <sup>16</sup> The firft day shal be holie and folemne, and the feuenth day with the like feftiuitie shal be venerable: no worke shal you doe in them, except thofe thinges, that pertaine to eating. <sup>17</sup> And you fhall obferue the azymes: for in the felfe fame day I wil bring forth your armie out of the Land of Ægypt, and you fhall keepe this day vnto your generations with a perpetual rite. <sup>18</sup> The firft moneth, the fourteenth day of the moneth at euen you fhall eate <sup>a</sup>azymes vntil the one and twentieth day of the fame moneth at euen. <sup>19</sup> Seuen dayes there fhall not be found leauened in your houfes: he that fhall eate leauened, his foule fhall periffh out of the affembly of Ifrael, as wel of ftrangers as of them that are borne in the land. <sup>20</sup> Nothing leauened fhall you eate: in al your habitations you shal eate azymes. <sup>21</sup> And Moyfes called al the Ancients of the children of Ifrael, and faid to them: Goe take a lambe by your families, and facrifice the Phafe. <sup>22</sup> And <sup>b</sup>dippe a bunche of hyffope in the blood that is at the doore, and fprinkle the vppertranfome of the doore therewith, and both the doore cheekes: let none of you goe out of the doore of his houle til morning. <sup>23</sup> For our Lord wil paffe ftriking the Ægyptians: and when he fhall fee the blood on the vpperfil, and on both the poftes, he wil paffe ouer the doore of the houle, and not fuffer the ftriker to enter your houfes and to hurt. <sup>24</sup> Keepe this thing as a law to thee and thy children for euer. <sup>25</sup> And when you are entred into the Land, which our

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<sup>a</sup> Chrift obferuing this precept, had no leuened bread at his laft fupper: and fo intituted the Eucharift in vnleuened.

<sup>b</sup> Sprinckling of blood with hyffop here & *Leuit. 14. Num. 19.* prefcribed fignifieth mās deliuerie by Chriffs blood working in Baptifme and other Sacraments. *Heb. 9.*

Lord wil geue you as he hath promifed, you fhall obferue thefe ceremonies. <sup>26</sup> And when your children fhall fay to you: What is this religion? <sup>27</sup> you fhall fay to them: It is the victime of our Lords paffage, when he paffed ouer the houfes of the children of Ifrael in Ægypt ftriking the Ægyptians, and deliuering our houfes. And the people bowing them felues adored. <sup>28</sup> And the children of Ifrael going forth did as our Lord had commanded Moyfes and Aaron. <sup>29</sup> And it came to paffe at midnight, our Lord ftoke <sup>a</sup>euerie firft-begotten in the Land of Ægypt, from the firft-begotten of Pharao, who fate in his throne, vnto the firft-begotten of the captiue woman that was in the prifon, and euerie firft-begotten of beaftes. <sup>30</sup> And Pharao arofe in the night, and al his feruantes, and al Ægypt: and there arofe a great crie in Ægypt: for neither was there a houfe wherin there lay not a dead one. <sup>31</sup> And Pharao calling Moyfes and Aaron, in the night, faid: Arife and goe forth from my people, you and the children of Ifrael: goe, facrifice to the Lord as you fay. <sup>32</sup> Your fheepe and hearde take you as you demanded, and departing bleffe me. <sup>33</sup> And the Ægyptians vrged the people to goe forth out of the land quickly, faying: We fhall al die. <sup>34</sup> The people therfore tooke dough before it was leauened: and tying it in their clokes, put it vpon their fhoulders. <sup>35</sup> And the children of Ifrael did as Moyfes had commanded: and they asked of the Ægyptians veffels of filuer and gold, and very much rayment. <sup>36</sup> And our Lord gaue grace to the people before the Ægyptians that they did lend them: and <sup>b</sup>they fpoyled the Ægyptians. <sup>37</sup> And the children of Ifrael fette forward from Rameffe into Socoth, almoft fix hundred thoufand of foote men, befide litle ones. <sup>38</sup> But alfo the common people of al fortes innumerable went vp with them, fheepe and hearde and beaftes of diuerfe kindes exceding manie. <sup>39</sup> And they baked the meale, which a litle before they had taken out of Ægypt tempered:

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<sup>a</sup> Punifhment conforme to their finne, for perfecuting Gods *firft begotten fonne Ifrael. Exod. 4. v. 22. Theodor. q. 22. in Exod.*

<sup>b</sup> Lawful fpoile by the warrant of God, Lord of al.

and made hearth cakes vnleauened: for it could not be leauened the Ægyptians vrging them to depart, & not fuffering them to make any tarriance: neither did they thinke vpon preparing any meate. <sup>40</sup> And the dwelling of the children of Ifrael that they abode <sup>a</sup>in Ægypt, was foure hundred thirty yeares. <sup>41</sup> The which being expired, the fame day al the armie of our Lord went forth out of the Land of Ægypt. <sup>42</sup> This is the obferuable night of our Lord, when he brought them forth out of the Land of Ægypt: this night al the children of Ifrael muft obferue in their generations. <sup>43</sup> And our Lord faid to Moyfes and Aaron: This is the religion of the Phafe: No aliene shal eate of it. <sup>44</sup> And euerie bought feruant shal be circumcised, and fo shal eate. <sup>45</sup> The ftranger and the hireling shal not eate therof. <sup>46</sup> In one houle shal it be eaten, neither shal you carrie forth of the flesh therof out of the houle, neither shal you breake a bone therof. <sup>47</sup> Al the affembly of the children of Ifrael shal make it. <sup>48</sup> And if any of the fojourners be willing to dwel among you, and make the Phafe of the Lord, first al the male that he hath shal be circumcised, and then shal he celebrate it according to the rite: & he shal be as he that is borne in the land: but if there be any man vncircumcised, he shal not eate therof. <sup>49</sup> Al one law shal be to him that is borne in the land and to the profelyte that fojourneth with you. <sup>50</sup> And al the children of Ifrael did as our Lord had commanded Moyfes and Aaron. <sup>51</sup> And the fame day our Lord brought forth the children of Ifrael out of the Land of Ægypt by their troupes.

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<sup>a</sup> From the promise made to Abraham (*Gen. 12. v. 7.*) and his first going into Ægypt (*v. 10.*) to this time were 430. yeares, *Gal. 3.* of which they were in great perfecution aboue 80. yeares, before that in feruitude about 60. more, before that also they were strangers partly in Ægypt, partly in Chanaan the rest of the time. See *Gen. 15. v. 13.*

The 70. read in Ægypt and in *Chanaan*, for explication, as S. Auguftin noteth. *li. 16. c. 10. ciuit.*

## ANNOTATIONS

Christs action sheweth  
that the Paschal  
lambe was a figure  
of the Eucharist.

Some things in the  
Paschal lambe pre-  
figured Christ both  
on the Croffe and  
at his last supper.

Some more exprefly  
fignified his Passion.

Others immedi-  
atly the Eucharist.

3 The tenth day.) Our Sauour Christ instituting the Sacrament of the Eucharist, after the celebration of the Paschal lambe, whiles they were at supper, the night before his death, thereby sufficiently declared, that this old Pasch was a figure, not only of his Passion and Sacrifice on the Croffe, but also of that he then did so solemnly with his Apostles; whom also in that action he made Priests, commanding them, and their successors, to do the same in commemoration of him, til the end of the world. Other circumstances likewise, and conference of the one with the other make it more clere, that as in some respectes it more resembled Christs Passion, and Sacrifice on the Croffe, so in others it more exprefsed the Eucharist, and myftical commemoration of his death, though also in manie it prefigured Christ in both places. For example, The preparing of the lambe *the tenth day* signified our Sauours coming into Hierufalem, the same tenth day of the first moone, now represented in the Church on Palmefunday. Also the choise qualities of the lambe, *vvithout spotte, a male, of the first yeare*, foreshewed in general the puritie, fortitude, meeknes, and al perfection of the true *Lambe of God, that taketh avway the finnes of the vvorld*. More particularly *the killing* and bereuing the Paschal Lambe of natural life, *the sprinkling of his blood on the dore-postes, the rofting at the fire, and not breaking anie bone therof*, most specially exprefsed Christs death on the Croffe. But *the fourteenth day, & the euening* agree only with the Eucharist, instituted the night before our Lords Passion, which he suffered the fifteenth (being the full moone) and at midday, as ancient S. Dionyse of Ariopagite (in two Epistles, *to Policarpus*, and *to Appolophanes*) testifieth, admiring the miracle of the sunnes Eclipse, that hapned the same time. Neither did the *eating of the Lambe* directly prefigure the oblation on the Croffe, for Christ was not crucified to be eaten but the Sacrament *in formes of bread and vvine* was exprefly figured by eating the lambe with *vnleauened bread*, and drinking *the cuppe therto adioyned*. (*Luc. 22. v. 17.*) In like forte the Lambe immolated *in commemoration* of the deliuerie of Ifrael from death, and from seruitude, when the first-borne of Ægypt were flaine, most aptly prefigured the Eucharist, which is *a perpetual commemoration* of mans redemption, and deliuerie from eternal death, and from bondage of the diuel and finne, by Christes death on the Croffe, which death in dede was the very redemption and deliuerie of mankind, and not a commemoration therof. Finally the immolating of the Lambe *vvithin the house* with precise commandment to *carie nothing therof forth*, pertained particularly to the Eucharist, which our Lord celebrated *vvithin the house*, wherby S. Cyprian (*lib. de vnit. Ecclef.*) proueth, that the B. Sacrament must not be giuen to anie out of the *Catholique Church*, though Christs Passion be extended to al the world, as

*Ioan. 1.*

*Ioan. 19.*

wel to bring fuch as are without, into the Church, as to faue thofe that are already entred in. In this forte the moft ancient and beft expofitors of holie Scripture, explicate this fpecial figure of the Pafchal Lambe. As we fhall here produce fome witneffes in confirmation of this truth.

Ancient writers expound this figure of the Eucharift.

*Luc. 22.* Tertulian *lib. 4. contra Marcionem*, expounding our Sauours wordes: *VVith defire I haue defired to eate this Pafch vvith you before I fuffer faieth*, Chrift coueted not *veruecinam Iudæorum*, the mutton of the Iewes, but profefling that with defire he defired to eate the Pafch, as his owne (for it was vnmete that God fhould couete anie thing not his owne) the bread which he tooke, and gaue to his difciples, he made his owne bodie, faying: *This is my bodie*, that is, a figure of my bodie. *Figura autem non fuiffet, nifi veritatis effet corpus. But it had not bene a figure* (faith he) *vnles it vvere a bodie of veritie*, or a *verie bodie*, to wit, not phantaftical as the heretike Marcion imagined; becaufe the figures in the old Teftament were not figures, except a true bodie answered vnto them. So the Sacramentaries fenfe, that Tertullian fhould cal the Eucharift a figure, is quite againft his meaning, and maketh him conclude nothing againft Marcion; wheras his whole drift is, by the figures of the old Teftament to proue, that in the Eucharift is the true & real bodie of Chrift, and that confequently Chrift hath a true and real bodie. Origen (*in 26. Mat.*) teacheth that in the great parlar (where Chrift did eate the Pafchal Lambe) he alfo made his new Pafch.

Tertullian proueth, by this figure fulfilled in the Eucharift, that Chrift hath a true and not a phantaftical bodie.

*Hiere. 12. v. 19.*

S. Cyprian (*de Cæna Dom.*) faieth: In the fupper of facramental banquets, old and new Inftitutions met together. The lambe being *confumed*, which old tradition propofed, the Mafter fet-teth *inconfumptible* meate to his difciples. S. Gregorie Nazianzen (*Orat. 2. de Pafcha.*) faieth, God commanded the Pafchal Lambe fhould be eaten in the euening, becaufe Chrift in the euening gaue the Sacrament of his owne bodie to his difciples. S. Hierom (*in 26. Mat.*) After that the figuratiue Pafch was complete, and Chrift had eaten the flefh of the lambe with his Apoftles, he taketh bread,

*Pfal. 103.* *vvhich confirmeth the hart of man*, and paffeth ouer to the true Sacrament of Pafch. Likewife S. Chrifoftom (*Ho. de prodit. Iudæ*) faieth, In the fame table both the Pafches, of the figure, and of the veritie were celebrated. S. Ambrofe (*in Lucae. 1.*) exprefly applieth this figuratiue lambe to the Eucharift, as it is celebrated in the Church, by him felfe and other Priests, faying: *VVhen we facrifice*, Chrift is prefent, Chrift is facrificed: for *Chrift our Pafch is immolated*. The like affirmeth S. Auguftin (*li. 2. cont. lit. Petal. c. 27.*) It is an other Pafch that the Iewes celebrated of a fhepe, an other which we receiue in the bodie and bloud of our Lord. S. Leo (*fer. 7. de Paff.*) To the end fhadowes might geue place to the bodie, and figures might ceafe in prefence of

The fame Sacrifice offered by Priests.

the veritie, the old obferuation is taken away by the new Sacrament, hofte paffeth into hofte, bloud excludeth bloud, and when the legal feftiuitie is changed, it is fulfilled.

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

S. Gregorie (*ho. 22. in Euang.*) proueth by thefe wordes, *You fhall not eate therof anie thing raw*, that befides the letter there is a fpiritual fenfe. Behold, (faith he) the verie wordes of the hiftorie driue vs from the hiftorical vnderftanding. For did the Ifraelitical people in Ægypt vfe to eate a lambe raw, that the law fhould nede to fay: *you fhall not eate it raw*? And fo in that homilie this great Doctor explicateth how we ought to celebrate, and receiue the Sacrament of the Eucharift, by the figure of this Pafchal lambe. This *bloud* (faith he) is *fprinkled on both poftes*, when the Sacrament of his Paffion is *receiued vvith mouth*, to redemption, and mediated with *intentieue mind* to imitation, and in *the tranfome* ouer the dore, when pure intention directeth the exterior act, alfo when we carie *the Croffe* of his paffion *in our forehead*. The flefh of the lambe is eaten *at night*, becaufe we now receiue our Lords bodie in the Sacrament, when yet we *fee not ech others confciences; rofted at the fire*, when we ioyne to our beleefe *good vvorkes of feruent charitie; with vnleauened bread, and vvith lettice*, that is, in finceritie, *vvithout corruption of vaine glorie*, and with *bitter penance for finnes*; not raw, nor *fodde in vvater*, to wit, neither efteeming Chrift *a mere man*, nor confidering of him, with *humane vvifdome* or priuate fpirite of heretikes, called *ftollen vvater*. (*Prou. 9.*) *To deuoure the head vvith the feete and entrails*, is by faith to beleue *the Diuinitie of Chrift*, and to imitate by loue the *fteppes of his humanitie*, and greedely to *learne al Chriftian myfteries*. Nothing is *left til morning*, when we endeuoure in this life before *the refurrection* to know euerie point of Chriftian doctrin, fo farre as to vs perteineth. But if anie thing *be left, it muft be burned in the fire*, becaufe thofe hard and hieght myfteries, which we *can not vnderftand*, we muft *remitte to the Holie Ghoft*, left anie proudly prefume either to contemne, or to proclaime that he vnderftandeth not. He further defcribeth alfo what maner of perfons are to eate this new Pafch. Their *loines* muft be *gyrded*, that is, al *carnal pleafures tamed*. They muft haue *shoes on their feete*, by the good examples of former Sainctes dead before, muft *ftrengthen their fteppes*, to flie from vice, and follow vertue: holding *ftaues in their handes*, to rule & ftay themfelues and others *from fliding*, by the ftaffe of authoritie. They muft eate the Pafch *ffpeedely*, that is without delay or procraftination muft learne the myfteries of mans redemption, and heauenlie life, and fo performe Gods wil and precepts, in this life *vvith ffpeede*. To this effect S. Gregorie difcoursfeth at large in the moral fenfe, which we haue abridged, and otherwife (though holie Scripture be ful herof) feldome touch.

VVhat perfons are to receiue the B. Sacrament.

Returning therefore to our particular purpofe, in al thefe teftimonies we fpecially vrge, that the pafchal lambe was a figure, not

only of Christs Paffion, but alfo of the Eucharift. VVhereupon, beſides the often expreſſe mention of our B. Sauours bodie and bloud in the ſame, which Proteſtants would wreft (as they do alfo the ſame termes in holie Scripture) to figuratiue ſenſe, it neceſſarily followeth, that there be farre more excellent contents in the Sacrament of the Eucharift, then natural bread and wine. For S. Paul teacheth (*Colloſs. 2.*) that *as the bodie excelleth the ſhadow*, ſo the veritie, or thing figured excelleth the figure. VVheras the ſubſtance of bread and wine doth not excel, much leſſe ſo farre excel the Paſchal Lambe, as by S. Pauls doctrine is required. Againe ſeing the Paſchal lambe was a Sacrifice, as appeareth in *this Chap. v. 6. & 27.* alſo *Num. 9. v. 7. & 13.* and *Mar. 14. v. 12.* and as it was immolated was a figure of the Eucharift, as before appeareth by conference of the one with the other, in reſpect of the time, place, maner of offering, and eating it, and by teſtimonie of the Doctors aboue cited, it followeth alſo that the Holie Eucharift is a Sacrifice farre excelling the figure.

The thing figured  
farre excelleth the  
figure.

The Eucharift is  
alſo a Sacrifice.

## Chapter 13

*God commandeth to remember their deliuerie from Ægypt, by the ſolemnitie of Paſch, 2. and by confeſcrating to him the firſt-borne. 17. And ſo leadeth them through the deſert towards the red ſea (Moyſes taking with him Iofephſ bones) by a pillar of fire in the night, and a cloud in the day.*

**A**nd our Lord ſpake to Moyſes, ſaing: <sup>2</sup> Sanctifie vnto me euerie firſt borne that openeth the matrice in the children of Ifrael, as wel of men as of beaſtes: for they are al mine. <sup>3</sup> And Moyſes ſaid to the people: Remember this day in the which you went forth out of Ægypt, and out of the houſe of ſeruitude, becauſe with a ſtrong hand hath our Lord brought you forth out of this place: that you eate not leauened bread. <sup>4</sup> This day you goe forth in the moneth of new corne. <sup>5</sup> And when our Lord ſhal haue brought thee into the Land of Chananeite and Hetheite and Amorheite and Heueite and Iebuſeite, which he ſware to thy

fathers that he would geue thee, a land that <sup>a)</sup>floweth with milke and honie, thou fhalt celebrate this maner of facred rites in this moneth. <sup>6</sup> Seuen daies fhalt thou eate azimes: and in the feuenth day shal be the folemnitie of our Lord. <sup>7</sup> Azimes shal you eate feuen dayes: there shal not be feene anie leauened thing with thee, nor in al thy coaftes. <sup>8</sup> And thou fhalt tel thy sonne in that day, faying: This is that which our Lord did to me when I came forth out of Ægypt. <sup>9</sup> And it fhall be as a figne in thy hand, and as a moniment before thine eyes: and that the law of our Lord be alwayes in the mouth, for in a ftrong hand our Lord hath brought thee out of Ægypt. <sup>10</sup> Thou fhalt keepe this obferuation at the fette time from dayes to dayes. <sup>11</sup> And when our Lord fhall haue brought thee into the Land of the Chananeite, as he fware to thee and thy fathers, and fhall geue it thee: <sup>12</sup> thou fhalt feparate al that openeth the matrice vnto our Lord, and al that is brought forth in thy cattel: whatfoeuer thou fhalt haue of male fexe thou fhalt confecrate to our Lord. <sup>13</sup> The firft borne of an affe thou fhalt change for a sheepe: and if thou doe not redeeme it, thou shalt kil it. And euerie firft borne of men among thy children, thou shalt redeeme with a price. <sup>14</sup> And when thy sonne fhall aske thee to morow, faying: What is this? thou shalt anfwere him: With a ftrong hand did our Lord bring vs forth out of the land of Ægypt, out of the houle of feruitude. <sup>15</sup> For <sup>b)</sup>when Pharaos hart was indurate, and would not difmiffe vs, our Lord flew euerie firft-borne in the Land of Ægypt, from the firft-borne of man to the firft-borne of beaftes: therefore I facrifice to our Lord al that openeth the matrice of the male fexe, and al the firft-borne of my fonnes I doe redeme. <sup>16</sup> It fhall be therefore as a figne in thy hand, and as a thing hanged before thine eyes, for a remembrance: becaufe our Lord by a ftrong hand hath brought vs forth out of Ægypt. <sup>17</sup> Therefore when Pharaos had fent

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<sup>a</sup> The old Teftament propofed cōmonly temporal rewardes. *S. Hierom. Ep. ad Dardanum.*

<sup>b</sup> In the Hebrew, *vwhen Pharaos had indurated him felfe.*



forth the people, our Lord ledde them not by the way of the Philistijns countrie which is neere: thinking <sup>a)</sup>left perhappes it would repent them, if they should see warres arise against them, and would returne into Ægypt. <sup>18</sup> But he ledde them about by the way of the desert, which is besides the Red sea: and the children of Israel went vp out of the Land of Ægypt armed. <sup>19</sup> Moyfes also <sup>b)</sup>tooke Iosephes bones with him: because he had adured the children of Israel, saying: God shal visite you, carrie out my bones from hence with you. <sup>20</sup> And marching from Socoth they camped in Etham in the vtmost coastes of the wilderneffe. <sup>21</sup> And our Lord went before them to shew the way by day in a pillar of a cloude, and by night in a pillar of fire: that he might be the guide of their iourney both times. <sup>22</sup> There neuer failed the pillar of the cloude by day, nor the pillar of fire by night, before the people.

## ANNOTATIONS

### Chapter 14

*Pharao persecuting the children of Israel with a great armie, 10. they murmur against Moyfes, 13. but are encouraged by him, and passe through the red sea drie foote. 23. Pharao and his hoste wilfully following are drowned.*

**A**nd our Lord spake to Moyfes, saying: <sup>2</sup> Speake to the children of Israel: Let them returne and campe ouer against Phihahiroth which is betwene Magdal and the sea against Beelsephon: in the fight therof you shal campe vpon the sea. <sup>3</sup> And Pharao wil say concerning the children of Israel: They

<sup>a</sup> Gods preuention to auoid tentations sheweth freewil in man.

<sup>b</sup> By this appeareth how much Moyfes esteemed Iosephs charge concerning tranflation of his bones. Also S. Paul commendeth it. *Heb. 11.*

are ftraitedened in the land, the defert hath shute them in.  
<sup>4</sup> And I wil indurate his hart, <sup>a)</sup>and he wil purfew you:  
 and I wil be glorified in Pharao, and in al his armie: and  
 the Ægyptians shal know that I am the Lord. And they  
 did fo. <sup>5</sup> And it was told the king of Ægyptians that  
 the people was fled: and the hart of Pharao and of his  
 feruantes was changed toward the people, and they faid:  
 What meant we to doe, that we difmiffed Ifrael from  
 feruing vs? <sup>6</sup> Therefore he made readie his chariotte, and  
 tooke al his people with him. <sup>7</sup> And he tooke fix hun-  
 dred chofen chariottes, and al the chariottes that were  
 in Ægypt: and captaines of the whole armie. <sup>8</sup> And our  
 Lord hardned Pharaoes hart the king of Ægypt, and he  
 purfewed the children of Ifrael: but they went forth in a  
 mightie hand. <sup>9</sup> And when the Ægyptians purfewed their  
 fteppes going before, they found them encamped at the  
 fea fide: al Pharaoes horfe and chariottes, and the whole  
 armie were in Phihahiroth againft Beelfephon. <sup>10</sup> And  
 when Pharao approched, the children of Ifrael lifting vp  
 their eies, faw the Ægyptians behind them: and they  
 feared exceedingly, and cried to our Lord, <sup>11</sup> and faid to  
 Moyfes: Perhappes there were no graues in Ægypt, ther-  
 fore thou haft taken vs thence to die in the wildernes:  
 why wouldest thou die this, in bringing vs out of Ægypt?  
<sup>12</sup> Is not this the word that we fpake to thee in Ægypt,  
 faying: Depart from vs, that we may ferue the Ægyp-  
 tians? for it was much better to ferue them, then to  
 die in the wildernes. <sup>13</sup> And Moyfes faied to the people:  
 Feare not: fstand, and fee the great wonders of our Lord  
 that he wil doe this day: for the Ægyptians, whom now  
 you fee, you shal no more fee for euer. <sup>14</sup> Our Lord wil  
 fight for you, and you fhall hold your peace. <sup>15</sup> And our  
 Lord faid to Moyfes: <sup>b)</sup>Why criest thou to me? fpeake

<sup>a</sup> Although the Hebrew Greke and Latin haue, *And he*, yet Proteftants  
 corruptly thruft in the text, *that he shal*, to make it found to their  
 fenfe, that God did not only permit, but worke Pharaoes indura-  
 tion.

<sup>b</sup> A forowful hart, lamentably mourning for the people is called  
 crying to God. *S. Hierom. in Gal. 4.*

to the children of Ifrael that the goe forward. <sup>16</sup> But thou lift vp thy rodde, and ftretch forth thy hand vpon the fea, & diuide it: that the children of Ifrael may goe in the middes of the fea by drie ground. <sup>17</sup> And I wil indurate the hart of the Ægyptians to purfew you: and I wil be glorified in Pharao, and in al his hofte, and in his chariottes and in his horfemen. <sup>18</sup> And the Ægyptians fhall know that I am the Lord when I fhall be glorified in Pharao, and in his chariottes & in his horfemen. <sup>19</sup> And <sup>a</sup>)the Angel of God, that went before the campe of Ifrael, remouing him felfe, went behind them: and together with him the pillar of the cloude, leauing the foreward, <sup>20</sup> ftrode behind, betwen the Ægyptians campe and the campe of Ifrael: and it was a darke cloud, and lightening the night, fo that they could not come to ech other the whole night time. <sup>21</sup> And when Moyfes had ftretched forth his hand vpon the fea, our Lord tooke it away, a vehement and burning winde blowing al the night, and turned it into drie ground: and the water was diuided. <sup>22</sup> And the children of Ifrael went through the middes of the drie fea: for the water was as it were a wal on their right hand & their left. <sup>23</sup> And the Ægyptians purfewing went in after them, and al Pharaoes horfes, his chariottes and horfemen through the middes of the fea. <sup>24</sup> And now the morning watch was come, and behold our Lord looking vpon the Ægyptians campe through the pillar of fire & the cloude, flew their armie: <sup>25</sup> and ouerthrew the wheeles of the chariottes, and they were borne into the depth. The Ægyptians therfore faid: Let vs flee from Ifrael: for the Lord fighteth for them againft vs. <sup>26</sup> And our Lord faid to Moyfes: Stretch forth thy hand vpon the fea, that the waters may returne to the Ægyptians vpon their chariottes and horfemen. <sup>27</sup> And when Moyfes had ftretched forth his hand againft the fea, it returned in the firft breake of day to the former place: and the Ægyptians fleeing away, the waters came vpon them, and our Lord enwrapt them in the middes of the waues. <sup>28</sup> And the waters returned, and ouerwhelmed

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<sup>a</sup> Protection of Angels.

the chariottes and the horfemen of al Pharaoes armie, who folowing were entred into the fea, <sup>a)</sup>neither did there fo much as one of them remaine. <sup>29</sup> But the children of Ifrael marched through the middes of the drie fea, & the waters were vnto them as in ftede of a wal on the right hand and on the left: <sup>30</sup> and our Lord deliuered Ifrael in that day out of the hand of the Ægyptians. <sup>31</sup> And they faw the Ægyptians dead vpon the fea fhore, and the mightie hand that our Lord had exercifed againft them: and the people feared our Lord, & they beleued our Lord, <sup>b)</sup>& Moyfes his feruant.

## ANNOTATIONS

### Chapter 15

*Moyfes with the people fing a Canticle of thanks-geuing, for their deliuerie. 22. The people being three daies in the defert without water, then finding that is bitter, do murmure. 25. It is made fwete. 27. Coming to Elim they finde twelue fountaines, and feuentie palmetrees.*

**T**hen c)fang Moyfes and the children of Ifrael this fong to our Lord, and faid:  
**L**et vs fing to our Lord: for he is glourioufly magnified, the horfe and the rider he hath throwen into the fea.

<sup>2</sup> My ftrength, and my praife is our Lord, and he is made vnto me a faluation: this is my God, and I wil glorifie him: the God of my father, and I wil exalt him.

