

THE THIRD BOOKE OF KINGES; ACCORDING TO THE HEBREWES THE FIRST OF MALACHIM.

THE ARGVMENT OF THE THIRD BOOKE OF KINGES.

VWith commemoration of king Dauids old age, of his appointing a fuccesour, and of his death, in the first and part of the second chapters, this booke conteyneth two other principal partes: the former is of king Salomon: of his entrance to the kingdom; his deuotion; wisdom; magnificence; richesse; great familie; building of the Temple; and other sumptuous palaces; of his fall also into luxurie, and idolatrie; in the rest of the second chapter to the end of the eleventh. The other part sheweth the diuision of the kingdom; onlie two tribes remayning to Roboam, Salomons sonne, with title of king of Iuda; and tenne passing to Ieroboam his seruant, called king of Israel. So follow the feuerall reignes of Abias, Aza, and Iosaphat kinges of Iuda: and of Madab, Baasa, Elah, Zambri, Amri, Achab with Iezabel, and Ochosis kinges of Israel: with the preaching, miracles, and other actes of Ahias, Elias, Elifeus, and other prophetes, in the other eleven chapters.

The contentes
of this booke,
diuided into
three partes.

Chapter 1

King David waxing old, Abigail a Sunamite is brought to him. 5. Adonias pretending to reigne, 11. Nathan and Bethsabee obtaine, 28. that Salomon is declared and annointed King. 41. VVherupon Adonias (his followers parting to their houses) 50. fleeth to the altar in the tabernacle, but vpon promise of safetie doth homage to Salomon.

THREE KINGS

The first part.
King Dauides ad-
monitions to his
fonne: and his death.

And king Dauid was old, and had manie daies of age: and when he was couered with clothes, he was not warmed. ² His seruantes therfore fayd to him: Let vs seeke for our lord the king a yong woman a virgin, and let her stand before the king, and cherishe him, and fleepe in his bofome, and warme our lord the king. ³ They fought therfore a beautiful yong woman in al the coftes of Ifrael, and they found Abifag a Sunamite, and brought her to the king. ⁴ And the damfel was exceding beautiful, and she flept with the king, and ferued him, but the king did not know her. ⁵ And Adonias the fonne of Haggith was eleuated, faying: I wil reigne. And he made him felf chariotes and horfemen, and fiftie men, that should runne before him. ⁶ Neither did his father controwle him at any time, faying: Why didft thou this? And he alfo was very beautiful, the fecond borne after Abfalom. ⁷ And he had talke with Ioab the fonne of Saruia, & with ^aAbiathar the prieft, who furthered Adonias fide. ⁸ But Sadoc the prieft, and Banaias the fonne of Ioiada, and Nathan the prophet, and Semei, and Rei, and the ftrength of Dauids armie was not with Adonias. ⁹ Adonias therfore hauing immolated rammes and calues, and al fatte beaftes befide the Stone zoheleth, which was nigh to the Fountaine Rogel, called al his brethren the fonnes of the king, and al the men of Iuda the feruantes of the king: ¹⁰ But Nathan the prophet, and Banaias, and al the ftrong ones, and Salomon his brother he called not. ¹¹ Nathan therfore fayd to Bethabee the mother of Salomon: Haft thou not heard that Adonias the fonne of Haggith hath reigned, and our lord Dauid is ignorant therof? ¹² Now therfore come, take counfel of me, and faue thy life, and thy fonne Salomons. ¹³ Goe, and enter in to king Dauid, and fay to him: Didft not thou my lord king fweare to me thy handmayd, faying: Salomon thy fonne fhall reigne after me, and he fhall fitte in my throne? Why then reigneth Adonias? ¹⁴ And whiles thou art yet fpeaking there with the king, I wil come after thee, and make vp thy wordes.

^a For this confpiracie Abiathar was depofed. *ch. 2. v. 27.*

¹⁵ Bethfabee therfore went in to the king in the chamber: and the king was exceding old, and Abifag the Sunamite miniftred to him. ¹⁶ Bethfabee bowed her felf, and adored the king. To whom the king fayd: What is thy wil? quoth he. ¹⁷ Who anfwering fayd: My lord, thou didft fweare to thy handmayd by our Lord thy God, that Salomon thy fonne fhall reigne after me, and he fhall fitte in my throne. ¹⁸ And behold now Adonias reigneth, thou my lord the king not knowing therof. ¹⁹ He hath killed oxen, & al fatte thinges, and manie rammes, and called al the kinges fonnes, Abiathar alfo the prieft, and Ioab the General of the warfarre: but Salomon thy feruant he called not. ²⁰ Notwithftanding my lord king, the eyes of al Ifrael looke vpon thee, that thou wouldeft fhew them, who fhall fitte in thy throne my lord king after thee. ²¹ And it fhall be when my lord king fleepeth with his fathers, I and my fonne Salomon fhall be ^afinners. ²² As she was yet fpeaking with the king, Nathan the prophet came. ²³ And they told the king, faying: Nathan the prophete is here. And when he was gone in to the king, and had adored bowing to the earth, ²⁴ Nathan fayd: My lord king, didft thou fay: Let Adonias reigne after me, and let him fitte vpon my throne? ²⁵ Becaufe he is gone downe to day, and hath immolated oxen, and fattelinges, and manie rammes, and called al the kinges fonnes, and the captaynes of the armie, Abiathar alfo the prieft: and they eating and drinking before him, and faying: God faue the king Adonias: ²⁶ me thy feruant, and Sadoc the prieft, and Banaias the fonne of Ioiada, and Salomon thy feruant he called not. ²⁷ Is this word proceded from my lord the king, and haft thou not told me thy feruant who fhould fitte vpon the throne of my lord the king after him? ²⁸ And king Dauid answered, faying: Cal vnto me Bethfabee. Who when fhe was entered in to the king, and ftood before him, ²⁹ the king fwore, and fayd: Our Lord liueth, which hath deliuered my foule from al diftreffe, ³⁰ that as I fwore to thee by our Lord the God of Ifrael, faying: Salomon thy fonne fhall reigne

^a Bafely eftemed, or punifhed as offenders vpon fufpition or ielofie.

after me, and he shal fitte vpon my throne for me, so wil I doe this day. ³¹ And Bethfabee bowing her countenance vnto the earth adored the king, saying: God faue my lord for euer. ³² King Dauid also said: Cal me Sadoc the priest, and Nathan the prophet, & Banaias the sonne of Ioiada. Who when they were entred in before the king, ³³ he said to them: Take with you the seruantes of your lord, and sette Salomon my sonne vpon my mule: and bring him into Gihon. ³⁴ And let Sadoc the priest anoint him there, and Nathan the prophet to be king ouer Israel: and you shal sound the trumpet, and shal say: God faue king Salomon. ³⁵ And you shal goe vp after him, and he shal come, and shal fitte vpon my throne, and he shal reigne for me: and I wil ordaine him that he be prince ouer Israel, and ouer Iuda. ³⁶ And Banaias the sonne of Ioiada answered the king, saying: Amen: so speake our Lord the God of my lord the king. ³⁷ As our Lord hath bene with my lord the king, so be he with Salomon, and make his throne higher then the throne of my lord king Dauid. ³⁸ Sadoc therefore the priest, and Nathan the prophet went downe, and Banaias the sonne of Ioiada, and Cherethi, and Phelethi: and they set Salomon vpon the mule of king Dauid, and brought him into Gihon. ³⁹ And Sadoc the priest tooke a horne of oile out of the tabernacle, and annointed Salomon: and they sounded the trumpet, and al the people said: God faue king Salomon. ⁴⁰ And al the multitude went vp after him, and the people fingering on shaulmes, and reioysing with great gladnes, and the earth sounded of their crie. ⁴¹ And Adonias heard, and al that were inuited of him, and the feast was ended: yea and Ioab hearing the voice of the trumpet, said: What meaneth the crie of the citie making a tumult? ⁴² As he yet spake, came Ionathas the sonne of Abiathar the priest: to whom Adonias said: Come in, because thou art a stout man, and bringest good newes. ⁴³ And Ionathas answered Adonias: Not so: for our lord king Dauid hath appointed Salomon king, ⁴⁴ and hath sent with him Sadoc the priest, and Nathan the prophete, and Banaias the sonne of Ioiada, and Cerethi, and Phelethi, and they haue set him vpon