<sup>3</sup> Our Lord is a man of warre, omnipotent is his name.

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<sup>a</sup> So in Baptifme al finnes are deftroyed. *S. Cyp. Ep. 76. in fine. S. Aug. Tract. 12. & 13. in Ioan.*

<sup>b</sup> The fame credite is geuen to God fpeaking by Moyfes, as if he had fpoken immediatly by himfelf. *S. Hiero. in Epift. as Philem.*

<sup>c</sup> The firft of al Canticles, fared or prophane. *Origen. ho. 6. in Exod.*

<sup>4</sup> Pharaoes chariottes and his armie <sup>a</sup>)he hath caft into the fea: his chofen princes are drowned in the red fea.

<sup>5</sup> The depthes haue ouerwhelmed them, they are fonke into the botome like a ftone.

<sup>6</sup> Thy right hand ô Lord is magnified in ftrength: thy right hand, ô Lord, hath ftriken the enimie.

<sup>7</sup> And in the multitude of thy glorie thou haft put downe thy aduerfaries: thou haft fent thy wrath, which hath deuoured them like ftubble.

<sup>8</sup> And in the fpirite of thy furie were the waters gathered together: the flowing water ftoode, the depthes were gathered together in the middes of the fea.

<sup>9</sup> The enimie faid: I wil purfue and ouertake, I wil diuide the fpoiles, my foule fhall haue his fil: I wil draw forth my fword, my hand fhall kil them.

<sup>10</sup> The fpirite blewe and the fea ouerwhelmed them: they fanke as lead in the vehement waters.

<sup>11</sup> Who is like to thee, among the ftrong ô Lord? who is like to thee, magnifical in fancitie, terrible and laudable, doing meruailes?

<sup>12</sup> Thou didft ftretch forth thy hand, and the earth deuoured them.

<sup>13</sup> Thou haft in thy mercie bene a guide to the people which thou haft redemed: and in thy ftrength thou haft caried them vnto thy holie habitation.

<sup>14</sup> Nations rofe vp, and were angrie: forowes poffeffed the inhabitors of Philifthijm.

<sup>15</sup> Then were the princes of Edom trubled, trembling ceazed on the fturdie of Moab: al the inhabitors of Chanaan were ftarke.

<sup>16</sup> Let feare and dread fal vpon them, in the greatnes of thy arme: let them become vnmoueable as a ftone, vntil thy people ô Lord fhall paffe, vntil thy people fhall paffe, this which thou haft poffeffed.

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<sup>a</sup> God only fuffered them to goe into the fea. For they went of their owne accord fupposing they might folowe where the Ifraelites went before. *S. Aug. fer. 89. de temp.*

<sup>17</sup> Thou fhalt bring them in, and plant them in the mountaine of thy inheritance, in thy moſt firme habitation, which thou haſt wrought ô Lord: thy fanctuarie Lord, which thy handes haue confirmed.

<sup>18</sup> Our Lord ſhal reigne for euer and euermore.

<sup>19</sup> For Pharao on horfebake entred in with his chariottes and horfemen into the ſea: and our Lord brought backe vpon them the waters of the ſea: but the children of Ifrael walked on drie ground in the middes therof.

<sup>20</sup> Marie therefore the propheteſſe, Aarons ſiſter, tooke <sup>a</sup>)a tymbrel in her hand: and al the wemen went forth after her with tymbrels and daunces, <sup>21</sup> to whom ſhe beganne the ſong, ſaying: Let vs ſing to our Lord, for he is gloriouſly magnified, the horſe and his rider he hath caſt into the ſea.

<sup>22</sup> And Moyſes remoued Ifrael from <sup>b</sup>)the red ſea, and they went forth into the deſert Sur: and they walked three dayes through the wilderneſſe, and found not water. <sup>23</sup> And they came into Mara, neither could they drinke the waters of Mara, becauſe they were bitter: wherupon he gaue a name alſo agreeable to the place, calling it Mara, that is, bitterneſſe. <sup>24</sup> And the people murmured againſt Moyſes, ſaying: What ſhal we drinke? <sup>25</sup> But he cried to our Lord. Who did ſhew him <sup>c</sup>)a peece of woode: which when he had caſt into the waters, they were turned into fweteneſſe. There he appointed him precepts, and iudgements, and there he proued him, <sup>26</sup> ſaying: If thou wilt heare the voice of the Lord thy God, and doe that is right before him, and obey his commandementes, and keepe al his preceptes, none of the maladies, that I layd vpon Ægypt, wil I bring vpon thee: for I am the Lord God thy curer. <sup>27</sup> And the children of Ifrael came into Elim, where there were twelue

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<sup>a</sup> Muſical inſtrumētſ vſed before the law of Moyſes in the ſeruice of God.

<sup>b</sup> Theſe things chanced to them in figure. *1. Cor. 10.*

<sup>c</sup> The wholfome wood of the Croſſe made the bitter ſea of gentiles, fwete. *Theodoret. q. 26. in Exod.*

fountaines of water, & feuentie palme trees: and they  
camped byfide the waters.

## ANNOTATIONS





THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE THIRD AGE, from Abrahams going forth of Chaldea, to the parting of Ifrael out of Ægypt. The fpace of 430. yeares.

One and the fame Church and Religion begunne in the firft age of the world, and continued in the fecond, became more and more confpicuous in the third. For in this age not only the fame principal and particular pointes of faith, were beleued and professed, but alfo the number of professors encreased and partly by fepARATION of place and abode, and fpecially by diuerfitie of manners, outward rites, and conuerfation were more diftinct from infidels then before: as vve shal now shew by the facred hiftorie of that time. VVhich beginneth with Abrahams going forth of his countrey of Chaldea, about 2024. yeares from the beginning of the vvorld, in the 75. yeare of his age.

From which time forward God often appeared to him, and after him to Ifaac and Iacob, in the title of EL SADDAL, that is, *God Almighty: Creator of al things, Lord, God, moft high, Poffeffor of heauen and earth. (Gen. 14.)* To Moyfes more familiarly (*Exod. 3.*) in his moft proper name, HE WHICH IS. In the name of *four letters*, which the Iewes count *ineffable*. And in diuers other names, al shewing *One, Eternal, Omnipotent, infinite Maieftie*, of whom al other things depend, and haue their being, himfelfe independent of any other thing.

This one diuine nature, and indiuifible fubftance is (aboue al reach of reafon) *three in Perfons*: represented to Abraham (*Gen. 18.*) by three Angels, in forme of men, vvhom, by fpecial inftinct of God, he *adored as one*: and firft fpake vnto them as to one: *Lord* if I haue found grace in *thy light*, goe not paff *thy feruant*; and by and by as to manie: VVash yee *your feete*. In like maner Moyfes fometimes fpeaketh plurally as of manie, *There appeared to him three men, they faied*: VVhere is Sara? fometimes fingularly; *He faid: I wil come*. So Lot (*Gen. 19.*) fpake to *two Angels* representing the

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

Beleeffe in one God.

Three diuine Perfons.

*Sonne of God, and the Holie Ghoft, one God with the Father, firft as to manie, I befech you my Lordes, turne into the houle of your feruant; after as to one: I befech thee my Lord, becaufe thy feruant hath found grace before thee. VVho likewife answered as one only: I haue heard thy prayer. Againe Moyfes sheweth diftinction of Perfons in God, faying (v. 24.) Our Lord rained from our Lord. Iob alfo (who liued in this age) and his frendes professed and ferued the fame one God, auouching him to be the onlie God and Lord, that geueth and taketh away. (Chap. 1. 2.) He the maker and peculiar Keeper of men. He that taketh away finne, and iniquitie. (c. 7.) He that doth great things, incomprehenfible, and meruelous, wherof there is not number. (c. 9.) And that with termes appropriated to the three diuine Perfons. (c. 26.) In his ftrength fodainly the fea is gathered together, and with his wifedom he ftroke the proud man. His Spirite hath adorned the heauens. The fame Myfterie of pluralitie of Perfons in one God is more clere by the Hebrevv text Chap. 30. v. 11. and 35. v. 10. where the fame actions are afcribed to God, as to one, and as to manie.*

*Strength (or power)  
the Father, vvifdome  
the Sonne, Spirite  
the Holie Ghoft.*

*Chrift promifed  
to Abraham.*

But moft eident are the promifes, figures, and prophecies of Chrift our Redemer. For befides preſent abundance of riches, promife of great progenie, and that the fame ſhould poſſeſſe the fruitful Land of Chanaan (three ſpecial bleſſings of the old Teſtament) God promifed Abraham a farre greater thing (*Gen. 12.*) that in his feede **AL NATIONS AND KINDREDS OF THE EARTH SHOVLDBE BLESSED.** In confirmation whereof, God alſo changed his name *Abram* (*high or noble father*) into *Abraham* (*Father of manie nations.*) (*Gen. 17.*) And ſo he was natural father of foure great Kingdomes, *Ifmaelites*, *Madianites*, *Idumeans*, and *Ifraelites*: but ſpiritual father of manie more, to wit, of al that beleue in Chrift, Iewes and Gentiles, from that time to the worlds end. The fame promifes of poſſeſſing Chanaan and of *Chrift* vvere renevv'd and confirmed to Ifaac. (*Gen. 26.*) In like forte to Iacob. (*28.*) For they pertained not to Ifmael, nor to the other ſonnes of Abraham, nor to

*Rom. 9.*

*To Ifaac.*

*And to Iacob.*

Efau. Moreouer Chrift, our Redemer and deliuerer from finne, and captiuitie of the diuel, was prefigured by Abraham, at laft deliuering thofe from captiuitie, who otherwife endeuoring to shake of the yoke of Cordorlahomor, fel further into fubiectiō and bondage. (*Gen. 14.*)

Chrift prefigured by Abraham.

Alfo Melchifedech, King and Prieft, of vnknown generation, extraordinarie vocation, without predeceffor, or fucceffor, prefigured Chrift King and Prieft for euer, who not by fucceffors, but by Priefts his vicars, perpetually exercifeth al Prieftly functions. Likewife *Ifaac* borne aboute the common courfe of nature (*Gen. 21.*) fingularly beloued of his father, carying wood on his back for the facrificing of himfelfe. (*22.*) *Iacob* flying his brother Efau (*27.*) hardly treated by Laban, (*31.*) yet alwayes inuincible againft his aduerfaries. (*32.*) *Iofeph* hated of his brethren, fold and deliuered to Gentiles, (*37.*) by them alfo perfecuted, (*39.*) but afterwarde aduanced, and called *the Sauour of the world.* (*41.*)

By Melchifedech.

By Ifaac.

Iacob.

Iofeph.

Iuft *Iob* vehemently afflicted; *Moyfes* hidden for a while, then expofed to danger, and thence deliuered: afterwards manifefting him felfe to his brethren, by them reiected, bewrayed, and flying from Pharaο, (*Exo. 2.*) returning againe (*Exod. 3. 4. &c.*) and at laft deliuering the Ifraelites from bondage of Ægypt. (*Exo. 14.*) And manie other things, as the ramme facrificed in place of Ifaac (*Gen. 22.*) the ladder of Iacob (*Gen. 28.*) Iofephs fcepter (*47.*) Aarons rodde (*Exo. 7.*) Pafchal lambe (*12.*) prefigured Chrift, borne of a Virgin; the onlie Sonne of God; fometimes hidden, other times conuerfant with men, hated, perfecuted, fold, betraied; vwho caried his ovvne croffe, was facrificed, vanquished al his enemies, aduanced, and acknowledged the true *Sauour of the world*, Redemer and deliuerer of mankind, from feruitude, flauerie, thraldome, and bondage of finne, death, and the diuel. Againē Abraham prophecied that of his feede Chrift our Sauour should be borne, when he faied to his feruant (*Gen. 24.*) *Put thy hand vnder my thigh, that I may adiure thee by our Lord God of heauen & earth*, that is, by Chrift, who should come of his loynes, as S. Hierom (*Tradit, Heb. in Gen.*)

Iob.  
Moyfes.

And manie  
other things.

Prophecie of  
Chrift.

*et explic. Pfal. 44.)* S. Ambrose (*li. 1. c. 9. de Abraham*) and S. Auguftin (*q. 62. in Gen. et li. 16. c. 33. ciuit.*) expound it. More evidently Iacob (*Gen. 49.*)

THE SCEPTER SHAL NOT BE TAKEN AWAY FROM IV-DAS, AND A DVKE OF HIS THIGH, TIL HE DO COME THAT IS TO BE SENT, AND THE SAME SHAL BE THE EXPECTATION OF THE GENTILES. Iob as planely: *I know that my redemer liueth.* Moyfes foreknowing that Chrift the true Redemer, and chiefe Lawgiuer should be fent, praied God to haften his mifsion, faying: *I befech thee Lord, fend whom thou wilt fend.* (*Exod. 4.*)

*Iob. 19.*

Sacrifice. External Sacrifice was frequent and folemne, as

Altaires. the foueraigne homage to God. And manie Altares erected by Abraham for that purpofe. (*Gen. 12. 13. 15. 22.*) Vnbloudie, in bread and wine by Melchifedech (*Gen. 14.*) other liquide facrifices (*Gen. 35. v. 14.*)

Churches, dedicated. offered by Iacob, with dedication of the place called *Bethel: the houle of God:* which he alfo before hand

Vowes. promifed by vow. (*Gen. 28.*) Diuers other Sacrifices offered by Ifaac, and Iacob. (*Gen. 26. 31. 33. 36.*) By Iob and his friends (*Iob. 1. & 42.*) by Moyfes, Aaron,

Priefthood. and other ancients of Ifrael. (*Exod. 12.*) Al which confequently shew Priefthood, whose proper office is to offer Sacrifice, though amongft al the aboue named, onlie Melchifedech was called a Prieft. And among the gentiles we finde that Putiphar (*Gen. 41.*) and Iethro (*Ex. 3.*) whose daughters Iofeph and Moyfes married, were called *Priefts*, or as the word *Cohenim* doth alfo fignifie, *Princes*, for they were great and eminent men in

Priuilege of Priefts. their countries. At leaft thofe that by fpecial priuilege were exempted from felling their landes to Pharao, and had notwithstanding prouifion of maintenance in time of dearth (*Gen. 47.*) were properly called Priefts, for fuch function as they had in feruing their idols. For where vvas true and right Sacrifice, there vvere alfo right Priefts, and vvhere Idolatrical facrifice there were like Priefts, and vvhere no external facrifice at al (as amongft Proteftants) there are no Priefts, but minifters only.

VVhere is no  
facrifice no Prieft  
is required.

	In this age also (long before Moyſes) the Sacrament of Circumciſion was giuen to Abraham, for diſtinction of Gods ſelected and peculiar people, and for remedy of original finne, in the male ſexe of Abrahams feede, and others of his communitie. In the other ſexe, and other generation, former remedies of ſacrifice, or other profeſſion of faith were available. For other finnes, not only internal repentance was neceſſarie, which was euer principally required (& therefore Ioseph dealt ſo feuerly with his brethren, til they had hartie ſorrow and contrition for their finnes) but alſo certaine external purifications, as waſhing and changing garments, were ordained. ( <i>Gen. 35.</i> ) Mariage though not then a Sacrament, yet was religiously regarded, with ſpecial care of faith and religion in the choiſe of perſons, ( <i>Gen. 24. 27. v. 46. c. 28. v. 1.</i> ) and of certaine degrees of confanguinitie and affinitie. Adulterie was puniſhable by death ( <i>Gen. 38.</i> ) and in no wife counted lawful, no not among the heathen. ( <i>Gen. 12. 20. 24. 26. 29. 34. 39.</i> ) Pluralitie of wiues in ſome perſons and caſes, lawful in the law of nature ( <i>Gen. 16. 25. 29.</i> ) as alſo afterwards in the law of Moyſes, not in the law of grace, nor euer pluralitie of husbands.	Circumciſion.
<i>Gen. 44.</i>		Penance.
		Mariage.
		Degrees of cōfanguinitie.
		Pluralitie of wiues law- ful ſome- times, neuer of husbands. Bleſſings.
	Spiritual bleſſing, a preeminence of greater perſons, ſo Melchizedech bleſſed Abraham. ( <i>Gen. 14.</i> ) Iſaac bleſſed Iacob ( <i>c. 27.</i> ) and Iacob his ſonnes ( <i>c. 49.</i> ) and the ſonnes of Ioseph, with impoſition of handes, and framing the forme of a croſſe. ( <i>48.</i> ) Other Ceremonies of oyle and wine, ( <i>Gen. 28. 35.</i> ) ſprinkling the blood of the Paſchal lambe, eating the lambe ſtanding with their loynes girded, ſhoes on their feete, ſtaues in their handes, and with ſpeede. ( <i>Exo. 12.</i> ) Muſical inſtruments in Diuine ſeruice. ( <i>Exod. 15.</i> )	Signe of the Croſſe. Ceremonies.
	Chriſtes Baptiſme prefigured by Circumciſion, ( <i>Gen. 17.</i> ) for Chriſtians are <i>circūciſed</i> (faith S. Paul) <i>in the Circumciſion of Chriſt, buried with him in Baptiſme</i> . Alſo by the cloude which ſtoode betwene the Ægyptians and Iſraelites, <i>lightning the night</i> on the one ſide (towards Gods people) <i>dark</i> on the other (towards their enemies) and by the <i>redde ſea</i> , which ſaued the children of Iſrael,	Baptiſme pre- figured.

The B. Sacrament.	<p>and drovned the Ægyptians. (<i>Exo. 14.</i>) <i>All were baptised in the cloude, and in the sea.</i> So the bread and vvine offered by Melchifedech, the Paschal lambe, and vnleauened bread prefigured the B. Sacrament, and Sacrifice of Christs bodie and bloud, in formes of bread and wine. Iacob also prophecied of this most excellent Myfterie. (<i>Gen. 49.</i>) <i>He shal wafh his stole in wine, and his cloke in the bloud of the grape.</i> In like forte Melchifedechs Priefthood was a plaine figure of <i>Christs Priefthood</i>, who first by himself consecrated and offered his ovvne bodie and bloud, and ftill doth the same by his Priests handes of the new Testament.</p>
Priefthood of the new Testament.	
Traditions.	Diuers other Rites were knowen and obserued by
Tythes.	<i>Tradition.</i> So Abraham paied Tythes to his spirital
Forme of iustice.	Superior, ( <i>Gen. 14.</i> ) taught his children and familie <i>to keepe the way of our Lord</i> , and doe iudgement and iustice. ( <i>Gen. 18. v. 19.</i> ) Ifaac and Iacob kept
Precepts.	and taught the Ordinances, Precepts and Ceremonies
Raifing feede to the brother.	of their ancesters, vvithout Lavves or precepts vvrit-ten. ( <i>Gen. 26.</i> ) Iudas commanded his second sonne
Abftinence.	to take the widow of his brother deceased without children. ( <i>Gen. 38.</i> ) The children of Ifrael abstained from eating the finevv of the thigh, in remembrance that the finew of Iacobs thigh was shrunke. ( <i>Gen. 32.</i> )
Freewil.	Freewil in men proued, by that Iofephs brethren in felling him <i>thought euil</i> , not moued nor inclined therto by God, who had no part in their euil thought, but turned it to good, ( <i>Gen. 50.</i> ) by Gods threatning Pharao ( <i>Exo. 8.</i> ) <i>If thou wilt not difmiffe Ifrael.</i> VVhich were vniuft if Pharao could not doe otherwise. Likewise by that Pharao often changed his mind, fometimes promising to difmiffe the Hebrewes, and againe refusing to doe it, which sheweth (faieth Theodoret) freewil of the mind: and by Gods preuention of tentation, <i>leading the Ifraelites not the neereft way, but by the desert, left perhaps it would repent them; and they would returne into Ægypt.</i> ( <i>Exod. 13.</i> ) Mans consent therefore is free notwithstanding
Mans induftry neceffarie.	Gods wil, direction, and commaundement. And fo his induftry is required in his dailie affaires, and then to relie on Gods prouidence, otherwise only to expect Gods

wil, operation, or protection, man himself endeuoring nothing is to tempt God. Therefore Abraham (*Gen. 12.*) Ifaac (*c. 26.*) Iacob (*ca. 32.*) and the parents of Moyfes (*Exo. 2.*) being in feare and distrefse vfed al prudence to auoid imminent dangers, albeit they had fpecial reuelations of fafetie and happie fuccesse. Neither doth God euer tempt anie man to finne, but proueth his feruants and maketh them knowne to the world for example of others, and their owne merit. *Gen. 22. Iob. 1. 2. &c.*

God tempteth not to euil.

Onlie faith doth not iustifie, nor workes without faith, but both together do iustifie, and are meritorious: fo Abraham beleued God becaufe he is omnipotent and truth it felfe, *and it was reputed to him vnto iustice, (Gen. 15.)* but this faith was not fole, for it had hope, loue, obedience, and other vertues adioyned, and fo his beleuing was an act of iustice. In like maner Abraham was iustified by workes, offering Ifaac his sonne vpon the Altar, (*Gen. 22.*) but this worke prefuppofed faith, *Iac. 2. that God is able to raife euen from the dead. So Heb. 11. by workes faith is confumate. Heb. 13. By hospitalitie* Abraham and Lot vnawares receiued Angels to harbour. (*Gen. 18. 19.*) Abraham was perfect according to perfection of this life, (*Gen. 17.*) moft highly commended for foure more notorious actes proceeding of two fpecial vertues, faith and obedience. The firft was his prompt obedience, in leauing his countrie and kindred, going he knew not whither, nor how farre, fimply and cherfully expecting Gods further direction, when to goe, and where to abide. (*Gen. 12.*) The fecond was his excellent faith prefently beleeuing Gods promife (which by al humane reafon femed vnpoſſible) that he should haue innumerable progenie. (*Gen. 15.*) The third was, that he did not only moft fincerly and religiously ferue God, but alfo taught his pofteritie fo to do, as God himself teftifieth of him, faying: *I know that he wil command his children, and his houle after him, that they kepe the way of the Lord, and do iudgement and iustice. (Gen. 18.)* The fourth was that moft heroical act of obedience, admirable to al ages, being readie to kil, and facrifice his owne moft dearly beloued sonne Ifaac.

Faith and good workes together iustifie, and are meritorious, but neither of them alone.

Perfection in this life. Foure principal merites of Abraham.  
1. Prompt obedience.

2. Faith without flaggering.

3. Propagation of faith and religion.

4. Perfect obedience.

- Other iuft men. *For which God fware by himfelf, that he would manie waies bleffe him, becaufe (faieth God) thou haft obeyed my voice. (Gen. 22.)* He prayed for Sodom, and had preuailed, if tenne iuft perfons had benne found in that citie. *(Gen. 18.)* And Lot was deliuered from thence for Abrahams fake. *(Gen. 19.)* Ifaac was alfo of moft fincere mind, deuout to God, exercifed himfelf in meditation or mental prayer, *(Gen. 24.)* obtained by prayer his defire of ifsue. *(Gen. 25.)* Likewife Iacob is defcribed in the holie text *a plaine* (or fincere and innocent) *man*, *(Gen. 25. v. 27.)* patient and conftant in tribulations. *(Gen. 29. 31. 32. 33.)* He lawfully purchafed Efau confent of the firftbirthright. *(Gen. 25. v. 31.)* He neither lied, nor otherwife finned, when he answered his father that he was *Efau his firft begotten fonne* *(Gen. 27.)* but fpake truth in myftical fenfe, agreeable to Gods wil and ordinance, who fo tranfposed Ifaacs bleffing from Efau to Iacob. VVhich Ifaac at length vnderftanding, conformed him felf therto, and confirmed the fame *(v. 33. & ch. 28.)* giuing Efau fuch contentment as he could of temporal bleffings. Iofeph is renowned for al vertues, euen from his youth to his death. *(Gen. 37. 39. 50.)* Iob was *fimple and right, fearing God and departing from euil, a iuft and innocent man*, both before and in his tribulations, *not finning with his lippes: neither fpake he anie folifh thing againft God (ch. 1.)* yea more afflicted *retained innocencie (ch. 2.)* and finally God receiued his prayer for others, and reftored al his loffes double. *(ch. 42.)* Moyfes a moft fpécial felected Prophet, *the meekeft man on the earth*, of fingular zeale feuerly punished finne, but withal moft charitably prayed God to forgiue the people and conferue his Church. *Nu. 12. Exo. 32.*
- Election is of Gods mercie. God of his mere mercie electeth al thofe, whom he wil iuftifie and faue, offering al fufficient grace, iuftly leaueth fome obftinate finners in ftate of damnation. *(Gen. 25. Exo. 7.)* His predeftination, foreknowledge and promife, do not exclude but include the meanes, wherby his wil is done in the iuft. *(Gen. 25. 37. 45. 50.)* Neither is Gods reprobation the caufe of anie mans
- Predeftination excludeth not ordinary meanes.



damnation, but mans owne finne the proper cause, both of reprobation & damnation. For example, Pharao & his people *enuying*, vainly *fearing* and for their religion *hating*, and perfecuting *the children of Ifrael*, by opprefsing them with vnfuportable laboures, by commanding fecretly to kil their infants, and that not fucceeding, by a new decree to drowne them (*Exo. 1.*) were mercifully after long conniuece, admonished by Gods legates in his name quietly to permit his people to ferue him; but they wilfully contemned this gentle admonition, Pharao proudly and infolently anfwering: *Who is the Lord, that I fhould heare his voice, and difmiffe Ifrael? I know not the Lord, and Ifrael I wil not difmiffe.* (*Exo. 5.*) So they hardned their owne hartes, and more greuoufly afflicted the faithful. God permitting the wicked to liue, and proper for a time in this world, not punishing them fo much as they deferued, nor mollifying their hartes, nor illuminating their vnderftanding vnto effectual conuerfion, but iuftly permitting them to perfift in obftinacie. (*Ex. 7. 8. 9. 10. Ec.*)

Protection of Angels & inuocation is proued. (*Gen. 32. 48.*) Patriarches names alfo inuocated. (*c. 48. v. 16.*) Ifaac was blefled & prospered for Abrahams fake, *becaufe Abraham obeyed Gods voice, kept his precepts & cōmandements*, obferued his ceremonies & his lawes. (*Gen. 26.*) Iofephs rodde adored by Iacob. (*Gen. 47.*) Moyfes commanded to put of his shooes, becaufe the place was holie. (*Exod. 3.*) *Swearing by creatures* lawful, and fome times more conuenient, then immediately by God him felfe. (*Gen. 42.*) Likewise *Ominous fpeech.* (*Gen. 24.*) and *Dreames* (*Gen. 37. 40. 41.*) are fometimes lawfully obferued, and are from God. Idols alwaies vnlawful, but not al Images. (*Gen. 31. 35.*) Reliques to be reuently vfed, as Iofephs bodie conferued in a coffin in Ægypt, (*Gen. ult.*) tranflated by Moyfes (*Exo. 13.*) and fo brought into Chanaan, and layed with other Patriarches in Sichem. Going bare foote to holie places an act of religious reuerence, and deuotion. (*Ex. 3.*) The figne of the crofse vfed by Iacob, (*Gen. 48.*) a figure of Chrifts croffe. The wood caft

Sinne is the cause of reprobation.

Pharao and other Ægyptians hardned their owne harts.

Pharao and other Ægyptians hardned their owne harts.

God did only permitte them to obdurate themfelues.

Protection & Inuocation of Angels and Patriarches.

Adoration of creatures.

Swearing by creatures.

Ominous fpeech.  
Dreames.  
Images.

Reliques.

Deuotion to holie places.

Figure of Chrifts croffe.

*S. Aug. li. 16.  
c. 36. ciuit.*

*Iofue 24.*

by Moyſes into the bitter water, and making it ſweete (*Exo. 15.*) an other figure therof.

Funeral offices.

*Funeral obſequies* were obſerued by Abraham for his wife Sara (*Gen. 23.*) with *mourning* and *weeping* for her, according to the qualitie of ſo holie a perſon, who it is like needed not other ſatisfactorie workes as Saul and Ionathas, and others flaine in battel, for whom Dauid

2. *Reg. 1.*

Place dedi-  
cated for burial.

and his court did not only mourne and weepe, but alſo faſted til euen. He alſo bought a field with a duple caue, where he buried her, dedicating it for this peculiar uſe, and both himſelf, and Ifaac, Iacob, Rebecca, and Lia were there buried. (*Gen. 49. v. 31.*) Iofeph with al

Mourning 40. dayes.

his brethren mourned for their father Iacob, firſt fourtie dayes in Ægypt, then carying him into Chanaan, *celebrated the exequies other ſeuen dayes.* (*Gen. 50.*) His

Exequies of  
ſeuen dayes.

Special place of bur-  
ial rightly deſired.

particular *digging of his owne graue* (*v. 5.*) and both his and Iofephſ ſpecial charge to be buried amongſt their anceſters, and the tranſlation of al the twelue ſonnes of Iacob, into Sichem, confirme the deſire of burial in one place rather then in an other, to be agreeable to nature, and holie Scriptures.

*Act. 7. v. 16.*

No foule be-  
fore Chriſt en-  
tered into heauen.  
Diuers places in hel.

Touching the foules departed, euen the moſt perfect, went into the lower partes, generally called *Hel*.

But ſome were in reſt, others in paines, according to their deſertes, none in heauen before Chriſt. As S. Hierom (*comment in Ofee. 13. et Eccles. 3.*) proueth by Iacobs vvordes (*Gen. 37.*) *I wil deſcend vnto my ſonne into hel;* by Iobs lamentation (*Ch. 7. et 17.*) *that al* (good and bad) *were retained in hel,* ſaying: *If I ſhal expect, hel is my houſe, and in darknes I haue made my bed.* VVhich place or receptacle of ſuch Saintes, as Iacob and Iob, vv as doubtles farre diſtant from hel of the damned, for betvv en Lazarus in Abrahams boſome and the glutton in torments, is a *great chaos* (or large ſpace) and yet the higheſt of theſe places is called hel.

*Luc. 16.*

Refurrection.

In reſpect of *Refurrection*, the ſame Iacob called his life in this vvorld a *pilgrimage* (*Gen. 47.*) and Iob, (*ch. 7.*) a *warfare vpon earth*: profeking expreſſly (*ch. 19.*) *In the laſt day I ſhal riſe out of the earth. And I ſhal be compaſſed againe with my ſkinne, and in my fleſh I*

	<p><i>shal fee God.</i> Our B. Sauour alfo proueth the Refur-  rection, becaufe <i>the God of Abraham, Ifaac, and Iacob</i>  <i>(Exo. 3.)</i> is <i>God of them, not as they are dead, but</i>  as they are <i>liuing</i>, and to returne againe to life in bodie  and foule together. Of general Iudgement Iob faieth  <i>(ch. 31.)</i> <i>What fhal I doe when God fhal rife to iudge?</i>  <i>and when he fhal aske, what fhal I anfwere him?</i> And  Eliu <i>(ch. 34.)</i> faieth: <i>The omnipotent wil render a man</i>  <i>his worke, and according to the waies of euerie one, he</i>  <i>wil recompence them.</i> Sodom and Gomorra <i>(Gen. 19.)</i>  were example (faith S. Peter and S. Iude) of eternal  punifhment in hel fire.</p>	<p>General Iudge-  ment.</p>
<p>2. Pet. 2.  Ep. Iud.</p>	<p>Of eternal life Iacob professed his hope <i>(Gen. 49.)</i>  faying: <i>I wil expect thy faluation ô Lord.</i> And Moyfes  (as S. Paul testifieth) <i>denied him felfe to be the fonne</i>  <i>of Pharaoes daughter, efteming the reproch of Chrift</i>  <i>greater riches, then the treafure of the Ægyptians.</i> For  <i>he looked vnto the reward.</i> Thus much touching par-  ticular pointes of Religion. It refteth to fee the vifible  known members of the Church, with the heades and  gouernors therof, fucceding without interruption in the  fame age, notwithstanding fome brake and departed from  them, and other innumerable sectes of Infidels ftill mul-  tiplied in the world.</p>	<p>Eternal  punifhment  of the wicked:  and ioy of the  bleffed.</p>
<p>Heb. 11.</p>	<p>To beginne therefore with Abraham, before the  former age was ended, (at which time he was 75. yeares  old) holie Scriptures ftill fpeake of him, as alwaies vnde-  filed, and a true feruant of God, though his father <i>Thare</i>  and his brother <i>Nachor</i> fometimes <i>ferued ftrange goddes</i>,  <i>(Iofue. 24.)</i> but were reclaimed, and the whole familie,  (as S. Auguftin proueth, <i>lib. 16. c. 13. de ciuit</i>) was  persecuted by the Chaldees. VVherupon Thare leauing  Chaldea brought Abraham, Lot, and Sarai, fo farre as  Haran in Mefopotamia <i>(Gen. 11.)</i> whither alfo Nachor  repaired afterwards, and there made his habitation, as  appeareth. <i>(Gen. 24.)</i> But Abraham vvas fooner, and  more fpecially persecuted in Chaldea, as Iofephus testifi-  eth <i>(li. 1. Antiq.)</i> for his clere and publique profefion  of one God, Creator of al things, and that by his only</p>	<p>Continuance  of the Church  notwithftanding  breaches from  it.</p> <p>Abraham neuer  contaminate in  Religion.</p> <p>Thare and Na-  chor reduced  from idolatrie.</p> <p>Abraham pub-  likly professed  his faith.</p>

goodnes, and not by mens ovvne povver, happines is attained. Further Suidas (*vocab. Abraham*) vvriteth, that at the age of 14. yeares, he admonished his father, not for lucre fake, to feduce men by vvorshipping images of falfe goddes, auouching that there is no other, but the celestical God, maker of the whole world. In vvwhich fincere profefsion hovv he alvvaies perfeuered is often testified, and needles here to be repeted. Also Sem, Sale, and Heber his proper ancefters (the ninth, feuenth, and fixth in right line before him) were al holie men, and liued al Abrahams time, much of Ifaacs, and part of Iacobs dayes. Likevvife Melchifedech King and Priest (a diftinct perfon, of an other lineage, as vve fuppofe, from Sem) liued in the beginning of this age. Al which being renowned men had great troupes, or rather countries, vvwhich vvith them ferued the only true God. VVherof we haue example, in that Abraham (being but a ftranger in Chanaan) vpon a fuddaine exploite, (*Gen. 14.*) made readie of the feruants borne in his houfe, three hundreth and eighteene wel appointed, men of armes, al of the fame religion; for shortly after they were al circumcised (*Gen. 17.*) yet was king Melchifedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his nephevv Lot, vvvere his ovvne direct progenitors, and by liklihood more potent. Againe from *Abraham* the fuccefsion held on right to *Aaron and Moyfes*, and the vvhole people of Ifrael, vvwhich vvith them paffed out of Ægypt through the redde fea.

Breaches from  
the Church.

Moabites and  
Ammonites.

Nachors progenie.

But in the meane time, diuers alfo of Abrahams kindred and feede, brake of from this communitie: and fel to idolatrie. For albeit Lot, his brothers fonne perfeuered in the true feruice of God, yet Lots fonnes, Moab and Ammon, at leaft the Moabites and Ammonites, two nations that came of them (*Gen. 19.*) were infidels and idolaters. Likewife though Nachor, and Bathuel (Nachors fonne) continued henceforth in true faith and religion, yet Laban (the fame Bathuels fonne) had falfe goddes, vvwhich Rachel tooke away. (*Gen. 31.*) But true

- religion being not wholly extinguished in these families, both Ifaacs wife Rebecca, and Iacobs wiues Lia and Rachel; with their handmaidens Bala and Zelpha, either beleued rightly, or were more easily brought to true beleefe, and seruice of God. *Ifmael* Abrahams first sonne was in his youth euil *dispos'd* (*Gen. 21.*) and for endeuoring to corrupt Ifaac (vvhich S. Paul calleth perfecution) was together with his mother Agar, *cast out of Abrahams house, yet prospered in the desert*; had *twelue sonnes dukes*, sometimes visited his father, and together with Ifaac buried him. (*Gen. 25.*) And at the age of 137. yeares *died and was put to his people*, that is to others like himself good or euil. Abraham also separated his other sonnes begotten of Cetura (*v. 6.*) from Ifaac, to whom only and not to any other, the promised land of Chanaan, and other more special blessings pertained. Of these last sonnes came the people of Madianites, who kept some resemblance with the people of God in religion, and therein prefigured heretikes, that descend from Catholique race, but falling to schisme & heresie, doe not participate eternal enheritance, with the spiritual children of God as S. Augustin teacheth. (*q. 70. in Gen.*) In like sorte of the two sonnes of Ifaac, onlie *Iacob had the spiritual blessing*, and enheritance therto belonging. (*Gen. 27.*)
- Heb. 12. *Efau* though *prophane* in maners *selling his birthright* (*Gen. 25. v. 32.*) which was a spiritual iurisdiction wherein he was a figure of the reprobate, yet it seemeth he kept the true faith. (*Gen. 35. v. vlt.*) But whether he did or no, sure it is, Iob, (who is probably thought to be of his race) (*Gen. 36.*) was a most holie man and a rare example of vertue. But the posterities of them both, and al the progenies of Ifmael, and of Abrahams other sonnes by Cetura, sooner of later fell to infidelitie and idolatrie. In other nations of the world, still new goddesses and goddesses were multiplied vpon euery occasion, as S. Augustin (*li. 18. de ciuit.*) recounteth diuers. Al which notwithstanding, the true Church and citie of God continued most visible and notorious, yea with meruelous increase, especially after they were more
- Ifmaelites.
- Madianites.
- Idumeans.
- Idolatrie still increasing yet the Church continued, yea also increased.

hated and afflicted in Ægypt. (*Exo. 1.*) VVhither they were brought by the ftrange and fpecial prouidence of God, more ftrangely preferued, and moft miraculoufly deliuered from thence.

The Church of  
Chrift in the new  
Teftamēt alwayes  
vifible and great.

The fame Scrip-  
tures forfhew Chrift  
and his Church.

Multitude of prog-  
enie promifed to  
Abraham per-  
taineth to the  
Church of Chrift.

Much more the *Church of Chrift* (wherof this was a shadow, and figure) hath benne and ſhal be euer moſt *viſible*, from the firſt foundation therof to the worlds end. For beſides the promiſes and predictions in the new Teſtament, al the Scriptures alſo of the old, which for- tel Chrift, do withal forſhew his Church. *Totum quod annuntiatur de Chriſto* (ſaieth S. Auguſtin *de vnitate Eccleſ. c. 2. caput & corpus eſt.* Al that is ſpoken of Chrift is (of) *the head and the bodie*; *The head is the onlie begotten Ieſus Chrift, the Sonne of the liu- ing God: he the Sauour of the bodie. His bodie the Church.* Againe (*c. 4.*) *Totus Chriſtus caput & corpus eſt.* VVhole Chrift is the head and the bodie. The head, the onlie begotten Sonne of God, and the bodie his Church: the bridegrome and the bride, tvvo in one fleſh. Yea for no other cauſe (ſaieth he *li. de cat- ech. rud. c. 3.*) were al thoſe things written, before the coming of our Lord, which we read in holie Scrip- tures, but that his coming might be commended, and the future Church prefigured, that is, *the people of God through out al nations, which is his bodie.* The fame doth S. Paul teach vs, not only ſaying (*Gal. 3.*) *The law was our pedagogue* (or conductor) *to Chrift*, but alſo (*1. Cor. 12.*) *that as the (natural) bodie is one and hath manie members, and al the members of the bodie, wheras they be manie, yet are one bodie; ſo alſo Chrift.* And (*Coloff. 1.*) *that Chriſts bodie is the Church.*

As therefore the great bleſſing of redemption and ſalua- tion was promiſed in Chrift (*Gen. 12. &c.*) ſo it was withal expreſſed, that al *nations*, and *kindreds of the earth* ſhould be partakers therof, yea ſo innumerable as *the duſt of the earth*, the *ſtarres of heauen*, and *fan- des of the ſea*. VVhich S. Paule ſaieth (*Rom. 9.*) is not ment of Abrahams natural children, but of *the children of promiſe*, ſuch as the Romane Chriſtians, and others,

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

*Apoc. 7.* Ievves and Gentiles. So S. Iohn favv in a vifion as a certaine number of *twelue thoufand figned of euerie tribe of Ifrael, but after thefe a great multitude which no man could number of al nations, tribes, peoples, and tongues.*

To fay therfore, as fome old and nev v heretikes doe, that the Church of Chrift fome times confifteth of fevv, or, inuifible perfons, vv ere to fay God kept not promife vvith Abraham (*Gen. 17.*) and to make the bodie and thing figured, more obfcure then the shadowv and figure; feeing in the whole time of the Lavv of nature, that is in thefe three firft ages of the vvorld, the Church being but a figure of that vv hich is novv, yet vv as alvvayes vifible and notorious, as hath benne declared. And that vvith perpetual fucceffion of fupreme heades, rulers and gouerners. As is before noted in the firft age from Adam to Noe: in the fecond from Noe to Abraham: fo in this third, by the right line of *Abraham, Ifaac, Iacob, Leui, Caath, and Amran, to Aaron and Moyfes, (Exo. 6.)* the Holie Ghoft not there reciting more genealogies being come to the origin of the Prieftly Tribe, that is to thefe tvvo vv hom his diuine goodnes felected and ordained, as vv el to *fpeake to Pharao* in behalf of the children of Ifrael, and to *bring them out of the Land of Ægypt*, as aftervvards by one of them to giue his people a vvritten Lavv, and in the other a perpetual prouifion of fpiritual paftors. For in Aaron the elder brother God eftablifhed an ordinarie fucceffion of Priefthood, from that time to Chrift, vv hich before pertained to the firftborne in euerie familie: adioyning the reft of Leuites tribe to afsift them, in adminiftration of fared things. But Moyfes the younger brother vv as extraordinarily called (vv hich God therfore shewed and confirmed by fpecial miracles) not onlie to Priefthood, but alfo to be as the God of Pharao, Superior of Aaron, chiefe mediator between God and his people, as vv el in deliuering them from the feruitude of Ægypt, and in receiuing the Law, and deliuering it to them, as in al other fupreme gouernment fpiritual and temporal during his life.

Very abfurde to fay, the Church of Chrift was at anie time obfcure.

Succeffion of fpiritual gouerners during the law of nature.

*Ex. 28. Nu. 3.*

Priefthood of Moyfes law eftablifhed in Aarons feede.

Moyfes chiefe in fpiritual and temporal gouernment.

## Chapter 16

The beginning of  
the fourth age.

*The people murmuring for meate, and that they had left the flesh pottes of Ægypt, 4. God geueth them quailles, and Manna. 16. VVherof they are commanded to gather for euerie day, 22. but the fixt day duple for the Sabbath, 32. and to kepe a meafure of it in the tabernacle for a memorie.*

The fecond parte  
of this booke. How  
the Ifraelites were  
fuftrained in the  
defert, & prepared  
to receiue the Law.

**A**nd they fette forward from Elim, and al the multitude of the children of Ifrael came into the defert Sin, which is betwene Elim & Sinay: the fifteenth day of the fecond moneth, after they came forth out of the Land of Ægypt. <sup>2</sup> And al the affembly of the children of Ifrael murmured againft Moyfes and Aaron in the wilderneffe. <sup>3</sup> And the children of Ifrael faid to them: Would to God we had died by the hand of our Lord in the Land of Ægypt, when we fate ouer the flefh pottes, and ded eate bread our fill: why haue you brought vs into this defert, that you might kil al the multitude with famine? <sup>4</sup> And our Lord faid to Moyfes: Behold I wil raine you bread from heauen: let the people goe forth, and gather that fufficeth for euerie day: <sup>a</sup>that I may proue them whether they wil walke in my law, or no. <sup>5</sup> But the fixt day let them prouide for to bring in: and let it be duple to that they were wont to gather euerie daie. <sup>6</sup> And Moyfes and Aaron faid to al the children of Ifrael: At euen you fhall know that our Lord hath brought you forth out of the land of Ægypt: <sup>7</sup> and in the morning you fhall fee the glorie of our Lord: for he hath heard your murmuring againft our Lord: but as for vs, what are we, that you mutter againft vs? <sup>8</sup> And Moyfes faid: At euen our Lord wil geue you flefh to eate, and in the morning bread your fill: for he hath heard your murmurings, which

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<sup>a</sup> God leaft it in their wil to be content with ynough, or to couete more, yet fuffered them not to haue more, when it came to meafuring. *v. 18. & 2. Cor. 8.*



you haue murmured againſt him, for what are we? neither is your murmuring againſt vs, but againſt our Lord. <sup>9</sup> Moyſes alſo ſaid to Aaron: Say to the whole aſſembly of the children of Iſrael: Approach you before our Lord: for he hath heard your murmuring. <sup>10</sup> And when Aaron ſpake to al the aſſembly of the children of Iſrael, they looked toward the wilderneſſe: and behold the glorie of our Lord appeared in a cloud. <sup>11</sup> And our Lord ſpake to Moyſes, ſaying: <sup>12</sup> I haue heard the murmurings of the children of Iſrael, ſay to them: At euen you ſhal eate fleſh, and in the morning you ſhal haue your fil of bread: and you ſhal know that I am the Lord your God. <sup>13</sup> Therefore it came to paſſe at euen, and <sup>a</sup>the quails roſe, and couered the campe: in the morning alſo a dew lay round about the campe. <sup>14</sup> And when it had couered the face of the earth, it appeared in the wilderneſſe ſmal, and as it were beaten with a peſtil like vnto the hoare froſt on the ground. <sup>15</sup> Which when the children of Iſrael had ſeene, they ſaid one to an other: *Man-hu!* which ſignifieth: What is this! for they knew not what it was. To whom Moyſes ſaid: This is the bread, which our Lord hath geuen you to eate. <sup>16</sup> This is the word, that our Lord hath commanded: Let euerie one gather of it ſo much as ſufficeth to eate: a gomor euerie man, according to the number of your ſoules that dwel in a tent ſo ſhal you take vp. <sup>17</sup> And the children of Iſrael did ſo: and they gathered, one more, an other leſſe. <sup>18</sup> And they meaſured by the meaſure of a gomor: neither he that gathered more, had aboue: nor he that prouided leſſe, found vnder: but euerie one gathered, according to that which they were able to eate. <sup>19</sup> And Moyſes ſaid to them: Let no man leaue therof til the morning. <sup>20</sup> Who heard him not, but certaine of them left vntil the morning, and it beganne to be ful of wormes, and it putrified. And Moyſes was angrie againſt them. <sup>21</sup> And euerie one of them gathered in the morning, ſo much as might ſuffice to eate: and after the funne waxed hotte, it melted. <sup>22</sup> But in

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<sup>a</sup> Theſe birdes by Gods prouidence came from other places to the children of Iſrael. *Nu. 11. v. 31.*

the fixt day they gathered duple portions, that is, two gomors euerie man: and al the princes of the multitude <sup>a</sup>)came, and told Moyfes. <sup>23</sup> Who faid to them: This is it which our Lord hath fpoken: The Sabbathes reft is fanctified vnto our Lord to morow. Whatfoeuer is to be wrought, doe it: and the meates that are to be made readie, make them readie: and whatfoeuer shal remaine, lay it vp vntil the morning. <sup>24</sup> And they did fo as Moyfes had commanded, and it putrified not, neither was there worme found in it. <sup>25</sup> And Moyfes faid: Eate it to day, becaufe it is the Sabbath of our Lord: to day it shal not be found in the field. <sup>26</sup> Gather it fix dayes: but in the feuenth day is the Sabbath of our Lord, therefore it shal not be found. <sup>27</sup> And the feuenth day came: and fome of the people going forth to gather, found not. <sup>28</sup> And our Lord faid to Moyfes: How long wil you not keepe my commandementes, and my law? <sup>29</sup> See that our Lord hath geuen you a Sabbath, and for this caufe on the fixt day he geueth you duple portions: let each man tarie with himfelfe, and let none goe forth out of his place the feuenth day. <sup>30</sup> And the houle of Ifrael called the name therof Manna: which was as it were coriander feede white, and the taift therof like to flowre with honie. <sup>31</sup> And Moyfes fayd: This is the word, which our Lord hath commanded: <sup>b</sup>)Fil a gomor of it, and let it be kept vnto the generations to come hereafter: that they may know the bread, wherwith I fed you in the wildernes, when you were brought forth out of the Land of Ægypt. <sup>32</sup> And Moyfes fayd to Aaron: Take <sup>c</sup>)one veffel, and put Manna into it, fo much as a gomor can hold: and lay it vp before our Lord to keepe vnto your generations: <sup>33</sup> as our Lord commanded Moyfes. And Aaron put it in the tabernacle to be referued. <sup>34</sup> And the children of

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<sup>a</sup> By their woūdering at the duple quātitie, it appeareth they intended not to gather fo much.

<sup>b</sup> By anticipation Moyfes writeth here the commādmēt geuen when the Tabernacle and Arck were finifhed. *Exo. vlt.*

<sup>c</sup> This Relique was put in a golden veffel *Heb. 9.* though it was infinitely inferior to Chrifts flefh *Io. 6.* yea inferior to the flefh of anie glorified Sainct.

Israell did eate Manna fourtie yeares, til they came into the habitable land: with this meate were they fed, vntil they touched the borders of the land of Chanaan. <sup>35</sup> And a gomor is the tenth part of an ephi.

## ANNOTATIONS

15 *Manhu!* vvhat is this!) VVhen the people of Israell in the defert had spent their prouision of meate brought from Ægypt, and according to Gods promise had receiued store of quailles; going forth in the morning they sawe a strange thing lye vpon the ground like to hoare frost, wherat merueling they said one to another: *VVhat is this!* in their language *Manhu!* VVherupon faith Theodoret (*q. 30. in Exod.*) *their demand vvas turned into the name, and it vvas called Manna.* VVhich as the same and other ancient Doctors gather by the holie Scriptures, was a wonderful and miraculous meate, and withal a figure of a more excellent thing, long after promised, and geuen by our B. Sauour, in the holie Sacrament of the Eucharist. As witnesse S. Gregorie Nyffen (*Enar. vitæ Moyfi, circa medium*) S. Ambrose (*li. de ijs qui Myft. initiant cap. 8.*) S. Cyril Alexandrinus, S. Chrysoftom, S. Augustin, Theophilact and others, vpon the *first of S. Iohn.* VVhere also the text of our Sauours long discourse with the Capharnaïtes, sheweth euidently that he promised to geue a farre better meate then Manna, to those that beleued in him. *I am faïeth our Lord, the bread of life, vvwhich descended from heauen; your fathers did eate Manna in the defert, and died. The bread vvwhich I vvill geue is my flesh, for the life of the vvorld. My flesh is meate in deede, and my bloud is drinck in deede &c.* S. Paul likewise teacheth (*1. Cor. 10.*) that this Manna, and the vvater issuing out of the rocke, were figures of the same B. Sacrament, as is noted in those places.

Manna fo called of *Man-hu.*

It was a figure of the Eucharist.

Here only we commend to the Chriftian readers remembrance that the thing figured, doth euer excede the figure (according to S. Pauls doctrin, *Collof. 2.*) wishing him therfore to confider, that in Manna were at least twelue clere miracles. Firft, it was made by Angels, wherof it is called, *the bread of Angels.* Secondly, it was not produced from the earth, nor water, as ordinarie meates are, but came from the ayre. Thirdly, how fast or flowly foeuer anie man did gather it, in the end ech one had the same measure ful, called a gomor, and no more nor lesse. Fourthly, the sixth day (which was next before the Sabbath) that which they gathered, was found to be double portions to other dayes, that is, two gomors for euerie one. Fifthly, there fel none at al on the Sabbath day. Sixthly, if in the rest of the weke anie part was left al night, it putrified, and was corrupt in the morning, but the night

Twelue miracles in Manna.

*Pfal. 77. v. 25.*  
*Roffin. li. 1.*  
*c. 12. cont.*  
*Oecolamp.*  
*D. Hesl. li. 3.*  
*c. 12. parlam.*

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

7. before the Sabbath day, it remained found and good. Seuently, notwithstanding diuerfitie of ftomakes, in fo great a multitude, the fame meafure was fufficient and no more, to euerie one young and
8. old, and of middle age. Eightly the heate of the funne melted and confumed that which remained in the field, though otherwife it indured heate of the fire, feething in water, grinding in milles,
9. and beating in morters. Ninthly, it tafted to euerie one, what they defired. Tenthly, it feemed neuertheleffe to the euil minded,
10. loathfome and light meate, but pleafant to the good. Eleuently, part of it was kept in the Arke by Gods commandment, and was
11. not corrupted in manie hundreth yeares. Twelfthly, this ftrange and extraordinarie prouifion, continued fourtie yeares, that is, til the children of Ifrael came to the promifed land and then ceafed.
- No miracle in Proteftants  
Communion. You fee then fo miraculous a figure farre excelled Zuinglius, or Caluins communion bread, which containeth no miracle at al, only fignifying Chrifts bodie. But, as our Sauours owne wordes importe, and ancient fathers teach vs, by Manna was prefigured Chrifts verie bodie and bloud, with his foule and Diuinitie vnder the forme of bread.
- Al the faid miracles  
are more eminent in  
the B. Sacrament. For this indeede infinitely excelleth Manna, containing al the forefaid, or rather much more eminent miracles. For (firft) it was confecrated by the maruelous power of Chrifts word, and euer
1. fince the fame is done, by the like power communicated to Priests,
  2. (2) in his Church militant, (3) one and the verie fame, and not
  3. manie, in innumerable places, and in euerie leffe or greater forme, yea in the leaft particle of the accidents that may be, Chrifft is
  4. whole and entire. (4) It geueth abundance of grace in this life, fignified by the day before the Sabbath, for the glorie of the next
  5. life in eternal reft, (5) where is no more vfe of Sacraments, but euerlafting fruition of glorie. (6) VVhofoeuer therfore would make
  6. temporal commoditie of this heauenlie foode, as it were referuing Manna for other dayes of the weke, it perifheth to him, and turneth to his ignominie, but being referued in the faithful foule, for the life to come, which is the true Sabbath, it remaineth an
  7. heauenlie treafure. (7) And fo it auaieth to euerie one, as their foule, which is the fpiritual ftomake of fupernatural meate, is leffe
  8. or more difpofed. (8) Though heate of perfecution, and other aduerfe power take away this Sacrament and Sacrifice, abrode in the field of this world, yet no power extinguiſheth it within the Church, where it is in due maner prepared and miniſtred to the children of God, (9) where it yeldeth al comfort, ftrength
  9. and contentment to good fpiritual defires, (10) but to the incredulous Capharnaïtes femeth vnpoffible, and to carnal conceipts
  10. loathfome. (11) Being worthely receiued into our mortal bodies, our arke or temporal tabernacle, it remaineth in incorruptible effect, wherby the bodie ſhal be raïfed againe from death, and together with the foule be eternally glorified. (12) In the meane
  11. time of this pilgrimage of mankind, it is our way-faring ſpecial
  - 12.

prouifion, dailie and fuperfubftantial bread, til we fhall poffeffe the promifed land, the kingdome of heauen in eternal bliffe.