the kinges mule. ⁴⁵ And Sadoc the priest, and Nathan the prophete haue annointed him king in Gihon: & they are gone vp thence reioyng, and the citie founded: this is the voice that you heard. ⁴⁶ Yea and Salomon fitteth vpon the throne of the kingdom. ⁴⁷ And the kinges feruantes entring in, haue bleffed our lord king Dauid, faying: God amplify the name of Salomon aboue thy name, and magnifie his throne aboue thy throne. And the king ^aadored in his bed: ⁴⁸ and he hath thus spoken: Bleffed be our Lord the God of Ifrael, who hath geuen this day one fitting in my throne, mine eies feing it. ⁴⁹ They therfore were terrified, and they al arofe, that had beene inuited of Adonias, and euery man went his way. ⁵⁰ And Adonias fearing Salomon arofe, and went, and held the horne of the altar. ⁵¹ And they told Salomon, faying: Behold Adonias fearing king Salomon, hath taken hold of the horne of the altar, faying: Let king Salomon sweare to me this day, that he wil not kil his feruant with the fword. ⁵² And Salomon fayd: If he be a good man, there fhall not fo much as one heare of his fall vpon the ground: but if euil fhall be found in him, he fhall die. ⁵³ King Salomon therfore fent, and brought him out from the altar: and going in he adored king Salomon: and Salomon fayd to him: Goe to thy houle.

Chapter 2

Dauid geueth godlie preceptes to Salomon. 5. Willeth him to punish certaine offenders: 10. and dieth. 12. Salomon reigneth. 13. Adonias, by intercefsion of Bethfabee, requesteth to haue Abifag to wife: 22. but is put to death for demanding her. 26. Abiathar the priest is banished, and depofed, for confpiring with Adonias. 28. Ioab alfo for the fame caufe, and former crimes is flaine. 36. Seimei is confined in Ierufalem, 40. & for tranfgrefsing his limites together with old faultes is likewife flaine.

^a King Dauid did not adore his fonne as a fubiect adoreth his prince, but adored God, geuing thanks for this benefite of a fucceffor, as it foloweth in the next verfe.

And the dayes of Dauid approched that he should die, and he commanded his sonne Salomon, saying: ²I enter into the way of al flesh: take courage, and play the man. ³ And obserue the watches of our Lord thy God, that thou walke in his waies, and keepe his ceremonies, and his preceptes, and iudgementes, and testimonies, as is written in the law of Moyfes: that thou mayst vnderstand al thinges which thou doest, and whitherfoeuer thou shalt turne thy selfe: ⁴ that our Lord may confirme his wordes, which he hath spoken of me, saying: If thy children shal keepe their waies, and shal walke before me in truth, in al their hart, and in al their fowl, there shal not altogether be taken from thee a man out of the throne of Ifrael. ⁵ Thou knowest also what Ioab the sonne of Saruia hath done to me, what he did to the two princes of the armie of Ifrael, to Abner the sonne of Ner, and Amasa the sonne of Iether: whom he flewe, & shed the blood of warre in peace, & put the blood of battel in his belt, which was about his loynes, and in his shoe, which was on his feete. ⁶ Thou shalt doe therfore according to thy wifdom, and shalt not bring his hoare head peaceably vnto hel. ⁷ But to the sonnes also of Berzellai the Galaadite thou shalt render kindnes, and they shal eate on thy table: for they mette me when I fled from the face of Absalom thy brother. ⁸ Thou hast also with thee Semei the sonne of Gera the sonne of Iemini of Bahurim, who curfed me with a wicked curfe, when I went to the Campe; but because he came downe to meete me when I passed Iordan, and I fware to him by our Lord, saying: I wil not kil thee with the sword: ⁹ doe not thou suffer him to be guiltles. But thou art a wife man, so that thou knowest what thou shalt doe to him. And thou shalt bring his hoare heare with blood vnto hel. ¹⁰ Dauid therefore slept with his fathers, and was buried in the citie of Dauid. ¹¹ And the daies that Dauid reigned in Ifrael, are fourtie yeares: in Hebron he reigned seuen yeares, in Ierusalem thirtie three.

The second part.
Of Salomons
reigne, and actes
good and bad.

¹² And Salomon fate vpon the throne of Dauid his father, and his kingdome was confirmed exceedingly.