## Chapter 17

*The people murmuring againe in Raphidim for want of drinck, our Lord giueth them water out of a rock. 8. Amalech fighteth vvith them. And Moyfes lifting vp his hand in prayer, Ifrael ouercometh, otherwife Amalech preuaileth.*

**T**herfore al the multitude of the children of Ifrael fetting forward from the defert Sin, by their manfions, according to the word of our Lord, camped in Raphidim, where there was no water for the people to drinke. <sup>2</sup> Who chiding againft Moyfes, faid: Geue vs water, that we may drinke. To whom Moyfes answered: Why chide you againft me? Wherefore doe you tempt our Lord? <sup>3</sup> The people therefore was thirftie there for lacke of water, and murmured againft Moyfes, faying: Why didft thou make vs goe forth out of Ægypt, to kil vs, and our children, and our beaftes with thirft. <sup>4</sup> And Moyfes cried to our Lord, faying: What fhall I doe to this people? Yet a litle while, and they will ftone me. <sup>5</sup> And our Lord faid to Moyfes: Goe before the people, and take with thee of the ancients of Ifrael: and the rodde wherwith thou didft ftrike the riuer, take in thy hand, and goe. <sup>6</sup> Behold I wil ftand there before thee, vpon the rocke Horeb: and thou fhalt ftrike the rocke, and water fhall goe out therof, that the people may drinke. Moyfes did fo before the ancientes of Ifrael: <sup>7</sup> and he called the name of that place, Temptation, becaufe of the chiding of the children of Ifrael, and for that they tempted our Lord, faying: Is the Lord amongft vs or not? <sup>8</sup> And Amalec came, and fought againft Ifrael in Raphidim. <sup>9</sup> And Moyfes fayd to Iofue: Chooſe out men: and goe forth and fight againft Amalec: to morow I wil ftand in the toppe of the hil, hauing the rodde of God in my hand. <sup>10</sup> Iofue did as Moyfes had fpoken, and

he fought againſt Amalec: but Moyſes and Aaron and Hur went vp vpon the toppe of the hil. <sup>11</sup> And when Moyſes lifted vp his hands, Iſrael ouercame: but <sup>a</sup>)if he did lette them downe a little, Amalec ouercame. <sup>12</sup> And the handes of Moyſes were heauie: therfore they tooke a ſtone, and putte vnder him, wherupon he fate: and Aaron and Hur ſtaied vp his handes on both fides. And it came to paſſe that his handes were not wearie vntil funne ſette. <sup>13</sup> And Iofue put Amalec to flight, & his people by the edge of the ſword. <sup>14</sup> And our Lord ſaid to Moyſes: Write this for a monument in a booke, & deliuer it to the eares of Iofue: for I wil deſtroy the memorie of Amalec from vnder heauen. <sup>15</sup> And Moyſes builded an Altar: and called the name therof, Our Lord my exaltation, ſaying: <sup>16</sup> Becauſe the hand of our Lords throne, and the warre of our Lord ſhal be againſt Amalec, from generation vnto generation.

## ANNOTATIONS

### Chapter 18

*Iethro Moyſes father in law bringeth to him his wife and childrens. 8. And hearing the great workes of God, 12. offereth Sacrifice: 13. and wifely aduifed Moyſes to appoint ſubordinate officers to iudge leſe cauſes, referu- ing the greater to him ſelfe.*

**A**nd when Iethro the <sup>b</sup>)prieſt of Madian, the allied of Moyſes, had heard al the thinges,

<sup>a</sup> If this ceremonie *of holding vp his handes* was of ſuch importance in the law of nature, why do Heretikes deride the ſame, and the like in the Catholique Church? VVheras alſo our Sauour *lifting vp his hands* bleſſed his diſciples. *Luc. 24.* S. Damafcen alſo teacheth (*li. 4. c. 12. Ortho.*) that this extenſion of his handes prefigured the Croſſe of Chriſt. And now it repreſenteth the ſame.

<sup>b</sup> *Cohen* in Hebrew ſignifieth *Prince* or *Prieſt*, which offices in the law of nature were often ioyned in one perſon.

that God had done to Moyfes, and to Ifrael his people, and that our Lord had brought forth Ifrael out of Ægypt: <sup>2</sup> he tooke Sephora the wife of Moyfes whom he had fent backe: <sup>3</sup> and her two fonnes, of which one was called Gerfam, his father faying: I haue bene a ftranger in a forren countrie. <sup>4</sup> And the other Eliezer: for the God of my father, quoth he, is my helper, and hath deliuered me from Pharaoes fword. <sup>5</sup> Iethro therfore the allied of Moyfes came and his fonnes, and his wife to Moyfes into the defert, where he was camped befide the mountayne of God. <sup>6</sup> And he fent word to Moyfes, faying: I Iethro thy allied come to thee, and thy wife, and thy two children with her. <sup>7</sup> Who going forth to mete his allied, adored, and kiffed him: and they faluted one an other with wordes of peace. And when he was entred into the tent, <sup>8</sup> Moyfes told his allied al thinges that our Lord had done to Pharao, and the Ægyptians for Ifrael: and the whole trauaile which had chanced to them in the iourney, and that our Lord had deliuered them. <sup>9</sup> And Iethro reioyced for al the good thinges, that our Lord had done to Ifrael, becaufe he had deliuered them out of the handes of the Ægyptians, <sup>10</sup> and he faid: Bleffed is the Lord, that hath deliuered you out of the hand of the Ægyptians, and out of the hand of Pharao, that hath deliuered his people out of the hand of Ægypt. <sup>11</sup> Now doe I know, that the Lord is great aboue al goddes: for becaufe they dealt proudly againft them. <sup>12</sup> Iethro therfore the allied of Moyfes offered holocaustes and hoftes to God: and Aaron and al the ancientes of Ifrael came, to eate bread with him before God. <sup>13</sup> And the next day Moyfes fate to iudge the people, who ftoode by Moyfes from morning vntil night. <sup>14</sup> Which thing when his allied had feene, to witte, al thinges that he did in the people, he faid: What is this that thou doeft in the people? Why fitteft thou alone, and al the people attendeth from morning vntil night? <sup>15</sup> To whom Moyfes answered: The people cometh to me feeking the fentence of God. <sup>16</sup> And when anie controuersie chanceth among them, they come vnto me to iudge betwene them, and to fhew the preceptes of God, and his lawes. <sup>17</sup> But he faid:

Thou doeſt not wel: <sup>18</sup> thou art tyred with fooliſh labour, both thou, and this people that is with thee, the busines is aboute thy ſtrength, thou alone canſt not ſuſteyne it. <sup>19</sup> But <sup>a</sup>heare my wordes and counſeils, and God ſhal be with thee. Be thou to the people in thoſe thinges that pertaine to God, to report their wordes vnto him: <sup>20</sup> and to ſhew to the people the ceremonies and rite of worſhipping, and the way wherein they ought to walke, and the worke that they ought to doe. <sup>21</sup> And prouide out of al the people men that are wiſe, and doe feare God, in whom there is truth, and that doe hate auarice, and appointe of them tribunes, and centurions, and quinquagenarians, and deanes, <sup>22</sup> which may iudge the people at al tymes: and what great matter ſoeuer ſhal fall out, let them referre it to thee and let them iudge the leſſe matters only: and ſo it may be lighter for thee, the burden being imparted vnto others. <sup>23</sup> If thou doeſt this, thou ſhalt fulfil the commandment of God, and ſhalt be able to beare his preceptes: and al this people ſhal returne to their places with peace. <sup>24</sup> Which thinges when Moyſes heard <sup>b</sup>he did al thinges that he had ſuggeſted vnto him. <sup>25</sup> And chooſing ſubſtantial men out of al Iſrael, he appointed them princes of the people, tribunes, and centurions, and quinquagenarians, and deanes. <sup>26</sup> Who iudged the people at al time: and whatſoeuer was of greater difficultie they referred to him, themſelues iudging the eaſier caſes only. <sup>27</sup> And he diſmiſſed his allied: who returning went into his countrie.

## ANNOTATIONS

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<sup>a</sup> Manifold wiſdome, wherof Daniel prophecieth (*c. 12. v. 4.*) in Chriſtian gentils, was here prefigured in Iethro a gentil.

<sup>b</sup> To whom Moyſes willingly yelded. *Origen in hunc locum.* Morally Superiors are admoniſhed by Moyſes example to lerne of anie man, that which is good. S. Chryſoſtom *ho. de ferendis reprehentionibus.*



## Chapter 19

*Nere to mount Sinai, with commemoration of their deliuerie from Ægypt, the people are commanded to be fancitified: 16. and fo our Lord coming in thunders and lightnings ſpeaketh with Moyſes.*

**I**n the third moneth of the departure of Ifrael out of the Land of Ægypt, <sup>a</sup>this day they came into <sup>a</sup>)the wilderneſſe of Sinai. <sup>2</sup> For departing out of Raphidim, and coming to the deſert of Sinai, they camped in the ſame place, and there Ifrael pitched their tentes ouer againſt the mountaine. <sup>3</sup> And Moyſes went vp to God: and our Lord called him from the mountaine, and ſaid: <sup>b</sup>)This ſhalt thou ſay to the houſe of Iacob, and ſhalt tel the children of Ifrael: <sup>4</sup> Your felues haue ſene what I haue done to the Ægyptians, how I haue carried you vpon the winges of eagles, and haue taken you vnto me. <sup>5</sup> If therfore you wil heare my voice, and keepe my couenant, you ſhal be <sup>c</sup>)my peculiar of al peoples: for al the earth is myne. <sup>6</sup> And you ſhal be vnto me a prietlye kingdome, and a holie nation: theſe are the wordes that thou ſhalt ſpeake to the children of Ifrael. <sup>7</sup> Moyſes came: and calling together the nations of the people, he declared al the wordes which our Lord had commanded him. <sup>8</sup> And al the people answered together: <sup>d</sup>)Al thinges that our Lord hath ſpoken, we wil doe. And when Moyſes had reported the peoples wordes to our Lord, <sup>9</sup> our Lord ſaid to him: Now preſently wil I come

<sup>a</sup> To this place (which was their 12. manſion) they came the 47. day after they parted from Ægypt. And the third day folowig which was the 50, the law was geuen in mount Sinay. *S. Hierom. Epift. 1. ad Fabiolam.*

<sup>b</sup> God would haue their free conſent, els it were not a perfect couenant. *Theodoret q. 35. in Exod.*

<sup>c</sup> In this couenant God promiſeth particular loue; Prietly function, wherby they might better ſerue him; and effectual grace and fancitie.

<sup>d</sup> The people promiſe loyaltie to God, and to keepe his commandments.

to thee in the darkeneffe of a cloude, that the people may heare me fpeaking to thee, and may beleue thee for euer. Moyfes therefore <sup>a</sup>told the peoples wordes to our Lord. <sup>10</sup> Who faid to him: Goe to the people, and fanc-  
tifie them to day, and to morow, and let them wafh their  
garmentes. <sup>11</sup> And let them be readie againft the third  
day: for in the third day the Lord wil defcend in the  
fight of al the people vpon the mount Sinai. <sup>12</sup> And thou  
fhalt appoynt certaine limites to the people in circuite,  
and fhalt fay to them: Beware ye afcend not into the  
mount, and that you touch not the endes therof: euerie  
one that toucheth the mount, dying fhall dye. <sup>13</sup> Handes  
fhall not touch him, but he fhall be ftoned to death, or  
fhall be shot through with arrowes: whether it be beaft,  
or man, it fhall not liue. When the trumpet fhall be-  
ginne to found, then let them afcend into the mount.  
<sup>14</sup> And Moyfes came downe from the mount to the peo-  
ple, and fanc-  
tified them. And when they had washed  
their garmentes, <sup>15</sup> he faid to them: Be readie againft  
the third day, and come not neere your wiues. <sup>16</sup> And  
now the third day was come, and the morning appeared:  
and behold thunders beganne to be heard, and light-  
enings to flash, and a verie thicke cloude to couer the  
mount, and the noyfe of the trumpet founded exceed-  
ingly: and the people, that was in the campe, feared.  
<sup>17</sup> And when Moyfes had brought them forth to mete  
with God from the place of the campe, they ftoode at  
the botome of the mount. <sup>18</sup> And al the mount Sinai  
fmoked: for becaufe our Lord was defcended vpon it in  
fyre, and the fmoke arofe from it as out of a fornace: and  
al the mount was terrible. <sup>19</sup> And the found of the trum-  
pet grew lowder by litle and litle, and was drawen out  
a length: Moyfes fpake, and God answered him. <sup>20</sup> And  
our Lord defcended vpon the mount Sinai in the very  
toppe of the mount, and he called Moyfes into the toppe  
therof. Whither when he was afcended, <sup>21</sup> he faid vnto  
him: Goe downe, and charge the people: left perhaps

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<sup>a</sup> So Angels & Saints offer our prayers & other good workes to God,  
though he know al things before hand.

they wil paffe their limittes to fee the Lord, and a very great multitude of them perish. <sup>22</sup> The priestes alfo that come to the Lord, let them be fanctified, lest he ftrike them. <sup>23</sup> And Moyfes faid to our Lord: The common people can not afcend into the mount Sinai: for thou didft charge, and command, faying: Put limittes about the mount, and fanctifie it. <sup>24</sup> To whom our Lord faid: Goe, gette thee downe and thou shalt come vp, & Aaron with thee: but <sup>a</sup>the priests and the people let them not paffe the limittes, nor afcend to the Lord, lest perhappes he kil them. <sup>25</sup> And Moyfes went downe to the people, and told them al.

## ANNOTATIONS

1 This day.) The first day of the third moneth the children of Ifrael came into the defert of Sinai. So counting 16. dayes remaining of the first moneth when they parted from Ægypt, al the fecond moneth of 30. dayes, this first day of the third moneth, and three dayes more, in which they were fanctified by wathing and other ceremonies (*v. 10.*) the Law was geuen the fifteth day, in figure of the Law of Chrif, promulgated on whitfunday, the fifteth day after our Redemption. VVherby we fee meruelous correpondence of diuine Myfteries, in the old and new Teftament. *S. Auguftin Epift. 119. c. 16.*

Agreement of old and new myfteries.

## Chapter 20

*Moyfes receiueth the Decologue or tenne commandments of God, for al the people, 23. with repetition that they shal not make falle goddes, nor make Altares but of earth, or vnheued ftone, and without fteppes.*

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

**A**nd our Lord fpake al thefe wordes: <sup>2</sup> I am the Lord thy God, which brought thee forth out of the Land of Ægypt, out of the houle of feruitude. <sup>3</sup> Thou shalt not haue <sup>a</sup>ffrange goddes before

<sup>a</sup> The people and al inferior clergie alfo, are to kepe their limites and to lerne Gods wil of their fuperiors.

me. <sup>4</sup> Thou shalt not make to thee <sup>a</sup> a)grauen thing, nor any fimilitude that is in heauen aboue, & that is in the earth beneth, neither of thofe things that are in the waters vnder the earth. <sup>5</sup> Thou shalt not adore them, nor ferue them: I am the Lord thy God mightie, ielous, <sup>b</sup> v)ifiting the iniquitie of the fathers vpon the children, vpon the third and fourth generation of them that hate me: <sup>6</sup> and doing mercie vpon thoufandes to them that loue me, and keepe my preceptes. <sup>7</sup> Thou shalt not take the name of the Lord thy God in vaine, for the Lord wil not hold him innocent that shal take the name of the Lord his God vainly. <sup>8</sup> Remember that thou fanctifie the fabbath day. <sup>9</sup> Six dayes shalt thou worke, and fhalt doe al thy workes. <sup>10</sup> But on the feuenth day is the fabbath of the Lord thy God: thou shalt doe no worke in it, thou, and thy fonne, and thy daughter, thy man feruant, and thy woman feruant, thy beaft, and the ftranger that is with in thy gates. <sup>11</sup> For fix dayes the Lord made heauen and earth, and the fea, and al thinges that are in them, and refted in the feuenth day, therfore the Lord bleffed the fabbath day, and fanctified it. <sup>12</sup> Honour thy father and thy mother, that thou mayft be longliued vpon the earth, which the Lord thy God wil geue thee. <sup>13</sup> Thou shalt not murder. <sup>14</sup> Thou shalt not committe aduoutrie. <sup>15</sup> Thou shalt not fteale. <sup>16</sup> Thou shalt not fpeake againft thy neighbour falfe teftimonie. <sup>17</sup> Thou shalt not couet thy neighbours houfe: neither shalt thou defire his wife, nor feruant, nor handmaide, nor oxe, nor affe, nor any thing that is his. <sup>18</sup> And al the people faw the voices and the flames, and the found of the trumpet, and the mount fmoking: and being frightened and ftroken with feare they ftoode a farre of, <sup>19</sup> faying to Moyfes: Speake thou to vs, and we wil heare: let not our Lord fpeake to vs, left perhappes we die. <sup>20</sup> And

<sup>a</sup> In Hebrew *Pefel*, in Greke *ειδωλον*, in Latin *sculptile*, in Englifh *a grauen thing*.

<sup>b</sup> This commination and promife annexed to the firft commandment perteyneth to euerie one of the nine folowing. *Catech. Ro. p. 3. q. 9.*

Moyfes faid to the people: Feare not: for God came to proue you, and that his terrour might be in you, and you should not finne. <sup>21</sup> And the people ftiide a farre of. But Moyfes went vnto the darke cloud wherin God was. <sup>22</sup> Our Lord faid moreouer to Moyfes: This fhalt thou fay to the children of Ifrael: You haue feene that from heauen I haue fpoken to you. <sup>23</sup> You fhall not make goddes of filuer, nor goddes of gold fhall you make to you. <sup>24</sup> An Altar <sup>a)</sup>of earth you fhall make to me, and you fhall offer vpon it your holocauftes and pacifiques, your fheepe and oxen in euerie place where the memorie of my name fhall be: I wil come to thee, and wil bleffe thee. <sup>25</sup> And if thou make an Altar of ftone vnto me, thou fhalt not build it of hewed ftones: for if thou lift vp thy knife ouer it, it fhall be polluted. <sup>26</sup> Thou fhalt not goe vp by griefes vnto myne Altar, left thy turpitude be difcouered.

## ANNOTATIONS

3 Strange goddes.) Proteftants pretend here to proue, that al Catholiques are Idolaters, for honoring Sainctes, and their Reliques and Images. And they haue fo defamed Catholique Religion in this behalfe, that the vulgar forte of deceiued people, otherwife knowing Catholiques to be ordinarily of moderate conuerfation in life, of iuft dealing towards their neighbours, addicted to prayer, fafting, almes, and manie good workes, more wanting among them felues: yet fupposing them, notwithstanding thefe laudable qualities, to be Idolaters, are thereby auerted from Catholique Religion. And furely it were a iuft caufe, if it were true. As wel therefore to purge our felues of fo haynous an imputed crime, as to remoue this dangerous block of erroneous conceipt, we fhall here note fome of the Proteftants egregious lies, againft the whole Church militant, and blafphemous reproches againft the glorious Sainctes: then briefly declare the true and fincere doctrine, and practife of the Catholike Church in this point. Luther in his *poftil vpon the Gofpel of our Lordes Incarnation*, fayth: *Papifta Virginem Mariam Deum constituunt: Omnipotentiam ei in cælo, & in terra tribuunt*. The Papifts (faith he) make the Virgin Marie God: they attribute to her omnipotencie in heauen and in earth.

Proteftants charge al Catholiques to be Idolaters.

They abufe their folowers.

They belie the Church militant.

<sup>a</sup> This and other ceremonial precepts are determinate lawes, for obferuing the cōmandments of the firft table pertaining to God.

Blaspheeme the triumphant.

Al modeft mē wil  
condemne thefe  
blafphemies.  
Catholique doctrine  
and practife  
conuince their lies.

The true Catholique  
doctrin.

Honour due to excellencie.

Three kindes of excellencie.

Therefore three kindes of  
honour.

In Papiftrie al expected more fauour and grace from her, then from Chrift himfelf. His fcholar Melancton (*in locis communib.*) pofttilling the firft Precept, faith: Papiftes inuocate Sainctes, and worfhip Images in heathnifh maner. Caluin (*li. de neceff. re- for. Ecclef.*) faith: thofe of the Emperours religion (meaning al Catholiques) fo diuide Gods offices among Sainctes, that they ioyne them to the Soueraigne God, as colleagues; in which multitude God lieth hidden. Againft the moft glorious virgin mother the fame Luther (*fer. de natali virg. Mar.*) feared not to fay, that he eftemed no more of the prayer of *S. Marie*, then of anie one of the people. And his reafon is worfe then his wicked affertion, for that, faith he, al that beleue in Chrift are as iuft, and as holie as the virgin Marie, or anie other Sainct how great foeuer. The Magdeburgian Centuriators (*li. 1. Cent. 1.*) affirme that the virgin Marie finned greuoufly, yea compare her imagined faultes with the finne of Eue in paradife. (*li. 2.*) They charge S. Peter and S. Paul (alfo after their conuerfions) with diuers great crimes. Caluin (*li. 3. Inft. c. 2. parag. 31.*) condemneth Sara and Rebecca of great finnes, (*c. 4.*) reprehendeth Iudas Machabeus for fuperftitious, and prepofterous zeale, in caufing Sacrifice to be offered for the dead. In his commentarie (*in 32. Exod.*) he accufeth moft holie and meke Moyfes of arrogancie and pride. And (*li. 3. Inftit. c. 20. pa. 27.*) he fcruely scoffeth at al Sainctes in general, faying: If they heare mortal mens prayers, they muft haue eares fo long, as from heauen to earth. And calleth them not only *homines mortuos, dead men*, (which S. Hierom reproued in *Vigilantijs*) but alfo *vmbras, laruas, colluuiem: shadovves, night goblins, ftinking filth* yet more, (*li. de vera refor. Ecclef. rat.*) he calleth them *Monftra, carnifices, beftias, monfters, hangmen, beaftes*. Thefe and like blafphemies modeft men can not but abhorre and deteft.

Their lies alfo are conuincd by S. Hierom, handling this matter of purpofe againft *Vigilantijs*, by S. Auguftin touching it by occafion (*li. 20. c. 21.*) againft Fauftus the Manachey, Thomas VValdenfis (*to. 3. tit. 13. de Sacramentalibus*) againft Wiclif, by al Catechifmes and Chriftian Inftuctions, teaching nothing like, but quite contrarie to thefe mens reportes. In fummie they al teach, that Sainctes are to be honored with religious honour, which is greater then ciuil, but infinitely inferiour to diuine, as the excellencie of God furmounteth al excellencie created.

For better declaration wherof, it is to be confidered, that feing by the law of God and nature, honour is due to excellencie, there muft be fo manie diftinct kindes of honour, as there be general kindes of excellencie, which are three. The firft of God, infinite, and incomparably aboue al: the fecond is fupernatural but created, as of grace and glorie: the third is humane or natural, confifting in natural giftes, or worldlie powre and dignitie, al three as diftinct as God, heauen, and earth. To thefe three general kindes of excellencie pertaineth therefore other three as diftinct kindes of honour;

to wit, Diuine due to God only, called by vfe and appropriation of a greeke word *Latria*: the fecond *Dulia*, belonging to Sainctes, and other holie things, eleuated by God aboue the courfe of nature, in diuers degrees, but within the ranck of creatures: the third is ciuil honour, due to humane and worldlie excellencie, according to diuers ftates and qualities of men. The firft of thefe which is diuine, may in no cafe be geuen to anie creature, how excellent foeuer. The third which is ciuil, as both Catholiques and Proteftants hold for certaine, is not competent nor agreeable to Sainctes, but to mortal worldlie men in refpect of temporal excellencie. Al the controuerfie therfore is about the fecond. VVhich Caluin (*li. 1. Inftit. c. 11. & 12.*) and al proteftant writers denie & reiect, and fo would haue no honour at al geuen to Sainctes.

Obiecting as old heretikes did, that Catholiques do al the fame external actes, as ftanding bare head, bowing, kneeling, praying, and the like to Sainctes, as to God himfelf. VVe anfwer, that the diftinctiō of honour cōfifteth not alwayes in the external action, but in the intention of the mind. For when we do fuch external actes of honour to God, we intend therby to honour the Creator and Lord of al, and fo it is diuine honour, but doing the fame external actes to a Saint, we conceiue of him, as a glorious feruant of God, and fo we honour him as a fanctified and glorified creature, Gods fubiect and feruant. VVithout this diuerfitie of intentions in your mind, you can not fhew difference, between the honour you do to God, and that you do to the King, by bowing, kneeling, and the like. For it is the fame external action: yet no Chriftian doubteth but he honoreth God with diuine honour, & the King with ciuil. Againe we anfwer, that we do not al the external actions of honour to Sainctes, which we doe to God. For Sacrifice is donne only to God, and to no Saint; and becaufe Altares pertaine to Sacrifice, they are erected to God only, though oftentimes in memorie of Saincts.

Both which answers S. Auguftin gaue long fince, to Fauftus the Manachie, arguing that Catholiques by doing the fame external actes, worfhipped Martyrs with diuine honour, and fo turned them into Idols, as that heretike inferred. VVherupon S. Auguftin declareth, that Chriftian people celebrate together the memories of Martyrs with *Religious folemnitie*, to ftyr vp imitation, to be partakers of their merites, and to be holpen by their prayers. Yet fo that we erect not Altares (becaufe they are for Sacrifice) to anie Martyr, though in memorie of Martyrs, but to God of Martyrs. For who euer ftanding at the Altar, in places of Sainctes bodies, faide: VVe offer to thee Peter, or Paul, or Cyprian, but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by commonition of the very places, greater affection may arife, to inkindle charitie, both towards them, whom we may imitate, and towards him, by whole helpe we may. VVe honour Martyrs with that worfhip of loue and

Proteftants denie anie honour to be due to Saincts.

Their obiection.

Firft anfwer.

Example of this neceffary diftinction.

Second anfwer.

S. Auguftin declareth this doctrine: and geueth both the former answers.

Three caufes of celebrating Saincts memories.

*li. 20. c. 21.*

focietie, wherwith holie men are worhipped in this life. VVhose hart we perceiue is prepared to like fufferance for the Euangelical veritie: but Martyrs more deuoutly, by how much more securly, after al vncertainties are ouercome, and with how much more confident praife, we preach them now victours in a more happie life, then others yet fighting in this. But with that worhippe, which in greke is called *Latria*, a *seruice properly due to God*, which in Latin can not be expreffed by one word, we neither worship, nor teach to be worhipped but one God. And for so much as offering of Sacrifice pertaineth to this worhippe (wherof they are called Idolaters, that offer facrifice to anie Idols) we by no meanes offer anie such thing, nor teach to be offered, either to anie Martyr, or bleffed foule, or holie Angel. Thus farre S. Auguftin. The same teacheth Theodoret. (*li. 8. ad Græcos*) Our Lord hath depriued false goddesses of the honour, they had in Temples, and in place of them caused his Martyrs to be honoured: yet not in the same maner, for we neither bring hostes, nor libaments to Martyrs, but honour them, as holie men, and most deare freinds of God. It would be to long to cite manie ancient Fathers, testifying and teaching that Saints are to be honored.

*Latria* is honour  
proper to God.

Sacrifice only to God.

Protestants confesse  
that the ancient Fa-  
thers honored Saints,  
and their Reliques.

More compendiously we wil take our aduersaries confession, the Magdeburgian Centuriators. VVho (*Pref. Cent. 6.*) holding that the Church was only pure from idolatrie the first hundred yeares of Chrif, and that it begane to faile in the second and third age, more in the fourth and fifth, and was vtterly perished in the sixth, impute the cause of her ruine, that the very chiefe men taught and practiced the honour of Saints. First of al (say they) these horrible and pernicious darknes, as certaine black cloudes couering the whole firmament, rose vp in the verie assemblie of teachers. For that partly the very Doctors of the Church, partly other superstitious men, augmented ceremonies and humane worhippes in the Temples. For sacred houses began to be built in al places, with great cost, altogether in heathenish maner: not principally to the end, Gods word might there be taught, but that some honour might be exhibited to the Reliques of Saints, and that foolish people might there worship dead men. And how pleasantly eloquent is that Gregorie, called the great, how feruent, when, as from his three footed steele, he preached the maner of consecrating these houses? And a litle after, by this occasion dead creatures, and bloudles half wormeaten bones began to be honored, inuocated, and worhipped with diuine honour. Al which *The Doctors of the Church* not only winked at, but also *set forward*. Thus the reader seeth, notwithstanding their lies, scoffes, and blasphemies, Protestants do confesse, that the Church and her chiefe pillars, straight after the first hundred yeares of Chrif, five hundred next following, honored Saints and their Reliques. Neither wante there authentical examples of holie Scriptures, wherby the same is proued. As *Gen. 32. 48. Exod. 3. 32.*

How faulcie are  
heretikes to scoffe at  
so renowned a Doctor!



*Num. 22. Iofue 5. 3. Reg. 18. 4. Reg. 2. Pfalm. 98.* and els  
vvhere.

4 A grauen thing.) Here the fame falifiers of Chriftian doc-  
trin, do not only peruert the fenfe of holie Scripture, wreftling that  
againft Images, which is fpoken againft Idols, but alfo fhamefully  
corrupt the text, by tranflating *grauen image*, neither folowing  
the Hebrew, Greke, nor Latin. For the Hebrew word, *pefel*, is the  
verie fame that *sculptile* in Latin, that is a *grauen or carued thing*.  
The Greke hath εἰδωλον, *an idol*. So al Proteftants Englifh Bibles  
are falfe.

In the meane time til they correct their bookes, they may pleafe  
to remember, that God fhortly after this (*Exod. 25.*) commanded  
to make Images of Angels, to wit Cherubins. Likewife a brafen  
ferpent. (*Num. 21.*) Alfo oxen and Lions (*3. Reg. 6. & 7.*) Nei-  
ther are Puritanes fo precife, but that they engraue, carue, print,  
paint, caft, fow, embrother, and otherwife make, and kepe Im-  
ages, portractes, and pictures of men, and other things. As for  
worshipping of facred Images the fecond concel of Nice (*Act. 4.*)  
The concel of Trent (*feff. 25.*) S. Gregorie the great (*li. 7. ep. 5.*  
& *53.*) S. Damafcen in diuers whole bookes, and manie others,  
and al Catholique Catechifmes and Chriftian Inftuctions teach,  
that the honour is not done to the Image for it felf, but at the  
prefence of the Image, to Chrift, or Sainct, whose Image it is.

An other controuerfie Caluin here maketh, that from thefe wordes,  
*Thou shalt not make*, beginneth the fecond precept, fo counting  
four precepts in the firft table, and fix in the fecond. But being  
no matter of faith, how they are diuided, fo al the wordes, and  
the number of tenne commandements be acknowledged (for holie  
Scripture calleth them tenne, *Exo. 34. v. 28. Deut. 4. v. 13. &*  
*10. v. 4.*) we wil not contend: but only as more reafonable  
we folow the common maner of diuiding the firft table into three  
precepts, directing vs to God, the fecond into feuen, belonging to  
our neighbour, approved for the better by S. Auguftin (*q. 71. in*  
*Exodum*) and generally receiued of al Catholiques; grounded vpon  
this reafon, among others, becaufe to make or haue a picture, or  
fimilitude of anie creature, to the end to adore it as God, were in  
dede to haue a ftrange God, which is forbid in the firft wordes.  
And fo al that foloweth to the comination and promife, forbiddeth  
falfe goddes, and appeareth to be but one precept in fubftance.  
But the defire and internal confent to adultrie, and to theft, differ  
altogether as much, as the external actes of the fame finnes; and  
therefore feing adultrie and theft are forbidden to be comitted, by  
two diftinct precepts, the prohibition of the internal defire, with  
mental confent to the fame, doth alfo require two precepts.

Proteftants haue  
corrupted the text  
in al their Englifh  
Bibles.

God commanded  
to make Images.

Chrift, and Saincts  
are honored in  
their Images.

The firft table con-  
taineth three pre-  
cepts, the fecond  
feuen.

The firft can not  
wel be diuided.

The ninth and  
tenth are as  
diftnct, as the  
fixth and feuenth.

## Chapter 21

*Iudicial precepts concerning bondmen and bondvvemen.*

*12. Manflaughter and ftriking: killing and curfing of parents. 23. The lavv of like paine for a hurt, 28. of an oxe ftriking vvith his horne.*

**T**hefe are the <sup>a</sup>iudgements which thou shalt propofe to them. <sup>2</sup> If thou bye an Hebrew feruant, fix yeares ſhal he ferue thee: in the feuenth he ſhal goe out free gratis. <sup>3</sup> With what rayment he entred in, with the like let him go out: if hauing a wife, his wife alfo ſhal goe out with him. <sup>4</sup> But if his lord geue him a wife, and ſhe beare ſonnes & daughters: the woman and her children ſhal be her lordes: but himſelfe ſhal goe out with his rayment. <sup>5</sup> And if the feruant fay: I loue my lord and wife & children, I wil not goe out free: <sup>6</sup> his lord ſhal prefent him to <sup>b</sup>the goddes, and he ſhal be fette to the dore and the poſtes, and he ſhal bore his eare through with an awle: and he ſhal be his bondman for euer. <sup>7</sup> If any man fel his daughter to be a feruant, ſhe ſhal not goe out, as bondwemen are wont to goe out. <sup>8</sup> If ſhe miſlike the eyes of her maiſter to whom ſhe was deliuered, he ſhal diſmiſſe her: but he ſhal not haue authoritie to fel her vnto a ftrange people, if he deſpiſe her. <sup>9</sup> But if he deſpouſe her to his ſonne, he ſhal doe to her after the maner of daughters. <sup>10</sup> And if he take an other wife for him, he ſhal prouide her a mariage, and rayment, and the price of her chaſtitie he ſhal not denie. <sup>11</sup> If he doe not theſe three thinges, ſhe ſhal goe out gratis without monie. <sup>12</sup> He that ftriketh a man wilfully to kil him, dying let him die. <sup>13</sup> But he that did not lye in waite for him, but God deliuered him into his handes: I wil appoint thee a place whereunto he ought to flee. <sup>14</sup> If a man of fette purpoſe kil his neighbour, and by lying in waite for him: thou ſhalt plucke

Paying nothing.

<sup>a</sup> Iudicial lawes do infruct in particular, how to kepe the commandments of the ſecond table, pertaining to our neighbours.

<sup>b</sup> The Iudges authorized by God.

him out from mine Altare, that he may die. <sup>15</sup> He that ftriketh his father or mother, dying let him die. <sup>16</sup> He that shal fteale a man, and fel him, being conuicted of the trespaffe, dying let him die. <sup>17</sup> He that curfeth his father, or mother, dying let him die. <sup>18</sup> If men fal at wordes, and the one ftrike his neighbour with a ftone or with his fift, and he die not, but lye in his bedde: <sup>19</sup> if he rife, and walke abroad vpon his ftafe, he that did ftrike shal be quitte, yet fo that he make reftitution for his worke, and for his expenfes vpon the phificians. <sup>20</sup> He that ftriketh his man or mayde feruant with a rodde, and they die in his handes, he shal be guiltie of the crime. <sup>21</sup> But if the partie remayne aliue a day or two, he shal not be fubiect to punishment, becaufe it is his money. <sup>22</sup> If certaine fal at wordes, and one ftrike a woman with child, and she in deede aborte, but her felfe liue: he shal be fubiect to fo much damage as the womans hufband shal require, and as arbiters shal award. <sup>23</sup> But if her death doe enfue thereupon, he shal render life for life, <sup>24</sup> eye for eye, tooth for tooth, hand for hand, foote for foote, <sup>25</sup> aduftion for aduftion, wound for wound, ftripe for ftripe. <sup>26</sup> If any man ftrike the eye of his manferuant or maidferuant, and leaue them but one eye, he shal make them free for the eye which he put out. <sup>27</sup> Alfo if he ftrike out a tooth of his manferuant or maydferuant he shal in like maner make them free. <sup>28</sup> If an oxe with his horne ftrike a man or woman, and they die, he shal be ftoned: and his flesh shal not be eaten, the owner alfo of the oxe shal be quitte. <sup>29</sup> But if the oxe were wont to ftrike from yefterday and the day before, and they warned his maifter, neither did he shutte him vp, and he kil a man or a woman: both the oxe shal be ftoned, and they shal put to death his owner alfo. <sup>30</sup> And if they fette a price vpon him, he shal geue for his life whatfoeuer he is asked. <sup>31</sup> Alfo if with his horne he ftrike a fonne, or a daughter, he shal be fubiect to the like fentence. <sup>32</sup> If he inuade a bondman or bondwoman, he shal geue thirtie ficles of filuer to their maifter, but the oxe shal be ftoned. <sup>33</sup> If a man open a cefterne, and digge one, and doe not couer it, an oxe or an affe fal into

it, <sup>34</sup> the owner of the cefterne shal pay the price of the beaftes: and that which died, shal be his owne. <sup>35</sup> If one mans oxe gore an other mans oxe, and he die: they shal fel the oxe that liueth, and shal diuide the price, and the carcaffe of that which died they shal parte between them. <sup>36</sup> But if he knew that his oxe was wont to ftrike from yefterday and the day before, and his maifter did not keepe him in: he shal render oxe for oxe, and shal take the carcaffe whole.

## ANNOTATIONS

### Chapter 22

*The punishment of theft, 5. and other trespafses, 7. if a thing committed to cuftodie or lent doth perish, 16. of deflowring a virgin, 18. of inchanting, beftialitie, and idolatrie, 21. of hurting ftrangers, vvidovves, and orphans. 25. The lavv of lending vvithout vfurie, 26. of taking pledge, 28. of reuerence to fuperiors, and of paying tithes.*

**I**f any man fteale an oxe or a fheepe, and kil or fel it: he fhall reftore <sup>a</sup>)fiue oxen for one oxe, and foure fheepe for one fheepe. <sup>2</sup> If the theefe be found breaking vp the houle or vndermining it, and taking a wound die: the ftriker shal not be guiltie of bloud. <sup>3</sup> But if he doe this when the funne is rifen, he hath cōmitted manflaughter, and himfelf shal die. If he haue not wherewith to make reftitution for the theft, himfelfe shal be fold. <sup>4</sup> If that which he ftole, be found with him, al iue, either oxe, or affe, or fheepe: he shal reftore duple.

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<sup>a</sup> VWhere great faults are cōmitted, punifhment is inflicted according to the enormitie of the finne, aboue the proportion of the iniurie. *Theodoret. q. 50. in Exod. Deut. 25.* Myftically, He that taketh from the Church a daylie laborer in Gods field, fineth more greuoufly and deferueth more punifhment, then he that taketh a priuate man of Chrifts flock. *Rabanus.*

<sup>5</sup> If anie man hurt a field or a vineyard, and let goe his beaft to feede vpon that which is other mens: the best of whatfoeuer he hath in his owne field, or in his vineyard, he shal reftore according to the eftimation of the damage. <sup>6</sup> If fire breaking forth light vpon the thornes, and catch ftackes of corne, or corne ftanding in the fieldes, he shal render the damage that kindled the fire. <sup>7</sup> If a man committe money, or veffel vnto his frend to keepe, and they be ftolen away from him, that receaued them: if the theefe be found, he shal reftore duple: <sup>8</sup> if the theefe be not knowne, the maifter of the houle shal be brought to <sup>a</sup>the goddes, and shal fweare that he did not extend his hand vpon his neighbours good, <sup>9</sup> to doe any fraud, as wel in oxe as in affe, and sheepe and rayment, and whatfoeuer may bring damage: the caufe of both parties shal come to the goddes: and if they geue iudgement, he shal reftore duple to his neighbour. <sup>10</sup> If a man committe affe, oxe, sheepe, or any beaft, to his neighbours custodie, and it die, or be hurt, or be taken of enemies, and no man faw: <sup>11</sup> there shal be an oath betwen them, that he did not put forth his hand to his neighbours good: and the owner shal admitte the oath, and he shal not be compelled to make reftitution. <sup>12</sup> But if it were taken away by ftelth, he shal reftore the damage to the owner. <sup>13</sup> If it were eaten of a beaft, let him bring vnto him that which was flaine, and he shal not make reftitution. <sup>14</sup> He that asketh of his neighbour to borow any of these thinges, and it be hurt or dead the owner not being present, he shal be compelled to make reftitution. <sup>15</sup> But if the owner be present, he shal not make reftitution, especially if it were hired and came for the hire of the fame. <sup>16</sup> If a man seduce a virgin being not yet depoufed, and lie with her: he shal endowe her, and haue her to wife. <sup>17</sup> If the virgins father wil not geue her, he shal geue money according to the maner of the dowrie, which virgins are wont to receaue. <sup>18</sup> Inchanters thou fhalt not suffer to liue. <sup>19</sup> He that lieth with a brute

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<sup>a</sup> Iudges called goddes for their eminent authoritie. *Exo. 7. v. 1.*

beaft, dying let him die. <sup>20</sup> He that facrificeth to goddes, fhall be put to death, but to the Lord only. <sup>21</sup> Thou shalt not moleft a ftranger, nor afflict him: <sup>a)</sup>for your felues alfo were ftrangers in the Land of Ægypt. <sup>22</sup> A widow and an orphan you fhall not hurt. <sup>23</sup> If you hurt them, they wil crie out to me, and I wil heare their crie: <sup>24</sup> and my furie fhall take indignation, and I wil ftrike you with the fword, and your wiues fhall be widowes, and your children orphanes. <sup>25</sup> If thou lend money to my people being poore, that dwelleth with thee, thou fhalt not vrge them as an exactour, nor opprefse them with vfuries. <sup>26</sup> If thou take of thy neighbour a garment in pledge, thou fhalt geue it him againe before funne fette. <sup>27</sup> for that fame is the onlie thing, wherwith he is couered, the clothing of his bodie, neither hath he other to fleepe in: if he <sup>b)</sup>crie to me, I wil heare him, becaufe I am merciful. <sup>28</sup> Thou fhalt not detract from <sup>c)</sup>the goddes, and the prince of thy people thou fhalt not curfe. <sup>29</sup> Thy tithes and thy firft fruites thou fhalt not flacke to pay, the firftborne of thy fonnes thou fhalt geue me. <sup>30</sup> Of thy oxen alfo & sheepe thou fhalt doe in like maner: feuen dayes let it be with the damme, the eight day thou fhalt render it to me. <sup>31</sup> Holie men you fhall be to me: the flesh that beaftes haue tafted of before, you fhall not eate, but fhall caft it to the dogges.

## ANNOTATIONS

### Chapter 23

*Lawes are appointed to Iudges, (the enemies oxe, or alse to be faued) 8. namely not to take bribes. 10. The feu-*

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<sup>a</sup> The law of nature requireth to do to others as we would they fhould do to vs. For which caufe (befides others) God fuffered his people to be ftrangers in Ægypt, to moue them to compaffion towards others in like cafe. *Rabanus.*

<sup>b</sup> Oppreffion of the poore crieth to God for reuenge.

<sup>c</sup> Priests called goddes for their facred function. See *the commentary on Chap. 7. v. 1.*

enth yeare, and day al muft reft. 14. Three principal feaftes muft be folemnized euerie yeare. 20. Conduction and protection of an Angel is promifed. 24. The people is agane commanded to deftroy Idols. 29. VVhy their enemies fhall be deftroyed by litle and litle.

**T**hou fhalt not admitte a lying voice: neither fhalt thou ioyn thy hand to fay falfe teftimonie for a wicked perfon. <sup>2</sup> Thou fhalt not folow the multitude to doe euil: neither fhalt thou in iudgement, agree to the fentence of the moft part, to ftray from the truth. <sup>3</sup> The <sup>a</sup>poore man alfo thou fhalt not pitie in iudgement. <sup>4</sup> If thou meete thy enemies oxe, or affe going aftray, bring it backe to him. <sup>5</sup> If thou fee the affe of him that hateth thee lye vnderneath his burden, thou fhalt not paffe by, but fhalt lift him vp with the fame. <sup>6</sup> Thou fhalt not decline the poore mans iudgement. <sup>7</sup> A lye thou fhalt auoide. The innocent and iuft perfon thou fhalt not put to death: becaufe I abhorre the impious man. <sup>8</sup> Neither fhalt thou take bribes, which doe blind alfo the wife, and peruert the wordes of the iuft. <sup>9</sup> The ftranger thou fhalt not moleft, for you know the hartes of ftrangers: becaufe your felues alfo were ftrangers in the Land of Ægypt. <sup>10</sup> Six yeares thou fhalt fow thy ground, and fhalt gather the corne therof. <sup>11</sup> But the feuenth yeare thou fhalt let it alone, and make it to reft, that the poore of thy people may eate, and whatfoeuer fhall be leift, let the beates of the field eate it: fo fhalt thou doe in thy vineyard and thy oliuete. <sup>12</sup> Six dayes thou fhalt worke: the feuenth day thou fhalt ceafe, that thy oxe may reft and thine affe: and the fonne of thy handmaide may be refreshed, and the ftranger. <sup>13</sup> Kepe al thinges that I haue faid to you. And by the name of foren goddes you fhall not fweare, neither fhall it be heard out of your mouth. <sup>14</sup> Three times euerie yeare you fhall celebrate feaftes to me. <sup>15</sup> Thou fhalt

Three principal feaftes befides the Sabbath, & fome others.

<sup>a</sup> Al vertues being fouled in iuftice, ceafe to be true vertues, when iuftice is not firft obserued. *S. Hierom in Pfal. 32. et Prou. 31.*

keepe <sup>a)</sup>the folemnitie of Azymes. Seuen dayes shalt thou eate azymes, as I commanded thee, in the time of the moneth of new corne, when thou didst come forth out of Ægypt: thou shalt not appeare in my sight emptie. <sup>16</sup> And the folemnitie of the haruest <sup>b)</sup>of the first frutes of thy worke, whatsoeuer thou didst sow in the field. The folemnitie also in the end of the yeare, <sup>c)</sup>when thou hast gathered al thy corne out of the field. <sup>17</sup> Thrife a yeare shal al thy male sexe appeare before the Lord thy God. <sup>18</sup> Thou shalt not sacrifice the bloud of my vic-time vpon leuen, neither shal the fatte of my folemnitie remaine vntil the morning. <sup>19</sup> The first frutes of the corne of thy ground thou shalt carrie into the house of the Lord thy God. Thou shalt not boyle a kidde in the milke of his damme. <sup>20</sup> Behold I wil send myne Angel, which shal goe before thee, and keepe thee in thy iourney, and bring thee into the place that I haue prepared. <sup>21</sup> Obserue him, and heare his voice, neither doe thou thinke him one to be contemned: for he wil not forgeue when thou hast finned, and my name is in him. <sup>22</sup> But if thou wilt heare his voice, and doe al that I speake, I wil be enemie to thyne enemies, & wil afflict them that afflict thee. <sup>23</sup> And myne Angel shall goe before thee, and shall bring thee in vnto the Amorrheite, and Hetheite, and Pherezeite, and Chananeite, and Heueite, and Iebuzeite, whom I wil destroy. <sup>24</sup> Thou shalt not adore their goddes, nor serue them. Thou shalt not doe their workes, but shalt destroy them, and breake their statues. <sup>25</sup> And you shal serue the Lord your God, that I may bleffe your bread & waters, and may take away infirmitie from the middes of thee. <sup>26</sup> There shal not be a fruitlesse nor barren bodie in thy land: I wil fill the number of thy dayes. <sup>27</sup> I wil send my terrour to runne before thee, and wil kill al people, to whom thou shalt

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<sup>a</sup> Pasch in memorie of their deliuerie from Ægypt.

<sup>b</sup> Pentecost, when they receiued the Law.

<sup>c</sup> Tabernacles in memorie of Gods protection fourtie yeares in the desert.



enter: and wil turne the backes of al thyne enemies before thee: <sup>28</sup> fending forth hornets before, that shal chafe away the Heueite, and Chananeite, and Hetheite, before thou enter. <sup>29</sup> I wil not cast them out from thy face in one yeare: left the land be brought into a wilderneffe, and beaftes encrease againft thee. <sup>30</sup> By litle and litle I wil expel them from thy fight, til thou be increafed, and doft poffeffe the Land. <sup>31</sup> And I wil fette thy boundes from the Redde fea vnto the fea of the Paleftines, and from the defert vnto the riuer: I wil deliuer the inhabitants of the Land in your handes, and wil cast them out from your fight. <sup>32</sup> Thou shalt <sup>a</sup>)not enter league with them, nor with their goddes. <sup>33</sup> Let them not dwel in thy land, left perhapes they make thee to finne againft me, if thou ferue their goddes: which vndoubtedly wil be a fcandal to thee.

## ANNOTATIONS

### Chapter 24

*Moyfes with others are commanded to afcend, he to the Lord, the reft a farre of. 4. They offer Sacrifice. 8. Moyfes fprinckleth the bloud of the Testament vpon the people. 15. Then afcending to the mountaine, God couereth it with a fire cloude.*

**T**o Moyfes alfo he faid: Goe vp to the Lord, thou, and Aaron, Nadab and Abiu, and feuentie Ancientes of Ifrael, and you shal adore a farre of. <sup>2</sup> And Moyfes onlie shal afcend to the Lord, and they shal not approach: neither shal the people afcend with him. <sup>3</sup> Moyfes therfore came and told the people al the wordes of our Lord, and the iudgementes: and al the people answered with one voice: Al the wordes of our Lord, which he hath fpoken we wil doe. <sup>4</sup> And Moyfes

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<sup>a</sup> Peace with infidels forbidden to Gods people.

wrote al the wordes of our Lord: and rifing in the morning he <sup>a</sup>)builded an Altar at the foote of the mount, & twelue titles according the twelue tribes of Ifrael. <sup>5</sup> And he fent young men of the children of Ifrael, and they offered holocaustes, and facrificed pacifique victimes to our Lord, calues. <sup>6</sup> Moyfes therfore tooke the halfe part of the bloud, and put it into bowles: and the refidue he powred vpon the Altar. <sup>7</sup> And taking the volume of the couenant, he reade the people hearing it: Who faid: Al thinges that our Lord hath fpoken, we wil doe, and we wil be obedient. <sup>8</sup> And he tooke the bloud, and <sup>b</sup>)fpinkled it vpon the people, and faid: <sup>a</sup>)This is the bloud of the Couenant which our Lord hath made with you vpon al thefe wordes. <sup>9</sup> And there went vp Moyfes and Aaron, Nadab and Abiu, and feuentie of the ancientes of Ifrael: <sup>10</sup> and they faw the God of Ifrael: and vnder his feete as it were a worke of fapphirftone, and as the heauen, when it is clere. <sup>11</sup> Neither did he fet his hand vpon thofe of the children of Ifrael, that retired farre of, and they faw God, and did eate, and drinke. <sup>12</sup> And our Lord faid to Moyfes: Come vp to me into the mount, and be there: and I wil geue thee tables of ftone, and the law, and the commandementes which I haue written: that thou maift teach them. <sup>13</sup> Moyfes rofe vp, and his minifter Iofue: and Moyfes afcending into the mount of God, <sup>14</sup> faid to the Ancientes: Expect here til we returne to you, you haue Aaron and Hur with you: If anie queftion shal rife, you shal referre it to them. <sup>15</sup> And when Moyfes was afcended, a cloud couered the mount, <sup>16</sup> and the glorie of our Lord dwelt vpon Sinai, couering it with a cloud fix dayes, and the feuenth day he called him out of the middes of the darkeneffe. <sup>17</sup> And the forme of the glorie of our Lord, was

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<sup>a</sup> As when Moyfes had brought the Ifraelites from bondage, and receiued the law for them he built an Altar for Sacrifice: fo Chrift hauing redemed vs, and geuē vs a Law, for applicatiō of the fruit therof Altares are erected, & Sacrifice offered.

<sup>b</sup> This was donne corporally to the Iewes.  
In Chriftians Christs bloud applied by Sacrifice and Sacraments fanctifieth their foules. *Heb. 9.*

as it were fire burning vpon the toppe of the mount, in the sight of the children of Ifrael. <sup>18</sup> And Moyfes entring into the middes of the cloude, ascended into the mount: and he was there fourtie dayes, and fourtie nightes.

## ANNOTATIONS

*Mat. 26.* <sup>8</sup> This is the bloud of the couenant.) Our Sauour in the institution of the Eucharist, by vsing the same wordes, applying them to him selfe, *This is my bloud of the new Testament*, signifieth that he fulfilled this figure at his last supper. VVhich proueth both a Sacrifice of bloud then offered by him, as this bloud of the old Testament was already shed, when Moyfes pronounced those wordes; and the real presence of Christs bloud. For els, if it were but wine, it were not better in substance then the figure, which was real bloud. *Ifychius. li. 1. c. 4. in Leuit.*

A figure of Christs  
bloud in the  
B. Sacrament.

## Chapter 25

*Oblations of first fructes, and freegiftes for making the Tabernacle, and things perteyning therto. 10. The Arck. 17. The Propitiatorie, and Cherubims. 23. A table, and thereon the Loaves of propofition. 31. A candlestick, 37. and seven lampes, with snuffers of gold.*

**A**nd our Lord spake to Moyfes, saying: <sup>2</sup> Speake to the children of Ifrael, that they take first fructes for me of euerie man that offereth of his owne accord, you shal take them. <sup>3</sup> And these are the thinges which you must take: <sup>a</sup>)Gold, and filuer, and braffe, <sup>4</sup> hyacinth and purple, and scarlet twife died, and filke, and the haire of goates, <sup>5</sup> and rammes skinnies died redde, and ianthin skinnies, and the wood fetim: <sup>6</sup> oyle to make lightes: spices for oyntement, and for incense of good fauour: <sup>7</sup> Onyx stones, and pretious stones to

<sup>a</sup> As the Ifraelites were prompt to offer these external things in the old law, so Christians must offer the like for Gods seruice: but specially all fortes of vertues, Faith, hope, charitie, penance, deuotion, prayer, almes, fasting, &c.

adorne the ephod, and rationale. <sup>8</sup> And they shal make me a fanctuarie, and I wil dwel in the middes of them: <sup>9</sup> according to al the fimilitude of the tabernacle which I wil fthew thee, & of al the veffel to the feruice therof: & thus you fhall make it: <sup>10</sup> frame an arke of the wood fetim, the length wherof fhall haue two cubites & an halfe: the bredth, a cubite and an halfe: the height, likewise a cubite and an halfe. <sup>11</sup> And thou shalt plate it with moft pure gold within and without: and ouer it thou shalt make a golden crowne round about: <sup>12</sup> and foure golden ringes, which thou shalt put at the foure corners of the arke: let two ringes be on the one fide, and two on the other. <sup>13</sup> Thou shalt make barres alfo of the wood fetim, and shalt couer them with gold. <sup>14</sup> And thou shalt put them in through the ringes that are in the fides of the arke, that it may be caried on them: <sup>15</sup> the which shal be alwayes in the ringes, neither shal they at anie time be drawn out of them. <sup>16</sup> And thou shalt put in the arke the teftification which I wil geue thee. <sup>17</sup> Thou shalt make a Propitiatorie of moft pure gold: the length therof shal hold two cubites and an halfe, and the bredth a cubite & an halfe. <sup>18</sup> Two <sup>a</sup>)Cherubims alfo thou shalt make of beaten gold, on both fides of the oracle. <sup>19</sup> Let one Cherub be on the one fide, and the other on the other. <sup>20</sup> Let them couer both fides of the Propitiatorie fpreading their winges, and couering the oracle, and let them looke one towards the other, their faces turned vnto the Propitiatorie wherwith the arke is to be couered, <sup>21</sup> wherein thou shalt put the teftimony that I wil geue thee. <sup>22</sup> Thence wil I command, and wil fpeake to thee ouer the propitiatorie & from the middes of the two Cherubims which shal be vpon the arke of teftimonie, al thinges which I wil command the children of Ifrael by thee. <sup>23</sup> Thou shalt make a table alfo of the wood fetim, hauing two cubites in length, and in bredth a cubite, and in height a cubite and an halfe. <sup>24</sup> And thou shalt plate it with moft pure gold:

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<sup>a</sup> If Images were vnlawful God would not haue commanded to make Cherubims. *cō. Nic. 2.*

& thou shalt make to it a golden ledge round about,  
<sup>25</sup> and to the ledge it self a crowne enterpolished, four fingers high: and vpon the fame, an other golden crowne.  
<sup>26</sup> Thou shalt prepare also foure golden ringes, and shalt put them in the foure corners of the fame table at euerie foote. <sup>27</sup> Vnder the crowne shal the golden ringes be, that the barres may be put through them, and the table may be carried. <sup>28</sup> The barres also them selues thou shalt make of the wood fetim, and shalt compasse them with gold to beare vp the table. <sup>29</sup> Thou shalt prepare also fawcers, and phials, cenfers, and goblettes, wherein the libamentes are to be offered, of most pure gold. <sup>30</sup> And thou shalt sette vpon the table <sup>a</sup>)loaues of proposition in my sight alwaies. <sup>31</sup> Thou shalt make also a candlestick beaten of most pure gold, the shaft therof, and branches, cuppes, and boules, and lilies proceeding from the fame. <sup>32</sup> Six branches shal goe forth of the fides, three out of one fide, and three out of the other. <sup>33</sup> Three cuppes as it were in the maner of a nutte on euerie branch, and a boule withal, and a lillie: and three cuppes likewise of the fashion of a nutte in an other branch, and a boule withal, and a lillie. This shal be the worke of the fix branches, that are to be drawen forth from the shaft: <sup>34</sup> and in the candlestick it selfe shal be foure cuppes in maner of a nutte, and at euerie one boules and lilies. <sup>35</sup> Boules vnder two branches in three places, which together make fix coming forth out of one shaft. <sup>36</sup> Both the boules therefore and the branches shal be out of it, al the whole beaten of most pure gold. <sup>37</sup> Thou shalt make also feuen lampes, and shalt sette them vpon the candlestick, for to geue light ouer against. <sup>38</sup> The snuffers also and where the snuffinges shal be put out, let them be made of most pure gold. <sup>39</sup> The whole weight of the candlestick with

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<sup>a</sup> For the perpetual vse, and sanctitie of these loaues, which none might eate but such as were pure (*1. Reg. 21.*) they prefigured the holie Eucharist. *S. Hier. in Tit. 1. S. Damascen. de ortho. li. 4. c. 14. S. Cyril cathec. 4.*

And consequently Christ is really present in the B. Sacrament. For if there were bread in substance, it should not excel the figure; which is required in euerie thing prefigured. *Colloff. 2.*

al the furniture therof shal haue a talent of moft pure gold. <sup>40</sup> Looke, and make it according to the paterne, that was shewed thee in the mount.

## ANNOTATIONS

### Chapter 26

*The forme of the Tabernacle, with the appertinances, and of vvhath matter, number, and qualities al things shal be.*

**A**nd the tabernacle thou shalt make thus: Tenne curtines shalt thou make of twifted filke, and hyacinth, and purple, and scarlet twife died, varied with imbrodered worke. <sup>2</sup> The length of one curtine shal haue twentie eight cubites: the bredth, shal be of foure cubites. Al the curtines shal be of one meafure. <sup>3</sup> Fiue curtines shal be <sup>a</sup>ioyned one to an other, and the other fiue shal hang together with the connexion. <sup>4</sup> Loupes of hyacinth thou shalt make in the fides and toppes of the curtines, that they may be compled one to an other. <sup>5</sup> Fiftie loupes shal euerie curtine haue on both fides, fo fet on, that one loupe may be againft another loupe, and one may be fitted to the other. <sup>6</sup> Thou shalt make alfo fiftie circles of gold wherwith the veiles of the curtines are to be ioyned, that it may be made one tabernacle. <sup>7</sup> Thou shalt make alfo eleuen curtines of haire, to couer the toppe of the tabernacle. <sup>8</sup> The length of one haire curtine shal haue thirtie cubites: and the bredth, foure: the meafure of al the curtines shal be equal. <sup>9</sup> Of the which, fiue thou shalt ioyne apart, and the fix thou shalt couple one to an other, fo that the fixt curtine in the front of the rooffe thou shalt duple. <sup>10</sup> Thou shalt make alfo fiftie loupes in the edge of one curtine, that

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<sup>a</sup> Christs members by their vnion & communitie affist ech other, and adorne his tabernacle, the Church.

it may be ioyned with the other: and fiftie loupes in the edge of the other curtine, that it may be coupled with his fellow. <sup>11</sup> Thou shalt make also fiftie buckles of braffe, wherwith the louns may be ioyned, that of al there may be made one couering. <sup>12</sup> And that which shal remaine in the curtines, that are prepared for the roofe, to witte, one curtine that is ouerplus, with the halfe therof thou shalt couer the backefide of the tabernacle. <sup>13</sup> And there shalt hang downe a cubite on the one side, and an other on the other side, which is the ouerplus in the length of the curtines, fenfing both sides of the tabernacle. <sup>14</sup> Thou shalt make also an other couer to the roofe of rammes skinnes died redde: and ouer that againe an other couer of ianthine skinnes. <sup>15</sup> Thou shalt make also the bordes of the tabernacle standing vpright of the wood fetim, <sup>16</sup> of the which let euerie one haue ten cubites in length, and in bredth one and an halfe a peece. <sup>17</sup> In the sides of the borde, shal be made two mortefes, wherby one borde may be ioyned to an other borde: and after this maner shal al the bordes be prepared. <sup>18</sup> Of the which twentie shalt be in the fouth side that tendeth Southward. <sup>19</sup> For the which thou shalt cast fourtie feete of filuer, that there may two feete be put vnder euerie borde at the two corners. <sup>20</sup> In the second side also of the tabernacle that looketh to the North, there shal be twentie bordes, <sup>21</sup> hauing fourtie feete of filuer, two feete shal be put vnder euerie borde. <sup>22</sup> But on the west quarter of the tabernacle thou shalt make fix bordes, <sup>23</sup> and againe other two which shalt be erected in the corners at the backe of the tabernacle. <sup>24</sup> And they shalt be ioyned together from beneth vnto the toppe, and one ioynture shal hold them al. The like ioynture shal be kept for the two bordes also that are to be put in the corners. <sup>25</sup> And they shal be in al eight bordes, their filuer feete fixtene, two feete accounted for euerie borde. <sup>26</sup> Thou shalt make also fve barres of the wood fetim, to hold together the bordes on the one side of the tabernacle, <sup>27</sup> and fve others on the other side, and as manie at the west side: <sup>28</sup> which shal be put along by the middes of the bordes from one end to the other. <sup>29</sup> The

bordes alfo them felues thou shalt plate with gold, and shalt caft rings of gold to be fette vpon them, through which the barres may hold together the bordeworke: the which thou fhalt couer with plates of gold. <sup>30</sup> And thou fhalt erect the tabernacle according to the paterne that was fhewed thee in the Mount. <sup>31</sup> Thou fhalt make alfo a veile of hyacinth, and purple, and fcarlet twife died, and twifted filke, wrought with imbrodered worke and goodlie varietie: <sup>32</sup> which thou fhalt hang before foure pillers of the wood fetim, the which themfelues alfo fhall be plated with gold, and fhall haue foure heades of gold, but feete of filuer. <sup>33</sup> And the veile fhall be hanged on with rings, within the which thou fhalt put the arke of teftimonie, with the which alfo the Sanctuarie, and the fanctuaries of the Sanctuarie, fhall be diuided. <sup>34</sup> Thou shalt fet alfo the Propitiatorie vpon the arke of teftimonie in the <sup>a)</sup>*Sancta fanctorum*: <sup>35</sup> and the table without the veile: and ouer againft the table the candlefticke in the fouth fide of the tabernacle: for the table fhall ftand in the north fide. <sup>36</sup> Thou shalt make alfo a hanging in the entring of the tabernacle of hyacinth, and purple, and fcarlet twife died, and twifted filke, with imbrodered worke. <sup>37</sup> And fiue pillers of the wood fetim thou shalt plate with gold, before the which the hanging fhall be drawn: whofe heades fhall be of gold, and feete of braffe.

## ANNOTATIONS

### Chapter 27

*An Altar muft be made vvith things belonging therto. 9. Alfo the court of the tabernacle vvith hangings and pillers. 20. And prouifion of oyle for lampes.*

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<sup>a</sup> The chieffest part of the Tabernacle, called *Sancta fanctorum*: *Holie of holies*.



**T**hou shalt make also an Altar of the wood fetim, which shall haue five cubites in length, and as manie in bredth, that is, foure square, and three cubites in height. <sup>2</sup> And there shall be at the foure corners hornes of the same: and thou shalt couer it with braffe. <sup>3</sup> And thou shalt make for the vses thereof pannes for to take the ashes, and tongues and flesh-hookes, and fire pannes: all the vessel thou shalt make of braffe. <sup>4</sup> And a grate in manner of a net of braffe: at the foure corners whereof shall be foure ringes of braffe, <sup>5</sup> which thou shalt put vnder the hearth of the Altar: and the grate shall be vnto the middes of the Altar. <sup>6</sup> Thou shalt make also two barres for the Altar of the wood fetim, which thou shalt couer with plates of braffe: <sup>7</sup> and thou shalt drawe them through ringes, and they shall be on both sides of the Altar to carrie it. <sup>8</sup> Not maffie, but emptie and hollow in the inside shalt thou make it, as it was shewed thee in the Mount. <sup>9</sup> Thou shalt make also the court of the tabernacle, in the fourth part whereof against the fourth there shall be hanginges of twifted filke: one side shall hold in length an hundred cubites. <sup>10</sup> And twentie pillers with as manie feete of braffe, which shall haue heades with their engraunges of filuer. <sup>11</sup> In like manner also on the north side there shall be in length hanginges of an hundred cubites, twentie pillers, and feete of braffe as manie, and their heades with their engraunges of filuer. <sup>12</sup> But in the bredth of the court, that looketh to the west, there shall be hanginges of fiftie cubites, and ten pillers, and as manie feete. <sup>13</sup> In that bredth also of the court, which looketh to the east, there shall be fiftie cubites. <sup>14</sup> In the which there shall be deputed to one side hanginges of fiftene cubites, and three pillers, and as manie feete. <sup>15</sup> And in the other side there shall be hanginges conteyning fiftene cubites, three pillers, and as manie feete. <sup>16</sup> And in the entring of the court there shall be made an hanging of twentie cubites of hyacinth and purple, and scarlet twife dyed, and twifted filke, with embrodered worke: it shall haue foure pillers, with as manie feete. <sup>17</sup> All the pillers of the court round about shall be garnished with plates of

filuer, filuer heades, and feete of braffe. <sup>18</sup> In length the court shal occupie an hundred cubites, in bredth fiftie, the height shal be of fiue cubites: and it shal be made of twifted filke, and shal haue feete of braffe. <sup>19</sup> Al the veffel of the tabernacle for al vfes and ceremonies, the pinnes as wel of it as of the court, thou shalt make of braffe. <sup>20</sup> Command the children of Ifrael that they bring thee oyle of the oliuetrees the pureft, and beaten with a peftil: that a lampe may burne <sup>a)</sup>alwayes <sup>21</sup> in the tabernacle of the teftimonie, without the veile that is drawn before the teftimonie. And Aaron and his fonnes shal place it, that it may geue light before the Lord vntil the morning. <sup>22</sup> It shal be a perpetual obferuance through out their fucceffions before the children of Ifrael.

## ANNOTATIONS

### Chapter 28

*God commandeth Moyfes to make diuers fortes of veftures for Aaron and his fonnes, prefcribing the matter, maner, and ornaments therof.*

**T**ake vnto thee alfo Aaron thy brother with his fonnes, from among the children of Ifrael, <sup>b)</sup>that they may doe the function of priefthoode vnto me: Aaron, Nadab, and Abiu, Eleazar, and Ithamar. <sup>2</sup> And thou fhalt make an holie vefture to Aaron thy brother for glorie and bewtie. <sup>3</sup> And thou fhalt fpeake to al the wife of hart, whom I haue replenifhed with the fpirit of wifdome, that they make Aarons veftures, wherein he being fanctified may minifter to me. <sup>4</sup> And

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<sup>a</sup> God would not haue darknes in his tabernacle by day nor night, fignifying that his people ought alwayes to fhine in good workes. *S. Beda. li. 3. c. 2. de tabernac.*

<sup>b</sup> Vocation neceffarie to fpiritual function. *Heb. 5.*

<sup>a</sup>)these shal be the vestments that they shal make: Rationale and an Ephod, a tunike and a ftraite linnen garment, a mitre and a girdle. They shal make the holie vestments for thy brother Aaron and his sonnes, that they may doe the function of priefthood vnto me. <sup>5</sup> And they shal take gold, and hyacinth, and purple, and scarlet twife died, and filke. <sup>6</sup> And they shal make the Ephod of gold and hyacinth and purple, and scarlet twife died, and twifted filke, embrodered with diuers colours. <sup>7</sup> It shal haue two edges ioyned in the toppe on both fides, that they may be clofed together. <sup>8</sup> The verie workmanship alfo and al the varietie of the worke shal be of gold and hyacinth, and purple, and scarlet twife died, and twifted filke. <sup>9</sup> And thou shalt take two Onyx ftones, and shalt graue in them the names of the children of Ifrael: <sup>10</sup> fix names in one fstone, and the other fix in the other, according to the order of their natiuitie. <sup>11</sup> After the worke of a grauer and the grauing of a lapidarie, thou shalt graue them with the names of the children of Ifrael, fette in gold and compaffed about: <sup>12</sup> and thou shalt put them in both fides of the Ephod, a memorial for the children of Ifrael. And Aaron shal beare their names before the Lord vpon both shoulders, for a remembrance. <sup>13</sup> Thou shalt make alfo hookes of gold, <sup>14</sup> and two litle cheynes of moft pure gold linked one to an other, which thou shalt put into the hookes. <sup>15</sup> The Rationale of iudgement alfo thou shalt make with embrodered worke of diuers colours, according to the workmanship of the Ephod of gold, hyacinth, and purple, and scarlet twife died, and twifted filke. <sup>16</sup> It shal be foure square and duble: it shal haue the meafure of a palme afwel in length as in bredth. <sup>17</sup> And thou shalt fet in it foure rewes of ftones: In the firft rew shal be the fstone fardius, and topazius, and the emeraud: <sup>18</sup> in the

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<sup>a</sup> These vestments signifie that Bishopes and Priefts must haue special vertues, discretion, puritie of life, sincere intention, contemplatiō of God, supportation of the peoples infirmitie, folicitude of their good, examplar life, found doctrin, and band of vnion. *S. Hiero. ad Fabiol. de vestitu Sacerdotum. to. 3.*

fecond the carbuncle, the sapphires, and the iaspis: <sup>19</sup> in the third a ligurius, an achates, an amethyst: <sup>20</sup> in the fourth a chrysolith, an onyx, and beryllus. They shall be set in gold by their rows. <sup>21</sup> And they shall have the names of the children of Israel: with twelve names shall they be graven, euerie stone with the names of euerie one according to the twelve tribes. <sup>22</sup> Thou shalt make in the Rationale cheynes linked one to another of the purest gold: <sup>23</sup> and two rings of gold, which thou shalt put in both the topes of the Rationale: <sup>24</sup> and the golden cheynes thou shalt ioine to the rings, that are in the edges thereof: <sup>25</sup> and the ends of the cheynes themselves thou shalt couple with two hooks on both sides of the Ephod, which is toward the Rationale. <sup>26</sup> Thou shalt make also two rings of gold which thou shalt put in the topes of the Rationale, in the brimmes, that are ouer against the Ephod, & looke toward the backe partes thereof. <sup>27</sup> Moreover also other two rings of gold, which are to be set on both sides of the Ephod beneath, that looketh toward the nether ioining, that the Rationale may be fitted with the Ephod, <sup>28</sup> and may be fastened by the rings thereof vnto the rings of the Ephod with a lace of hyacinth, that the ioining artificially wrought may continue, and the Rationale and Ephod may not be separated one from the other. <sup>29</sup> And Aaron shall beare the names of the children of Israel in the Rationale of iudgement vpon his breast, when he shall enter into the Sanctuarie, a memorial before the Lord for euer. <sup>30</sup> And thou shalt put in the Rationale of iudgement <sup>a</sup>) Doctrine, and Veritie, which shall be on Aarons breast, when he shall goe in before the Lord: and he shall beare the iudgement of the children of Israel on his breast, in the fight of the Lord alwayes. <sup>31</sup> And thou shalt make the tunike of the Ephod all of hyacinth, <sup>32</sup> in the middes wherof about shall be a hole for the head, and a border round about it wouen, as is wont to be made in the utmost partes of garments, that it may not easily be broken.

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<sup>a</sup> Knowledge of the cause, and sincere proceeding therein, are the two keys of right iudgement.

<sup>33</sup> And beneth at the feete of the fame tunike, round about, thou shalt make as it were pomegranates, of hyacinth, and purple, and scarlet twife died, litle belles interposfed between, <sup>34</sup> fo that there be a bel of gold and a pomegranate: and againe an other bel of gold and a pomegranate. <sup>35</sup> And Aaron shal be vefted with it in the office of his minifterie, that the found may be heard, when he goeth in and cometh out of the Sanctuarie, in the fight of the Lord, and that he die not. <sup>36</sup> Thou fhalt make alfo a plate of the pureft gold: wherin thou shalt graue after the worke of a grauer, Holie to the Lord. <sup>37</sup> And thou fhalt tie it with a lace of hyacinth, and it fhall be vpon the mitre, <sup>38</sup> hanging ouer the forehead of the high Prieft. And Aaron fhall carie the iniquities of thofe thinges, which the children of Ifrael haue offered and fanctified, in al their giftes and donaries. And the plate shal be alwayes in his forehead, that the Lord may be wel pleafed with them. <sup>39</sup> And thou shalt gird the tunike with filke, and thou fhalt make a filken mitre, and a bawdrike of embrodered worke. <sup>40</sup> Moreouer for the fonnes of Aaron thou shalt prepare linnen tunikes, and bawdrikes and mitres for glorie and bewtie: <sup>41</sup> And with al thefe thinges thou shalt velt Aaron thy brother, and his fonnes with him. And thou shalt confecrate the handes of them al, and shalt fanctifie them, that they may doe the function of priefthood vnto me. <sup>42</sup> Thou shalt make alfo linnen breches, to couer the flesh of their turpitude from the reynes vnto the thighes: <sup>43</sup> and Aaron and his fonnes fhall vfe them when they shal enter into the tabernacle of teftimonie, or when they approach to the Altar to minifter in the Sanctuarie, left guiltie of iniquitie they die. It shal be a law for euer to Aaron, and to his feede after him.

## ANNOTATIONS

### Chapter 29

*The maner of confecrating Aaron and other Priefts: vvith burnt offerings, 26. and pacifiques, wherof Aaron and his*

*fonnes shal participate. 38. The institution of the daylie Sacrifice of tvvo lambes, one in the morning, the other at euen.*

**B**ut this also shalt thou doe, <sup>a)</sup>that they may be consecrated to me in priesthood. Take a calfe from the heard, and two rammes without spotte, <sup>2</sup>and vnleuened bread, and a cake without leuen, tempered with oile, wafers also vnleuened anoynted with oile: of wheaten flowre thou shalt make al. <sup>3</sup> And being put in a basket thou shalt offer them: and the calfe and the two rammes. <sup>4</sup> And thou shalt bring Aaron and his fonnes to the doore of the tabernacle of testimony. And <sup>b)</sup>when thou hast washed the father with his fonnes in water, <sup>5</sup> thou shalt vest Aaron with his vestments, that is, with the linnen garment and the tunicke, and the Ephod and the Rationale, which thou shalt gird with the baudrike. <sup>6</sup> And thou shalt put the mitre vpon his head, and the holie plate vpon the mitre, <sup>7</sup> and thou shalt powre the oile of vnction vpon his head: and by this rite shal he be consecrated. <sup>8</sup> His fonnes also thou shalt bring, and shalt inuest them with the linnen tunickes, and gird them with a bawdrike, <sup>9</sup> to witte, Aaron and his children, and thou shalt put mitres vpon them: and they shal be priestes to me by a perpetual religion. After that thou shalt haue consecrated their handes, <sup>10</sup> thou shalt present also the calfe before the tabernacle of testimony. And Aaron and his fonnes shal lay their handes vpon his head, <sup>11</sup> and thou shalt kil him in the sight of the Lord, beside the doore of the tabernacle of testimony. <sup>12</sup> And that which thou takest of the blood of the calfe, thou shalt put vpon the hornes of the Altar with thy finger, and the rest of the blood thou shalt powre at the botome therof. <sup>13</sup> Thou shalt take also the whole fatte that couereth the entralles,

<sup>a</sup> Special preparation before Bishops and Priests be consecrated.

<sup>b</sup> The first preparation in the partie to be consecrated is cleansing from sinne: then to be adorned with the vertues aboue mentioned. *Exod. 18. v. 4.*

and the caule of the liuer, and the two kidneys, and the fatte that is vpon them, and shalt offer a burnt sacrifice vpon the Altar: <sup>14</sup> but the flesh of the calfe and the hide and the dung, thou shalt burne abroad without the campe, because it is for finne. <sup>15</sup> Thou shalt take also one ramme, vpon the head wherof Aaron & his sonnes shal lay their handes. <sup>16</sup> Which when thou hast killed, thou shalt take of the blood therof, and powre round about the Altar. <sup>17</sup> And the ramme it selfe thou shalt cut into peeces, and his entralles and feete being washed, thou shalt put vpon the flesh cut in peeces, and vpon his head. <sup>18</sup> And thou shalt offer the whole ramme for a burnt sacrifice vpon the Altar: it is an oblation to the Lord, a most sweete fauoure of the victime of the Lord. <sup>19</sup> Thou shalt take also the other ramme, vpon whose head Aaron and his sonnes shal lay their handes. <sup>20</sup> Which when thou hast immolated, thou shalt take of his blood, and put vpon the tippe of the right eare of Aaron and of his sonnes, and vpon the thumbes and great toes of their right hand and foote, and thou shalt powre the blood vpon the Altar round about. <sup>21</sup> And when thou hast taken of the blood that is vpon the Altar, and of the oile of vnction, thou shalt sprinkle Aaron and his vesture, his sonnes & their vestmentes. And after they and their vestmentes are consecrated, <sup>22</sup> thou shalt take the fatte of the ramme, and the tayle & the talow, that couereth the lunges, and the caule of the liuer, and the two kidneies, and the fatte, that is vpon them, and the right shoulder, because it is the ramme of consecration: <sup>23</sup> and a peece of one loafe, a cake tempered with oile, a wafer out of the basket of azymes, which is sette in the sight of the Lord: <sup>24</sup> and thou shalt put al vpon the handes of Aaron and of his sonnes, and shalt sanctifie them eleuation before the Lord. <sup>25</sup> And thou shalt take al from their handes: and shalt burne them vpon the Altar for an holocauste, a most sweete fauour in the sight of the Lord, because it is his oblation. <sup>26</sup> Thou shalt take also the breft of the ramme, wherewith Aaron was consecrated, and eleuating it thou shalt sanctifie it before the Lord, and it shal fall to thy part. <sup>27</sup> And thou

shalt sanctifie both the consecrated breft, and the shoulder that thou didst separte of the ramme, <sup>28</sup> wherewith Aaron was consecrated and his sonnes, and they shall fall to Aarons part and his sonnes by a perpetual right from the children of Israel: because they are the primitiues and beginnings of their pacifique victimes which they offer to the Lord. <sup>29</sup> And the holie vesture, which Aaron shall vse, his sonnes shall haue after him, that they may be anoynted, and their hands consecrated in it. <sup>30</sup> He of his sonnes that shall be appoynted high priest in his steede, & that shall enter into the tabernacle of testimony to minister in the Sanctuarie, shall weare it seven dayes. <sup>31</sup> And thou shalt take the ramme of the consecration, and shalt boyle the flesh thereof in a holie place; <sup>32</sup> which Aaron shall eate and his sonnes. The loaves also, that are in the basket, they shall eate in the entrie of the tabernacle of testimony, <sup>33</sup> that it may be a placable sacrifice, and the hands of the offerers may be sanctified. A stranger shall not eate of them, because they are holie. <sup>34</sup> And if there remaine of the consecrated flesh, or of the bread til the morning, thou shalt burne the remaines with fire: they shall not be eaten, because they are sanctified. <sup>35</sup> Al, that I haue commanded thee, thou shalt doe vpon Aaron and his sonnes. Seven dayes shalt thou consecrate their hands: <sup>36</sup> and thou shalt offer a calfe for sinne euerie day for expiation. And thou shalt cleanse the Altar when thou hast offered the holte of expiation, and shalt anoynt it vnto sanctification. <sup>37</sup> Seven dayes shalt thou expiate the Altar & sanctifie it, and it shall be most Holie. Euerie one, that shall touch it, shall be sanctified.

<sup>38</sup> This is it which thou shalt doe vpon the Altar: Two lambes of a yeare old <sup>a</sup>euerie day continually, <sup>39</sup> one lambe in the morning, & an other at euen, <sup>40</sup> the tenth

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<sup>a</sup> Diuers things were offered at diuers times, and all signified Christs Sacrifice in his Church. *S. Aug. li. 1. c. 18. cont. aduers. leg. & prophet.* yet none daylie but a lambe: more particularly signifying the daylie offering of the lambe of God and perpetual effect thereof. *Origen. in Ioan. 1.*



part of flowre tempered with oile beaten, which fhall haue in meafure the fourth part of an hin, and wine for libation of the fame meafure to one lambe. <sup>41</sup> And the other lambe thou fhalt offer at euen, according to the rite of the morning oblation, and according to that which we haue faid, for a fauour of fweetneffe: <sup>42</sup> it is a facrifice to the Lord, by perpetual oblation vnto your generations, at the doore of the tabernacle of teftimonie before the Lord, where I wil appoint to fpeake vnto thee. <sup>43</sup> And there wil I command the children of Ifrael, and the Altar fhall be fanctified in my glorie. <sup>44</sup> I wil fanctifie alfo the tabernacle of teftimonie with the Altar, and Aaron with his fonnes, to doe the function of priefthood vnto me. <sup>45</sup> And I wil dwel in the middes of the children of Ifrael, and wil be their God, <sup>46</sup> and they fhall know that I am the Lord their God, that haue brought them out of the Land of Ægypt, that I might abide among them, I the Lord their God.

## ANNOTATIONS

### Chapter 30

*How, and of what matter, the Altar of incenfe fhall be made: 12. VVhat money fhall be gathered for the vfe of the Tabernacle. 18. A brafen lauer is alfo to be made, 25. and holie oile of vnction.*

**T**hou fhalt make alfo an Altar to burne incenfe, of the wood fetim, <sup>2</sup> hauing a cubite of length, and an other of bredth, that is, foure fquare, and two cubites in height. The hornes fhall procede out of the fame. <sup>3</sup> And thou fhalt plate it with the pureft gold, as wel the grate therof, as the walles round about, and the hornes. And thou fhalt make to it a crowne of gold round about, <sup>4</sup> and two golden ringes vnder the crowne on either fide, that the barres may be put into them, and the Altar may be caried. <sup>5</sup> The barres alfo them felues thou fhalt make of the wood fetim, and

shalt plate them with gold. <sup>6</sup> And thou shalt fet the Altar againft the veile, that hangeth before the arke of teftimonie before the propitiatorie wherwith the teftimonie is couered, where I wil fpeake to thee. <sup>7</sup> And Aaron fhall burne incenfe vpon it, fwetely fragrant, in the morning. When he fhall dreffe the lampes, he fhall burne it: <sup>8</sup> and when he fhall place them at euen, he fhall burne incenfe euerlafting before the Lord through your generations. <sup>9</sup> You fhall not offer vpon it incenfe of an other compofition, nor oblation, and victime, neither fhall you offer libamentes. <sup>10</sup> And Aaron fhall pray vpon the hornes therof once a yeare, with the bloud of that which was offered for finne, and fhall pacifie vpon it in your generations. It fhall be moft Holie to the Lord. <sup>11</sup> And our Lord fpake to Moyfes, faying: <sup>12</sup> When thou fhalt take the fumme of the children of Ifrael according to their number, euerie one of them fhall giue a price for their foules to the Lord, and there fhall be no fcourge among them, when they fhall be reckened. <sup>13</sup> And this fhall euerie one giue that paffeth to the naming, <sup>a</sup>)halfe a ficle according to the meafure of the temple. A ficle hath twentie <sup>b</sup>)oboles. The halfe part of a ficle fhall be offered to the Lord. <sup>14</sup> He that is accounted in the number, for twentie yeares and vpward, fhall giue price. <sup>15</sup> The rich man fhall not adde to halfe a ficle, and the poore man fhall diminifh nothing. <sup>16</sup> And the money being receiued, which was contributed of the children of Ifrael, thou fhalt deliuer vnto the vfes of the tabernacle of teftimonie, that it may be a monument of them before the Lord, and he may be propitious to their foules. <sup>17</sup> And our Lord fpake to Moyfes, faying: <sup>18</sup> Thou fhalt make alfo a lauer with his foote of braffe, to wash in: and thou fhalt fet it between the tabernacle of the teftimonie and the Altar. And water being put into it, <sup>19</sup> Aaron and his fonnes fhall wash therein their handes and feete,

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<sup>a</sup> That is, 7. d. ob. Englifh. For a ficle of the Sanctuarie is about 15. d.

<sup>b</sup> *Obolos*, 3. farthings.

<sup>20</sup> when they are going into the tabernacle of testimony, and when they are to come vnto the Altar, to offer on it incense to the Lord, <sup>21</sup> lest perchance they die. It shall be an everlasting law to him, and to his seed by succession. <sup>22</sup> And our Lord spake to Moyses, <sup>23</sup> saying: Take spices, of principal and chosen myrrh five hundred lictres, and of cinnamon halfe so much, that is, two hundred fiftie lictres, of calamus in like maner two hundred fiftie, <sup>24</sup> and of cassia five hundred lictres after the weight of the Sanctuarie, of oile of oliues the measure hin: <sup>25</sup> and thou shalt make the holie oile of vnction, an ointment compounded by the art of an vnguentarie, <sup>26</sup> and therof thou shalt anoynt the tabernacle of testimony, and the arke of the testament, <sup>27</sup> and the table with the vessel therof, the candlesticke, and the furniture therof, the Altars of incense, <sup>28</sup> and of holocauste, and al the furniture that pertaineth to the seruice of them. <sup>29</sup> And thou shalt sanctifie al, and they shall be most Holie: he that shall touch them, shall be sanctified. <sup>30</sup> Thou shalt anoynt Aaron and his sonnes, and shalt sanctifie them, that they may doe the function of priesthood vnto me. <sup>31</sup> To the children of Israell also thou shalt say: This oile of vnction shall be holie vnto me through your generations. <sup>32</sup> The flesh of man shall not be anoynted therewith, and you shall make none after the composition of it, because it is sanctified, and shall be holie vnto you. <sup>33</sup> What man soeuer shall compound such, and shall giue therof to a stranger, shall be abandoned out of his people. <sup>34</sup> And our Lord said to Moyses: Take vnto thee spices, stacte, and onycha, galbanum of sweete sauer, and the clearest frankincense, al shall be of equal weight: <sup>35</sup> and thou shalt make incense compounded by the worke of an vnguentarie, exactly tempered, and pure, and most worthy of sanctification. <sup>36</sup> And when thou hast beaten al into verie fine powder, thou shalt set of it before the tabernacle of testimony, in the place where I wil appeare to thee. Most Holie shall the incense be vnto you. <sup>37</sup> Such confection you shall not make vnto your owne vses, because it is holie to the Lord. <sup>38</sup> What man soeuer

shal make the like, to enioy the fmel therof, shal perish out of his people.

## ANNOTATIONS

### Chapter 31

*Befeel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging therto. 12. The obseruation of the sabbath day is againe commanded. 18. And our Lord deliuereth to Moyfes tvvo tables vvritten with the finger of God.*

**A**nd our Lord spake to Moyfes, saying: <sup>2</sup> Behold, I haue called by name Befeel the sonne of Uri the sonne of Hur of the tribe of Iuda, <sup>3</sup> and I haue replenished him with the spirit of God, with wisdom, & vnderstanding, and knowledge in al worke, <sup>4</sup> to deuise whatfoeuer may be artificially made of gold, and filuer, and braffe, <sup>5</sup> of marble, and precious stones, and diuersitie of wood. <sup>6</sup> And I haue geuen him for his fellow Ooliab the sonne of Achisamech of the tribe of Dan. And in the hart of euerie skilful man haue I put wisdom: that they may make al things which I haue commanded thee, <sup>7</sup> the tabernacle of couenant, and the arke of testimonie, and the propitiatorie, that is ouer it, and al the vessel of the tabernacle, <sup>8</sup> and the table and the vessel therof, the candlesticke most pure with the vessel therof, and the Altares of incense, <sup>9</sup> and of holocauste, and al their vessel, the laver with his foote, <sup>10</sup> the holie vestments in the ministerie for Aaron the priest, and for his sonnes, that they may execute their office, about the sacred things: <sup>11</sup> the oile of vnction, and the incense of spices in the Sanctuarie, al things which I haue commanded thee, shal they make. <sup>12</sup> And our Lord spake to Moyfes, saying: <sup>13</sup> Speake to the children of Israel, and thou shalt say to them: See that you keepe my sabbath: because it is a signe between me and

you in your generations: that you may know that I am the Lord, which sanctifie you. <sup>14</sup> Keepe you my sabbath: for it is holie vnto you: he that shal pollute it, dying shal die: he that shal doe worke in it, his foule shal perish out of the middes of his people. <sup>15</sup> Six dayes shal you doe worke: in the seuenth day is the sabbath, the holie rest to the Lord. Euerie one that shal doe any worke in this day, shal die. <sup>16</sup> Let the children of Ifrael keepe the Sabbath, and celebrate it in their generations. It is an euerlasting couenant <sup>17</sup> betwen me and the children of Ifrael, and a signe perpetual: for in fix dayes the Lord made heauen and earth, and in the seuenth he ceased from worke. <sup>18</sup> And our Lord, when he had ended such speeches in mount Sinai, gaue vnto Moyfes two stone tables of testimony, written <sup>a</sup>with the finger of God.

## ANNOTATIONS

### Chapter 32

*The people (Aaron consenting) make & adore the image of a calfe. 7. VVhich God reueiling to Moyfes, 11. he praieth our Lord, for Abraham, Ifaac, and Iacobs sake to spare the people, and performe his promise. 14. VVherewith God is pacified. 15. Yet Moyfes coming from the Mount, and seeing the calfe, and idolatrie, throweth downe the tables and breaketh them, 20. destroyeth the idol, 21. blameth Aaron, 27. causeth manie Idolaters to be flaine, 31. and againe prayeth for the people.*

**A**nd the people seeing that Moyfes made variance ere he came downe from the mount, being assembled against Aaron, they sayd:

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<sup>a</sup> Not by Moyfes, but by an Angel, at Gods appointment. *Gal. 3. v. 19.*

Arife, make vs <sup>a)</sup>goddess, that may goe before vs: for what hath chanced to this Moyfes the man that brought vs out of the Land of Ægypt, we know not. <sup>2</sup> And Aaron sayd to them: Take the golden earlettes from the eares of your wiues, and sonnes and daughters, & bring them to me. <sup>3</sup> And the people did that he had cōmanded, bringing the earlettes to Aaron. <sup>4</sup> Which when he had receiued, he formed them by founders worke, and made of them <sup>♠</sup>a molten calfe. And they sayd: These are thy goddesses Ifrael, that haue brought thee out of the land of of Ægypt. <sup>5</sup> Which when Aaron had fenne, he builded an altar before it, and by a cryers voice proclaimed saying: To morow is the solemnitie of the Lord. <sup>6</sup> And ryfing in the morning, they offered holocaustes, and pacifique hostes, and the people fate downe to eate, and to drinke, and they rose vp <sup>b)</sup>to play. <sup>7</sup> And our Lord fpake to Moyfes, saying: Goe, get thee downe: thy people, which thou haft brought out of the Land of Ægypt, hath finned. <sup>8</sup> They haue quickly reuolted from the way, that thou didst fthew them: and they haue made to them selues a molten calfe, and haue adored, and immolating hostes vnto <sup>c)</sup>it, haue sayd: These are thy goddesses Ifrael, that haue brought thee out of the Land of Ægypt. <sup>9</sup> And againe our Lord said to Moyfes: I see that this people is stiffnecked: <sup>10</sup> <sup>d)</sup>suffer me, that my furie may be angrie against them, and that I may destroy them, and I wil make thee into a great nation. <sup>11</sup> But <sup>♠</sup>Moyfes befought the Lord his God, saying: Why Lord, is thy furie angrie against thy people, whom thou haft brought forth of the Land of Ægypt, in great power, and in a strong hand? <sup>12</sup> Let not the Ægyptians say I beseech thee: He hath craftely brought them forth, that he might kil them in

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<sup>a</sup> Aaron knew what goddess they ment, to wit, such as they had fenne worshipped in Ægypt, and therefore he made them a molten calfe. *v. 4.*

<sup>b</sup> Exceffe in play called foolish mirth, is the daughter of gluttonie, and mother of Idolatrie. *S. Greg. li. 31. c. 31. Moral.*

<sup>c</sup> To the molten calfe, which they had made.

<sup>d</sup> God saying, *Suffer me*, signifieth that he could be hindered. *S. Hierom. in Ione. 1.*

the mountaynes, and defstroy them from the earth: let thyne anger ceafe, and be pacified vpon the wickednes of thy people. <sup>13</sup> <sup>a</sup>Remember Abraham, Ifaac, and Ifrael a)thy feruantes, to whom thou fwareft by thine owne felf, faying: I wil multiplie your feed as the ftarres of heauen: and this whole land, wherof I haue fpoken, I wil giue to your feed, and you fhall poffeffe it alwayes. <sup>14</sup> And our Lord was pacified from doing the euil which he had fpoken againft his people. <sup>15</sup> And Moyfes returned from the mount, carying the two tables of teftimonie in his hand, written on both fides, <sup>16</sup> and made by the worke of God: the writing alfo of God was grauen in the tables. <sup>17</sup> And Iofue hearing the tumult of the people crying out, faid to Moyfes: The noyfe of battaile is heard in the campe. <sup>18</sup> Who answered: It is not the crie of men encouraging of fight, nor the fhoute of men compelling to flee: but I doe heare the voice of fingers. <sup>19</sup> And when he approached to the campe, he faw the calfe, and the daunces: and being <sup>b</sup>very wrath, he threw the tables out of his hand, and brake them at the foote of the mount. <sup>20</sup> And catching the calfe which they had made, he burnt it, and bette it into powder, which he ftrowed into water, and gaue therof drinke to the children of Ifrael. <sup>21</sup> And he faid to Aaron: What hath this people done to thee, that thou fhouldest bring vpon them an heinous finne? <sup>22</sup> To whom he answered: Let not my lord be offended: for thou knoweft this people, that it is prone to euil: <sup>23</sup> they faid to me: Make vs goddes, that may goe before vs: for vnto this fame Moyfes, that brought vs forth out of the Land of Ægypt, we know not what is chanced. <sup>24</sup> To whom I faid: Which of you hath gold? They tooke, and brought to me: and I caft it into the fire, and <sup>c</sup>this calfe came forth. <sup>25</sup> Moyfes therefore

<sup>a</sup> Not only Gods promife, but alfo his feruants merites are here propofed for procuring mercie to the people. *See the Annotation.*

<sup>b</sup> Moyfes the meekeft man on earth (*Nu. 12.*) in Gods caufe was moft zelous againft finne. *S. Aug. q. 144. in Exod.*

<sup>c</sup> Aaron confeffed the fault briefly, not intending a friuolous excufe: for he could not thinke, but Moyfes knew the truth. *S. Aug. q. 145. in Exod.*

feeing the people that they were naked (for Aaron had spoiled them for the ignominie of filth, and had fet them naked among their enemies) <sup>26</sup> and fstanding in the gate of the campe, he faid: If any man be our Lords, let him ioyne to me. And there gathered vnto him al the fonnes of Leui: <sup>27</sup> to whom he faid: This faith the Lord God of Ifrael: Put euerie man his fword vpon his thigh: goe, & returne from gate to gate through the middes of the campe, and euerie man kil his brother, and frend, and neighbour. <sup>28</sup> And <sup>a</sup>)the fonnes of Leui did according to the faying of Moyfes, and there were flaine in that day about three thoufand men. <sup>29</sup> And Moyfes faid: You haue confecrated your handes this day to our Lord, euerie man in his fonne & in his brother, that bleffing may be giuen to you. <sup>30</sup> And when the next day was come, Moyfes fpake to the people: You haue finned a verie great finne: I wil goe vp to our Lord, if by anie meanes I may be able to intreate him for your finful fact. <sup>31</sup> And returning to our Lord, he faid: I befeech thee: this people hath finned a heinous finne, and they haue made to them felues goddes of gold: either forgiue them this trespaffe, <sup>32</sup> or if thou doe not, <sup>b</sup>)ftrike me out of the booke that thou haft written. <sup>33</sup> To whom our Lord answered: He that hath finned to me, him wil I ftrike out of my booke: <sup>34</sup> but goe thou, and leade this people whither I haue told thee: myne Angel fhall goe before thee. And I in the day of reuenge wil vifite this finne alfo of theirs. <sup>35</sup> Our Lord therfore fmote the people for the fault concerning the calfe, which Aaron had made.

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<sup>a</sup> Their zeale vfed with authoritie and order here rewarded: which otherwise wanting, when Simeon and Leui flew the Sichemites, was blamed by Iacob. *Gen. 34. & 49.*

<sup>b</sup> Moyfes not content with his owne faluation, would rather perifh with the people, then they fhould al be deftroied: and therfore at his inftance God pardoned them. *S. Hiero. Ep. 12. ad Gaud. & in Ione. 1. S. Aug. q. 147. in Exod.*



## ANNOTATIONS

4 A molten calfe.) No other reason can be imagined, why the people falling to Idolatrie, required the image of a calfe, rather then of anie other thing, but for that they thought the blacke calfe with white spottes, called *Apu*, or *Serapis*, whom they fawe the Ægyptians esteemed most of al their goddes, to be the chiefe, or onlie God. And therefore to this famous Idol, they ascribed the benefite of their deliuerie from bondage, saying: *These are thy goddes, o Israel, that haue brought thee out of the Land of Ægypt.*

*S. Aug. li. 18.  
c. 5. ciuit.*

This people thought the calfe to be the true God.

So they ment not to worship our Lord, the true God, in that image, as Caluin would haue it, but the very calfe whose image it was, for adoring immediatly the calves image, and *immolating hostes to it*, (*v. 8.*) they protested that to be their God, which the image represented. This appeareth also, *Deut. 32. v. 18. God that begat thee thou hast forsaken: and hast forgotten our Lord thy creatour. And Psal. 105. v. 21. They forgot God, vvhich saued them.*

*li. 1. c. 11.  
para. 9. Instit.*

They adored that which the image represented.

11 Moyfes befought.) Albeit Moyfes with most humble submiffion prayed for the people, which God so accepted, that he was thereby pacified, (*v. 14.*) yet Caluin here condemneth him of arrogancie, and pride, as though he imperiously prescribed law to God, spoyling him of his iustice. Much otherwise S. Hierom (*Epist. 12. ad Gaudent.*) commending his feruent charitie, doubteth not to say, *Dei potentiam ferui preces impediabant. The seruantes prayers hindered Gods povver*, because God himself saying: *fuffer me, that my furie may be angrie against them, and that I may destroy them*: shewed his diuine prouidence to be such, as he might be staied, from doing that vvhich he threatned.

*In hunc locum.*

Caluin chargeth Moyfes with arrogancie.

Moyfes charitie concurred with Gods prouidence.

13 Remember Abraham.) It much troubled Caluin, that for obtaining pardon for the people, the Patriarches are mentioned, for whose sake and merites, mercie, and protection was promised by God, (*Gen. 18. 22. 26.*) prophesied by Iacob, (*Gen. 48.*) performed here, and in manie other places. And it is a vaine euasion to say: God shewed his mercie for his promise only; for he promised the same for their merites; as appeareth in the places alleaged. Though al merites procede from Gods grace, first geuen without merites. *1. Cor. 4. v. 7. S. Aug. de grat. & lib. arb. c. 6.*

*S. Aug. q. 149. in  
Exod. S. Chryf.  
ho. 42. in  
Gen. Theod.  
q. 67. in Exo.*

God sheweth mercie for the merites of his seruants.

Grace goeth before merites.

## Chapter 33

*Gods wrath being mitigated by Moyfes, the people mourne for their sinne. 7. Moyfes pitcheth the tabernacle vvithout the campe, and therein conuerfeth familiarly vvith God, 18. desiring to see his glorie.*

**A**nd our Lord fpake to Moyfes, faying: Goe, get thee vp from this place, thou and thy people which thou haft brought out of the Land of Ægypt, into the land wherof I fware to Abraham, Ifaac, and Iacob, faying: To thy feede I wil giue it: <sup>2</sup> and I wil fend an Angel thy precurfor, that I may caft out the Chananeite, and Amorrheite, and Hetheite, and Pherezeite, and Heueite, and Iebufeite, <sup>3</sup> and thou maieft enter into the land that floweth with milke and honey: for <sup>a</sup>I wil not goe vp with thee, becaufe thou art a ftiffenecked people: left perhappes I deftroie thee in the way. <sup>4</sup> And the people hearing this verie il faying, mourned: and no man put on his ornamentes after the cuftome. <sup>5</sup> And our Lord fayd to Moyfes: Speake to the children of Ifrael: Thou art a ftiffenecked people, once I fhall goe vp in the middes of thee, and fhall deftroy thee. Now prefently lay away thy ornamentes, that I may know what to doe vnto thee. <sup>6</sup> Therfore the children of Ifrael layd away their ornamentes from mount Horeb.

<sup>7</sup> Moyfes alfo taking the tabernacle, pitched it without the campe a farre of, and called the name thereof, The Tabernacle of couenant. And al the people, that had anie queftion, went forth to the Tabernacle of couenant, without the campe. <sup>8</sup> And when Moyfes went forth to the tabernacle, al the people rofe vp, and euerie one ftoode in the dore of his paulion, and they beheld the backe of Moyfes, til he entred into the tabernacle. <sup>9</sup> And when he was entred into the Tabernacle of couenant, the pillar of the cloude came downe, and ftoode at the doore, and he fpake with Moyfes, <sup>10</sup> al they beholding that the pillar of the cloud ftoode at the doore of the Tabernacle. And they ftoode, and adored at the doores of their tabernacles. <sup>11</sup> And our Lord fpake vnto Moyfes face to face, as a man is wont to fpeake to his frend. And when he returned into the campe, his minifter Iofue the fōne

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<sup>a</sup> God would not in this paffage worke fuch miracles, as he did, bringing them forth of Ægypt. So it is a comination becaufe they were ftubborne and ftiffe necked.

of Nun, a yong man, departed not from the Tabernacle. <sup>12</sup> And Moyfes faid to our Lord: Thou commandeft me to leade forth this people: and doeft not fhew me whom thou wilt fend with me, efpecially wheras thou haft faid: I know thee by name, and thou haft found grace in my fight. <sup>13</sup> If therfore I haue found grace in thy fight, fhew me thy face, that I may know thee, and may find grace before thine eyes, looke vpon thy people this nation. <sup>14</sup> And our Lord faid: My face fhall goe before thee, and I wil giue thee reft. <sup>15</sup> And Moyfes fayd: If thy felfe doeft not goe before, bring vs not out of this place. <sup>16</sup> For whereby fhall we be able to know I and thy people, that we haue found grace in thy fight, vnles thou walke with vs, that we may be glorified of al peoples, that dwel vpon the earth? <sup>17</sup> And our Lord faid to Moyfes: This word alfo, which thou haft fpoken, wil I doe: for thou haft found grace before me, and thy felfe I haue knowen by name. <sup>18</sup> Who faid: Shew me thy glorie. <sup>19</sup> He answered: I wil shew thee <sup>a</sup>)al good, and <sup>b</sup>)wil cal in the name of the Lord before thee: and I wil haue mercie on whom I wil, and I wil be merciful to whom it fhall pleafe me. <sup>20</sup> And againe he fayd: Thou canft not fee my face: <sup>c</sup>)for man fhall not fee me, and liue. <sup>21</sup> And againe: Behold, quoth he, there is a place with me, and thou fhalt ftand vpon the rocke. <sup>22</sup> And *Rom. 9.* when my glorie fhall paffe, I wil fette thee in a hole of the rocke, and protect thee with my right hand, vntil I paffe: <sup>23</sup> and I wil take away my hand, and thou fhalt fee <sup>d</sup>)my backe-partes: but my face thou canft not fee.

## ANNOTATIONS

<sup>a</sup> The vifion of God in glorie, is *al good*.

<sup>b</sup> God by his grace maketh his feruants to cal vpon his name. *S. Aug. q. 154. in Exod.*

<sup>c</sup> None in this life can fee God as Saints do in glorie. *1. Ioan. 3.*

<sup>d</sup> Moyfes faw more glorious workes & effectes of God, then other Prophets, yet not his fubftance and diuine nature. *Theodoret. q. 68. in Exod. S. Hier. de verb. Ifa. vidi. Dom. S. Chryfoft. ho. 4. de in copit. Dei natura.*

## Chapter 34

*Moyfes goeth againe into Mount Sinai, vvith new tables, praying for the people, 10. to whom God promifeth to giue poffeffion of the Land. 12. Prohibiteth al afsociation vvith the Gentiles, for feare of Idolatrie, 18. geueth precepts concerning the firft borne, the Sabbath, and other feaftes. 28. After fourtie dayes faft, Moyfes returneth to the people with the commandements, and his face appearing horned, he couereth it, whenfoeuer he fpeaketh to the people.*

**A**nd after this he faid: <sup>a</sup>)Cut thee two tables of ftone like vnto the former, and I wil write vpon them the wordes, which the tables had, which thou haft broken. <sup>2</sup> Be readie in the morning, that thou maieft forwith go vp into the mount Sinai, and thou fhalt ftand with me vpon the toppe of the mount. <sup>3</sup> Let no man go vp with thee, neither let anie man be fene throughout the whole mount: the oxen alfo and the sheepe let them not feede ouer againft. <sup>4</sup> He cut out therfore two tables of ftone, fuch as had bene before: and rifing very early he went vp into mount Sinai, as our Lord had commanded him, carying with him the tables. <sup>5</sup> And when our Lord was defcended in a cloude, Moyfes ftoode with him, calling vpon the name of our Lord. <sup>6</sup> Who paffing before his, he faid:

Dominatour Lord God, merciful and clement, patient and of much compaffion, and true, <sup>7</sup> which keepeft mercie vnto thoufandes: which takeft away iniquitie, and wicked factes, and finnes, and no man of him felfe is innocent before thee. Which doeft render the iniquitie of the fathers to the children, and to the nephewes vnto the third and fourth generation. <sup>8</sup> And Moyfes making haft, bowed flatte vnto the earth, and adoring <sup>9</sup> he faid: If I

Chief ruler.

<sup>a</sup> The firft tables being broken, yet others are made: fo though the firft grace geuen in Baptifme be loft, yet there remaineth penance, as the fecond table of faftie after fhipwreake. *S. Hiero. Epif. ad Demedriad.*

haue found grace in thy fight o Lord, I befeech thee that thou wilt goe with vs (for it is a ftiffe necked people) and take away our iniquities and finnes, and poffeffe vs. <sup>10</sup> Our Lord answered: <sup>a</sup>I wil make a couenant in the fight of al, I wil do fignes that were neuer fene vpon the earth, nor in anie nations: that this people may fee, in the middes of whom thou art, the terrible worke of the Lord which I wil doe. <sup>11</sup> Obferue al thinges which this day I command thee: I my felf wil caft out before thy face the Amorrheite, and Chananeite, and Hetheite, the Pherezeite alfo, and Heueite, and Iebufeite. <sup>12</sup> Beware thou neuer ioyne amitie with the inhabitants of that land, which may be thy ruine: <sup>13</sup> but deftroy their altars, breake their ftatues, and cut downe their groues: <sup>14</sup> adore not a ftrange God. The Lord his name is Ieloufe, God is an emulatour. <sup>15</sup> Enter no traffick with the men of thofe regions: left, when they haue fornicated with their goddes, and haue adored their idols, fome man cal thee to eate of the thinges immolated. <sup>16</sup> Neither fhalt thou take a wife for thy fonnes of their daughters: left after them felues haue fornicated, they make thy fonnes alfo to fornicate with their goddes. <sup>17</sup> Molten goddes thou fhalt not make to thee. <sup>18</sup> Thou fhalt keepe the folemnie of the azymes. Seuen dayes fhalt thou eate azymes, as I haue commanded thee, in the time of the moneth of new corne: for in the moneth of fpring time thou didft goe out of Ægypt. <sup>19</sup> Al of the male kind, that openeth the matrice, fhall be mine. Of al beaftes as wel oxen as of fheepe, it fhall be mine. <sup>20</sup> The firftborne of an affe thou fhalt redeeme with a sheepe: but if thou wilt not giue a price for it, it fhall be flaine. The firftborne of thy fonnes thou fhalt redeeme: neither fhalt thou appeare emptie in my fight. <sup>21</sup> Six dayes fhalt thou worke, the feuenth day thou fhalt ceafe to eate, and reape. <sup>22</sup> The folemnie of weekes thou fhalt make to thee, in the firft fruites of corne of thy wheate harueft, and the folemnie, when the time of the yeare returneth that al thinges are laid

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<sup>a</sup> Notwithstanding his former commination *chap. 33. v. 3.* God here promifeth new benefites.

vp. <sup>23</sup> Three tymes of the yeare al thy male shal appeare in the fight of the omnipotent Lord God of Ifrael. <sup>24</sup> For when I fhall haue taken away the nations from thy face, and shal haue dilated thy borders, no man shal lie in wayte againft thy land, when thou doeft goe vp, and appeare in the fight of the Lord thy God thrife in a yeare. <sup>25</sup> Thou shalt not immolate the bloud of my hofte vpon leauen: neither fhall there remaine in the morning of the victime of the folemnitie of the Phafe. <sup>26</sup> The firft of the fruites of thy ground thou shalt offer in the houle of the Lord thy God. Thou shalt not boile a kidde in the milke of his damme. <sup>27</sup> And our Lord faid to Moyfes: Write thee thefe wordes, in which I haue made a couenant both with thee and with Ifrael. <sup>28</sup> Therefore he was there with our Lord fourtie dayes and fourtie nightes: he did not eate bread, and he dronke no water, and <sup>a</sup>)he wrote in the tables the wordes of the couenant, <sup>b</sup>)tenne. <sup>29</sup> And when Moyfes came downe from the mount Sinai, he held the two tables of teftimonie, and he knew not that his face was <sup>c</sup>)horned by the conuerfation of the talke of our Lord. <sup>30</sup> And Aaron and the children of Ifrael feing the face of Moyfes horned, they were afraid to come neere. <sup>31</sup> And being called of him, they returned as wel Aaron as the princes of the fynagogue. And after that he fpake to them, <sup>32</sup> al the children of Ifrael alfo came to him: whom he commanded al thinges that he had heard of our Lord in mount Sinai. <sup>33</sup> And hauing ended his talke, he put <sup>d</sup>)a veile vpon his face. <sup>34</sup> Which going in to our Lord, and fpeaking with him, he toke away vntil he

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<sup>a</sup> God by an Angel not Moyfes. *supra* v. 1. & *Deut.* 10. v. 2. & 4.

<sup>b</sup> Howfoeuer the commandments are diuided in both tables, here it is certaine, that there be no more nor fewer then tenne in al.

<sup>c</sup> So his face appeared to the beholders, by reafon of the gliftering beames of his countenance fhining gloriously, after his conuerfation with God fourtie dayes: which fignifieth that *much more that which abideth* (in al eternitie) *is in glorie.* 2. *Cor.* 3.

<sup>d</sup> The fame veile (faieith S. Paul) remaneth vpon the hart of the Iewes, that they can not fee Chrift, til by his fpecial grace they fhall be illuminated: 2. *Cor.* 3. The like is vpon Heretikes that can not fee the Church. *S. Aug. in Pfal.* 30. *con.* 2.

went forth, and then he fpake to the children of Ifrael al thinges that had bene commanded him. <sup>35</sup> Who fay that the face of Moyfes coming forth was horned, but he couered his face againe, if at anie time he fpake to them.

## ANNOTATIONS

### Chapter 35

*The precept of the Sabbath is yet renewed. 4. Firft fruites, and other giftes are required, and duly offered, for the making of the tabernacle and other thinges therto belonging, which are here recited. 30. Befeleel and Ooliab are appointed workmen for this purpofe.*

**T**herfore <sup>a</sup>al the multitude of the children of Ifrael being gathered together, he faid to them: Thefe are the thinges which our Lord hath commanded to be done. <sup>2</sup> Six dayes you fhall do worke: the feuenth day fhall be holie vnto you, the fabbath, and reft of our Lord: he that fhall do anie worke in it, fhall be flaine. <sup>3</sup> You fhall not kindle fire in al your habitations on the fabbath day. <sup>4</sup> And Moyfes faid to al the affembly of the children of Ifrael: This is the word that our Lord hath commanded, faying: <sup>5</sup> Separate with you firft fruites to the Lord. Let euerie one that is willing, and hath a readie hart, offer them to the Lord: gold and filuer, and braffe, <sup>6</sup> hyacinth and purple, and fcarlet twife died, and filke, the haire of goates, <sup>7</sup> and rammes skinneries died redde, and ianthin skinneries, the wood fetim, <sup>8</sup> and oile to maintaine lightes, and to make ointment, and moft fweete incenfe, <sup>9</sup> Onys ftones, and pretious

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<sup>a</sup> After the fall of the people to Idolatrie, their punishment, and repentance, their reconciliation to God and new tables of the commandments made and written, Moyfes repeteth the former precept, of keeping the Sabbath, and prouideth al neceffaries to the making of the Tabernacle, wherto the Princes and people moft promptly and liberally contribute. *S. Aug. q. 172. in Exo.*

ftones, for the adorning of the Ephod and the Rationale.  
<sup>10</sup> Whofoeuer of you is wife, let him come, and make that which our Lord hath commanded: <sup>11</sup> to wit, the Tabernacle, and the rooffe therof, and the couer, the ringes, and the bordeworke with the barres, the pinnes and the feete: <sup>12</sup> the Arke and the ftaues, the propitiatorie, and the veile, that is drawen before it: <sup>13</sup> the Table with the barres and the veffel, and the loaues of propofition: <sup>14</sup> the Candlefticke to beare vp the lightes, the veffel therof and the lampes, and the oile to the nourifhing of fires: <sup>15</sup> the Altar of incenfe, and the barres, and the oile of vnction and the incenfe of fpices: the Hanging at the doore of the tabernacle: <sup>16</sup> the Altar of holocaupte, and his grate of braffe, with the barres and veffel therof: the Lauer and his feete: <sup>17</sup> the Curtines of the court with the pillers and the feete, the hanging in the doores of the entrie, <sup>18</sup> the pinnes of the tabernacle and of the court with their litle cordes: <sup>19</sup> the Veffimentes, that are to be vfed in the minifterie of the fanctuarie, the vefture of Aaron the high Prieft, and of his fonnes, to do the function of Priefthood vnto me. <sup>20</sup> And al the multitude of the children of Ifrael going forth from the fight of Moyfes, <sup>21</sup> offered firft fruites to our Lord with a moft prompt and deuoute minde, to make the worke of the tabernacle of the teftimonie. Whatfoeuer was neceffarie to the feruice therof and to the holie veftements, <sup>22</sup> both men and women did giue, tablettes and earlettes, ringes and bracelettes: euerie veffel of gold was feperated for the donaries of our Lord. <sup>23</sup> If anie man had hyacinth, and purple, and fcarlet twife died redde, and ianthin skinnes, <sup>24</sup> metal of filuer and braffe, they offered to our Lord, and the wood fetim for diuers vfes. <sup>25</sup> But the skilful women alfo gaue fuch thinges as they had fponne, hyacinth, purple, and fcarlet, and filke, <sup>26</sup> and goates haire, geuing al of their owne accord. <sup>27</sup> But the princes offered onyx ftones, and pretious ftones, for the Ephod and the Rationale, <sup>28</sup> and fpices and oile to maintaine the lightes, and for the preparing of ointment, and to make the incenfe of moft fweete fauour. <sup>29</sup> Al men and women with deuoute mind offered donaries, that the workes might be



made which our Lord had commanded by the hand of Moyfes. Al the children of Ifrael did dedicate voluntarie thinges to our Lord.

<sup>30</sup> And Moyfes faid to the children of Ifrael: Behold, our Lord hath <sup>a</sup>)called by name Befeel the fonne of Vri the fonne of Hur of the tribe of Iuda. <sup>31</sup> And hath filled him with the fpirit of God, with, wifdome and intelligence, and fcience and al learning <sup>32</sup> to deuife and to make worke in gold and filuer, and braffe, <sup>33</sup> and in grauing ftones, and in carpenters worke. Whatfoeuer can be deuifed artificially, <sup>34</sup> he hath giuen in his hart: Ooliab alfo the fonne of Achifamech of the tribe of Dan: <sup>35</sup> both hath he instructed with wifedome, to make the workes of a carpenter, a tapefter, an embroderer of hyacinth and purple, and fcarlet twife died, and filke, and to weaue al thinges, and to inuent al new things.

## ANNOTATIONS

### Chapter 36

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

**B**efeel therefore, and Ooliab, and euerie wife man, to whom our Lord gaue wifedome and vnderftanding, to know how to worke artificially, made the thinges that are neceffarie for the vfes of the Sanctuarie, and which our Lord did command. <sup>2</sup> And when Moyfes had called them, and euerie cunning man, to whom our Lord had geuen wifedome, and fuch

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<sup>a</sup> As matter alone is not fufficient for a building without artificers, to whom God geueth fpecial skil: fo for expounding holie Scripture God geueth particular knowledge to *Paftors and Doctors, to the confummation of Sainctes, to the vvorke of the minifterie, to the edifying of the bodie of Chrift.* (the Church.) *Ephef. 4.*

as of their owne accord had offered them felues to the making of the worke, <sup>3</sup> he deliuered al the donaries of the children of Ifrael vnto them. Who being earnest about the worke, the people daily in the morning did offer their vowes. <sup>4</sup> Whereupon <sup>a</sup>the artificers being conftained to come, <sup>5</sup> faid to Moyfes: The people offereth more then is neceffarie. <sup>6</sup> Moyfes therfore commanded proclamation to be made by the criers voice: Let neither man nor woman offer anie more in the worke of the Sanctuarie. And fo they ceafed from offering giftes, <sup>7</sup> becaufe the thinges that were offered did fuffice and were ouer much. <sup>8</sup> And al the wife harted men, to accomplifh the worke of the tabernacle, made ten curtines of twifted filke, and hyacinth, and purple, and fcarlet twife died, with varied worke, and the art of embrodering: <sup>9</sup> of which one had in length twentie eight cubites, and in bredth foure: there was one meafure of al the curtines. <sup>10</sup> And he ioyned fiue curtines, one to an other, and the other fiue he coupled to themfelues one with an other. <sup>11</sup> He made alfo loupes of hyacinth in the edge of one curtine on either fide, and in the edge of the other curtine in like maner, <sup>12</sup> that the loupes might meete one againft an other, and might be ioyned eech with other. <sup>13</sup> Whereupon alfo he did caft fiftie ringes of gold, that might catch the loupes of the curtines, and might be made one tabernacle. <sup>14</sup> He made alfo eleuen curtines of goates haire to couer the rooffe of the tabernacle: <sup>15</sup> one curtine in length had thirtie cubites, & in bredth foure cubites: al the curtines were of one meafure: <sup>16</sup> of which fiue he ioyned apart, & the other fix apart. <sup>17</sup> And he made fiftie loupes in the edge of one curtine, and fiftie in the edge of an other curtine, that they might be ioyned one to an other. <sup>18</sup> And fiftie buckles of braffe wherwith the rooffe might be knitte together, that of al the curtines there might be made one couering. <sup>19</sup> He made alfo a couer for the tabernacle of rammes skinnes died redde: & an other couer ouer that

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<sup>a</sup> As the people abounded in deuotion, fo the workmen of modeftie and religion would haue no more then neceffarie. *S. Auguftin q. 171. in Exod.*

of ianthin skinnes. <sup>20</sup> He made also the bordes of the tabernacle of the wood fetim fstanding. <sup>21</sup> The length of one borde was ten cubites: and the bredth contained one cubite and an halfe. <sup>22</sup> There were two mortefes throughout euerie borde, that one might be ioyned to the other. So made he in al the bordes of the tabernacle. <sup>23</sup> Of the which twentie were at the fouth fide againft the South, <sup>24</sup> with fourtie feete of filuer. Two feete were put vnder one borde on either fide of the corners, where the mortefes of the fides end in the corners. <sup>25</sup> At that fide also of the tabernacle, that looked toward the North, he made twentie bordes, <sup>26</sup> with fourty feete of filuer, two feete for euerie borde. <sup>27</sup> But againft the weft, to witte, at that fide of the tabernacle, which looketh to the fea, he made fix bordes, <sup>28</sup> and two other at ech corner of the tabernacle behind: <sup>29</sup> which were also ioyned from beneth vnto the toppe, & they grew together into one connexion. So he made on either fide at the corners <sup>30</sup> that there were in al eight bordes, and had fixteene feete of filuer, to witte, two feete vnder euerie borde. <sup>31</sup> He made also barres of the wood fetim, fue to hold together the bordes of one fide of the tabernacle, <sup>32</sup> and fue other to ioyne together the bordes of the other fide: and befides thefe, fue other barres at the weft fide of the tabernacle againft the fea. <sup>33</sup> He made also an other barre, that might come by the middes of the bordes from corner vnto corner. <sup>34</sup> And the bordeworke it felfe he plated with gold. And their ringes he made of gold, through which the barres might be drawn: the which also themfelues he couered with plates of gold. <sup>35</sup> He made also a veile of hiacinth, and purple, fcarlette, and twifted filke, with embrodered worke, varied and diftinguifhed: <sup>36</sup> and foure pillers of the wood fetim, which with their heades he plated with gold, cafting their feete of filuer. <sup>37</sup> He made also a hanging in the entrie of the tabernacle of hyacinth, purple, fcarlet, and twifted filke, with the worke of an embroderer: <sup>38</sup> and fue pillers with their heades, which he couered with gold, and their feete he did caft of braffe.

## ANNOTATIONS

## Chapter 37

*Befeleel maketh the Arke, 6. the Propitiatorie, with Cherubimes, 10. the Table, vvith vefsel belonging therto, 17. the Candlefticke vvith bowles and branches, 23. feuen lampes with fnuffers, 25. the Altar of incenfe, 29. and compoundeth the incenfe.*

**A**nd Befeleel made alfo the arke of the wood fetim, hauing two cubites and an halfe in length, and a cubite and an halfe in bredth, the height alfo was of one cubite and an halfe: and he plated it with the pureft gold within and without. <sup>2</sup> And he made to it a crowne of gold round about, <sup>3</sup> cafting foure ringes of gold at the foure corners thereof: two ringes in the one fide, and two in the other. <sup>4</sup> Barres alfo he made of the wood fetim, which he plated with gold, <sup>5</sup> and which he put into the ringes, that were at the fides of the arke to carie it. <sup>6</sup> He made alfo the Propitiatorie, that is, the Oracle, of the pureft gold, two cubites and an halfe in length, and a cubite and an halfe in bredth. <sup>7</sup> Two Cherubins alfo of beaten gold, which he fette on either fide of the Propitiatorie: <sup>8</sup> One Cherub in the toppe of one fide, and the other Cherub in the toppe of the other fide: two Cherubins in each toppe of the Propitiatorie, <sup>9</sup> fpreading their winges, and <sup>a</sup>)couering the Propitiatorie, and looking one toward the other and toward it. <sup>10</sup> He made alfo the table of the wood fetim in length two cubites, and in bredth one cubite, which had in height a cubite & an halfe. <sup>11</sup> And he did compaffe it with the fineft gold, and he made to it a golden ledge round about, <sup>12</sup> and to the ledge it felfe a golden crowne enterpolished of foure fingers, and

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<sup>a</sup> The Cherubins couering al vpon and within the arke fignifie (faith S. Gregorie Nyffen) that the Scriptures haue a hiegher fenfe then the literal. *de vita Moyfeos poft medium.*

vpon the fame an other golden crowne. <sup>13</sup> And he caft foure ringes of gold, which he put in the foure corners at euerie foote of the table <sup>14</sup> againft the crowne: and he put the barres into them, that the table might be caried. <sup>15</sup> The barres alfo them felues he made of the wood fetim, and compaffed them with gold. <sup>16</sup> And the veffel for the diuers vfes of the table, fawcers, phiales, and goblettes, and cenfars, of pure gold, wherein the libamentes are to be offered. <sup>17</sup> He made alfo the candlefticke beaten of the fineft gold. From the shaft wherof the branches, cuppes, and boules and lilies did proceede: <sup>18</sup> fix on both fides, three branches on one fide, and three on the other: <sup>19</sup> three cuppes in maner of a nutte on euerie branch, and boules withal and lilies: and three cuppes of the fafhion of a nutte in an other branch, and boules withal and lilies. The worke of the fix branches, that proceded from the fhaft of the candlefticke, equal. <sup>20</sup> And in the shaft it felfe were foure cuppes after the maner of a nutte, and boules withal at euerie one and lilies: <sup>21</sup> and boules vnder two branches in three places, which together make fix branches proceeding from one fhaft. <sup>22</sup> Both the boules therfore, & the branches were out of it, al beaten of the pureft gold. <sup>23</sup> He made alfo the feuen lampes with their fnuffers, and the veffel, where the fnuffings fhould be put out, of moft pure gold. <sup>24</sup> The candlefticke withal the veffel therof did weigh a talent of gold. <sup>25</sup> He made alfo the altar of incenfe of the wood fetim, hauing a cubite euerie way foure fquare, and in height two: from the corners wherof the hornes did procede. <sup>26</sup> And he plated it with the pureft gold, with the grate and the walles and the hornes. <sup>27</sup> And he made to it a crowne of gold round about, and two golden ringes vnder the crowne at either fide, that the barres may be put into them, and the altar may be caried. <sup>28</sup> And the barres them felues he made alfo of the wood fetim, and couered them with plates of gold. <sup>29</sup> He compounded alfo oile for the ointment of fanctification, and incenfe of the pureft fpices with the worke of a pigmentarie.

## ANNOTATIONS

## Chapter 38

*The fame Befeleel maketh the Altar of Holocauftes, 8. the braſen lauer, 9. the court with pillers and hanginges. 21. The giftes that were offered are recited.*

**H**e made alſo the Altar of Holocauftes of the wood ſetim, ſiue cubites foure ſquare, and three in height: <sup>2</sup> the hornes wherof did proceede from the corners, and he couered it with plates of braſſe. <sup>3</sup> And for the vſes therof he prepared of braſſe diuers veſſels, cauldrons, tonges, fleſh-hookes, pothookes, & firepannes. <sup>4</sup> And the grate therof in maner of nette he made of braſſe, and vnder it in the middes of the altar an hearth, <sup>5</sup> caſting foure ringes at as manie toppes of the nette, to put in barres to carie it: <sup>6</sup> the which themſelues alſo he made of the wood ſetim, and couered them with plates of braſſe: <sup>7</sup> and he drew them through the ringes, that ſtoode out in the ſides of the altar. And the altar it ſelfe was not maffie, but holow of bordes, and within emptie. <sup>8</sup> He made alſo the lauer of braſſe, with the foote therof, of wemens glaſſes, <sup>a</sup>that watched in the doore of the tabernacle. <sup>9</sup> He made alſo the court, in the fourth ſide wherof were hanginges of twiſted filke, of an hundred cubites, <sup>10</sup> twentie pillers of braſſe with their feete, the heades of the pillers, & the whole grauing of the worke, of filuer. <sup>11</sup> In like maner at the north ſide the hanginges, pillers, and feete and the heades of the pillers were of the ſame meaſure, and worke and metal. <sup>12</sup> But on that ſide that looketh to the Weſt, there were hanginges of fiftie cubites, ten braſen pillers with their feete, and the heades of the pillers, and al the grauing of the worke, of filuer. <sup>13</sup> Moreouer againſt the Eaſt he

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<sup>a</sup> Theſe women watched there for deuotion, and it ſemeth the ſame cuſtome continued til Chriſts time. For Anna the widow obſerued this ſtate of life. *Luc. 1.*

prepared hanginges of fiftie cubites: <sup>14</sup> of the which, one fide conteyned fiftene cubites of three pillers, with their feete: <sup>15</sup> and on the other fide (becaufe betwen both he made the entrie of the tabernacle) there were hanginges equally of fiftene cubites, and three pillers, and feete as manie. <sup>16</sup> Al the hanginges of the court were wouen of twifted filke. <sup>17</sup> The feete of the pillers were of braffe, and their heades with al their grauinges of filuer: but the pillers alfo of the court them felues he plated with filuer. <sup>18</sup> And in the entrie therof he made with embrodered worke a hanging of hyacinth, purple, fcarlet, and twifted filke, that had twentie cubites in length, but the height was fiue cubites according to the meafure, which al the hanginges of the court had. <sup>19</sup> And the pillers in the entrie were foure with feete of braffe, and their heades and grauinges of filuer. <sup>20</sup> The pinnes alfo of the tabernacle and of the court round about he made of braffe. <sup>21</sup> Thefe are the inftrumetes of the

tabernacle of teftimonie, which were numbered according to the precept of Moyfes, in the ceremonies of the Levites by the hand of Ithamar the fonne of Aaron the priest: <sup>22</sup> which Befeel the fonne of Vri, the fonne of Hur, of the tribe of Iuda had accomplished, as our Lord commanded by Moyfes, <sup>23</sup> hauing ioyned to him felfe for his companion Ooliab the fonne of Achifamech of the tribe of Dan: who was himfelf alfo an egregious artificer in wood, and a tapifter and embroderer of hyacinth, purple, fcarlet, and filke. <sup>24</sup> Al the gold that was fpent in the worke of the Sanctuarie, and that was offered in donaries, was nine and twentie talentes, and feuen hundred thirtie ficles according to the meafure of the Sanctuarie. <sup>25</sup> And it was offered of them that paffed to the number, from twentie yeares and vpward, of fix hundred three thoufand, and fiue hundred fiftie, able men to beare armes. <sup>26</sup> There were moreouer an hundred talentes of filuer, wherof were caft the feete of the Sanctuarie, and of the entrie where the veile hangeth. <sup>27</sup> An hundred feete were made of an hundred talentes, one talent being accoũted for euerie foote. <sup>28</sup> And of the thoufand feuen hundred, and feuentie fiue he made the

heades of the pillers, which them felues he alfo plated with filuer. <sup>29</sup> Of braffe alfo there were offered feuentie two thoufand talentes, and foure hundred ficles befides, <sup>30</sup> of the which were caft the feete in the entrie of the tabernacle of teftimonie, and the altar of braffe with the grate therof, and al the veffel, that pertayne to the vfe therof, <sup>31</sup> and the feete of the court as wel in the circuite as in the entrie therof, and the pinnes of the tabernacle and of the court, round about.

## ANNOTATIONS

### Chapter 39

*Al the ornamentes of Aaron and his fonnes are made, 31. and the whole vvorke of the Tabernacle is perfited.*

**M**oreouer of hyacinth and purple, fcarlet and filke he made the veftures, that Aaron should weare when he miniftred in the holie places, as our Lord commanded Moyfes. <sup>2</sup> He made therfore an Ephod of gold, hyacinth, and purple, and fcarlet twife died, and twifted filke, <sup>3</sup> with embrodered worke, and he did cut thinne plates of gold, and drew them fmal into threedes, that they might be twifted with the woufe of the former colours, <sup>4</sup> and two edges coupled one to the other in the toppe on either fide, <sup>5</sup> and a bawdrike of the fame colours, as our Lord had commanded Moyfes. <sup>6</sup> He prepared alfo two Onyx ftones, faft fette and clofed in gold, and grauen by the art of a lapidarie, with the names of the children of Ifrael: <sup>7</sup> and he fet them in the fides of the Ephod for a moniment of the children of Ifrael, as our Lord had commanded Moyfes. <sup>8</sup> He made alfo a Rationale with embrodered worke according to the worke of the Ephod, of gold, hyacinth, purple, and fcarlet twife died, and twifted filke: <sup>9</sup> foure fquare, duple, of the meafure of a palme. <sup>10</sup> And he fet foure rewes of precious ftones. In the firft rewe was fardius, topazius,



an emeraud. <sup>11</sup> In the fecond, a carbuncle, a faphire, and a iafper. <sup>12</sup> In the third, a ligurius, an achates, and an amethift. <sup>13</sup> In the fourth a chryfolith, an onyx, and beryllus, compaffed and enclofed in gold by their rewes. <sup>14</sup> And the twelue ftones them felues, were grauen with the names of the twelue tribes of Ifrael, euerie one with his feural name. <sup>15</sup> They made alfo in the rationale litle cheynes linked one to an other of the pureft gold, <sup>16</sup> and two hookes, and as manie ringes of gold. Moreouer the ringes they fet on either fide of the Rationale, <sup>17</sup> on the which the two golden cheynes should hang, which they put into the hookes, that ftoode out in the corners of the Ephod. <sup>18</sup> Thefe both before and behind did fo agree with them felues, that the Ephod and the Rationale might be knit one to the other, <sup>19</sup> tyed to the bawdrike and with ringes ftrongly coupled, which a lace of hyacinth ioyned, left they should flagge loofely, and be moued one from the other, as our Lord commanded Moyfes. <sup>20</sup> They made alfo the tunike of the Ephod al of hyacinth, <sup>21</sup> and a hole for the head in the vpper part againft the middes, and the border of the hole round about wouen: <sup>22</sup> and beneth at the feete pomegranates of hyacinth, purple, fcarlet, and twifted filke: <sup>23</sup> and litle belles of the pureft gold, which they did put between the pomegranates in the vtmoft part of the tunike round about: <sup>24</sup> to witte, a bel of gold, and a pomegranate, wherwith the high prieft went adorned, when he executed his minifterie, as our Lord had commanded Moyfes. <sup>25</sup> They made alfo filken tunikes with wouen worke for Aaron and his fonnes: <sup>26</sup> and mitres with their litle crownes of filke: <sup>27</sup> linnen breeches alfo, of fine line: <sup>28</sup> and a girdle of twifted filke, hyacinth, purple, & fcarlet twife died, with the art of embrodering, as our Lord had commanded Moyfes. <sup>29</sup> They made alfo the plate of <sup>a</sup> facred veneration of moft pure gold, and they wrote

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<sup>a</sup> Alexander the great feeing Iaddus the hiegh Prieft, bearing this venerable plate on his forehead, with great reuerence went vnto him, and adored the name of God written in the plate. *Iofephus. li. 11. c. 8. Antiq.*

in it with the worke of a lapidarie: The Holie of our Lord: <sup>30</sup> and they tyed it to the mitre with a lace of hyacinth, as our Lord had commanded Moyfes. <sup>31</sup> Therefore al the worke of the tabernacle & of the roofe of teftimonie was perfited: and the children of Ifrael did al thinges which our Lord had commanded Moyfes. <sup>32</sup> And they offered the tabernacle and the roofe and the whole furniture, ringes, bordes, barres, pillers and their feete, <sup>33</sup> the couer of rammes skinnies died redde, and the other couer of ianthin skinnies, <sup>34</sup> the veile, the arke, the barres, the propitiatorie, <sup>35</sup> the table with the veffel therof and the loaues of propofition: <sup>36</sup> the candlefticke, the lampes, and the furniture of them with the oyle: <sup>37</sup> the altar of gold, and the ointment, and the incenfe of fpices: <sup>38</sup> and the hanging in the entrie of the tabernacle: <sup>39</sup> the altar of braffe, the grate, the barres, and al the veffel therof: the lauer with the foote therof: the hanginges of the court, and the pillers with their feete: <sup>40</sup> the hanging in the entrie of the court, and the litle cordes, and the pinnes therof. Nothing wanted of the veffel, that was commanded to be made for the minifterie of the tabernacle, and for the roofe of couenant. <sup>41</sup> The vefimentes alfo, which the prieftes vfe in the Sanctuarie, to witte, Aaron and his fonnes, <sup>42</sup> the children of Ifrael offered, as our Lord had commanded. <sup>43</sup> Which thinges after that Moyfes faw al finifhed, he bleffed them.

## ANNOTATIONS

### Chapter 40

*According to Gods commandment Moyfes erecteth the Tabernacle, vvith al thinges appertayning, the firft day of the fecond yeare after their deliuerie from Ægypt. 32. God replenisheth the fame vvith his Maieftie, a cloude remayning ouer it by day, and a pillar of fire by night, but vvhen they shal march, the fame pafseth before them.*

**A**nd our Lord spake to Moyfes, faying: <sup>2</sup> The <sup>a</sup>firft moneth, the firft day of the moneth, thou fhalt erect the tabernacle of the teftimonie, <sup>3</sup> and fhalt put in it the arke, and fhalt let downe before it the veile: <sup>4</sup> and bringing in the table, thou fhalt fet vpon it the thinges that are commanded after the rite. The candlefticke fhall ftand with the lampes therof, <sup>5</sup> and the altar of gold whereon the incenfe is burned, before the arke of teftimonie. Thou fhalt put the hanging in the entrie of the tabernacle, <sup>6</sup> and before it the altar of holocauste: <sup>7</sup> the lauer between the altar and the tabernacle, which thou fhalt fill with water. <sup>8</sup> And thou fhalt compaffe about the court with hanginges, and the entrie therof. <sup>9</sup> And taking the oile of vnction thou fhalt anoynte the tabernacle with the veffel therof, that they may be fanctified: <sup>10</sup> the altar of holocauste and al the veffel therof: <sup>11</sup> the lauer with the foote therof; al fhalt thou confecrate with the oile of vnction, that they may be <sup>b</sup>moft Holie. <sup>12</sup> And thou fhalt bring Aaron and his fonnes to the doore of the tabernacle of teftimonie, and hauing wafhed them with water, <sup>13</sup> thou fhalt reueft them with the facred veftimentes, that they may minifter to me, and the vnction of them may prosper to an euerlafting priefthood. <sup>14</sup> And Moyfes did al thinges which our Lord had commanded. <sup>15</sup> Therefore the firft moneth of the fecond yeare, the firft day of the moneth, the tabernacle was placed. <sup>16</sup> And Moyfes erected it, and put the bordes and feete and barres, and reared the pillars, <sup>17</sup> and fpred the rooffe ouer the tabernacle, putting ouer it a couer, as our Lord had commanded. <sup>18</sup> He put alfo the teftimonie in <sup>c</sup>the arke, thrufting barres vnderneath, and the oracle aboue. <sup>19</sup> And when he

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<sup>a</sup> The Tabernacle, prepared in the firft yeare and erected the firft day of the fecond yeare, fignifieth the Church of Chrift prepared in the old Teftament, & eftablifhed, exalted, and confirmed in the new.

<sup>b</sup> More holie then anie thīg without the Sanctuarie, but the *Sancta Sanctorum* it felfe was then moft holie of al places in this world.

<sup>c</sup> A gomor of Manna was now put in the arke mentioned before. *chap. 16.*

had brought the arke into the tabernacle, he drew before it the veile to fulfil the commandement of our Lord. <sup>20</sup> He fette the table alfo in the tabernacle of teftimonie at the north fide without the veile, <sup>21</sup> ordering the bread of propofition before it, as our Lord had commanded Moyfes. <sup>22</sup> He fette the candlefticke alfo in the tabernacle of teftimonie ouer againft the table on the fourth fide, <sup>23</sup> placing the lampes in order, according to the precept of our Lord. <sup>24</sup> He fet alfo the altar of gold vnder the rooffe of teftimonie againft the veile, <sup>25</sup> and burned vpon it the incenfe of fpices, as our Lord had commanded Moyfes. <sup>26</sup> He put alfo the hanging in the entrie of the tabernacle of teftimonie, <sup>27</sup> and the altar of holocauftes in the entrie of the teftimonie, offering on it the holocauftes, and the facrifices, as our Lord had commanded. <sup>28</sup> The lauer alfo he fet between the tabernacle of teftimonie and the altar, filling it with water. <sup>29</sup> And Moyfes and Aaron, and his fonnes wafhed their handes and feete, <sup>30</sup> when they entred the rooffe of couenant, and went to the altar, as our Lord had commanded Moyfes. <sup>31</sup> He erected alfo the court round about the tabernacle and the altar, drawing the hanging in the entrie therof. After al thinges were perfited, <sup>32</sup> the cloude couered the tabernacle of teftimonie, and the glorie of our Lord filled it. <sup>33</sup> <sup>a</sup>)Neither could Moyfes enter the rooffe of couenant, the cloude couering al thinges, and the maieftie of our Lord shining, becaufe the cloude had couered al thinges. <sup>34</sup> If at anie time the cloud did leaue the tabernacle, the children of Ifrael went forward by their troupes: <sup>35</sup> If it hong ouer, they remained in the fame place. <sup>36</sup> For the cloude of our Lord honge ouer the tabernacle by day, and a fire by night, in the fight of al the children of Ifrael throughout al their manfions.

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<sup>a</sup> VVithout al doubt (faith *S. Auguftin. q. 173. in Exod.*) Moyfes prefigured other perfons when he entred into the cloud on mount Sinai, and others now when he could not enter into the tabernacle replenifhed with the glorie of God. In Sinai he fignified thofe that penetrate the profound myfteries of Chrift, here the Iewes who vnderftād not the fame.

## ANNOTATIONS