¹³ And Adonias the sonne of Haggith entered in to Bethfabee the mother of Salomon. Who said to him: Is thy coming peaceable? Who answered: Peaceable. ¹⁴ And he added: I haue a word to speake with thee. To whom she said: Speake. And he: ¹⁵ Thou knowest, quoth he, that the kingdom was mine, and al Ifrael had purposed to make me ouer them to be their king: but the kingdom is transposed, & is made my brothers: for it was appointed him of our Lord. ¹⁶ Now therefore I desire one petition of thee; Confound not my face. Who said to him: Speake. ¹⁷ And he said: I pray speake to Salomon the king (for he can not denie thee any thing) that he geue me Abifag the Sunamite to wife. ¹⁸ And Bethfabee said: Wel, I wil speake for thee to the king. ¹⁹ Bethfabee therefore came to king Salomon, to speake vnto him for Adonias: and the king arose to meete her, and adored her, and fate downe vpon his throne: and a throne was sette for the kinges mother, who fate on his right hand. ²⁰ And she said to him: One litle petition I desire of thee, confound not my face. And the king said to her: My mother aske: for ^a)it behoueth not that I turne away thy face. ²¹ Who said: Let Abifag the Sunamite be geuen to Adonias thy brother to wife. ²² And king Salomon answered, and said to his mother: Why doest thou aske Abifag the Sunamite for Adonias? aske for him also the kingdom: for he is my brother elder then I, & hath Abiathar the priest, & Ioab the sonne of Saruia. ²³ Therefore king Salomon fware by our Lord, saying: These thinges doe God to me, and these adde he, because Adonias hath spoken this word against his life. ²⁴ And now, our Lord liueth which hath established me, and placed me vpon the throne of Dauid my father, and which hath made me a house, as he spake, this day shall Adonias be flaine. ²⁵ And king Salomon sent by the hand of Banaias the sonne of Ioiada, who slewe him, and he died. ²⁶ To Abiathar also the priest the king said: Goe into Anathoth to thy field, and thou in deede art a man of death: but to day I wil not kil thee, because thou didst

^a In al conuenient fuites it behoueth the sonne to heare his mother.

carie the arke of our Lord God before Daud my father, & haft fufteyned labour in al thinges, wherein my father laboured. ²⁷ Salomon therefore ^a)caft out Abiathar, that he fhould not be the prieft of our Lord, that the word of our Lord might be fulfilled, which he fpake concerning the houfe of Heli in Silo. ²⁸ And then a meffenger came to Ioab for that Ioab had turned after Adonias, and after Salomon had not turned: Ioab therfore fled into the tabernacle of our Lord, & caught the horne of the altar. ²⁹ And it was told king Salomon, that Ioab was fled into the tabernacle of our Lord, and was befide the altar: & Salomon fent Banaias the fonne of Ioiada, faying: Goe, kil him. ³⁰ And Banaias came to the tabernacle of our Lord, and faid to him: Thus fayeth the king: Come forth. Who faid: I wil not come forth, but here wil I die. Banaias reported his word to the king, faying: Thus fpake Ioab, and thus he answered me. ³¹ And the king faid to him: Doe as he hath fpoken: and kil him, & burie him, and thou fhalt remoue the innocent bloud, which hath beene fhed of Ioab, from me, and from the houfe of my father. ³² And our Lord fhall render his bloud vpon his head, becaufe he murdered two iuft men, & better then him felf: and flew them with his fword, my father Daud not knowing, Abner the fonne of Ner general of the warfare of Ifrael, and Amasa the fonne of Iether general of the armie of Iuda: ³³ and their bloud fhall returne vpon the head of Ioab, and vpon the head of his feede for euer. But to Daud and his feede and his houfe, and to his throne be peace for euer from our Lord. ³⁴ Banaias therfore the fonne of Ioiada went vp, and fetting vpon him flewe him: and he was buried in his houfe in the defert. ³⁵ And the king appoynted Banaias the fonne of Ioiada for him ouer the armie, and Sadoc

^a By fpecial infinct Salomon did this extraordinarie fact as a prophet & minifter of God, executing his fentence geuen before againft the houfe of Heli for the finnes of his children, *1. Reg. 2. v. 31.* and for Abiathars proper fault ioyning with Adonias againft Salomon. *3. Reg. 1.*

the prieft he ^{a)}placed for Abiathar. ³⁶ The king alfo fent, and called Semei, and faid to him: Build thee a houfe in Ierufalem, and dwel there: and thou shalt not goe out thence hither and thither. ³⁷ But what day foeuer thou shalt goe out, and shalt paffe the Torrent Cedron know that thou art to be flaine: thy bloud shal be vpon thy head. ³⁸ And Semei faid to the king: The faying is good: as my lord the king hath fpoken, fo wil thy feruant doe. Semei therfore dwelt in Ierufalem, manie dayes. ³⁹ And it came to paffe after three yeares, that the feruantes of Semei fled to Achis the fonne of Maacha the king of Geth: and it was told Semei that his feruantes were gone into Geth. ⁴⁰ And Semei arofe, and fadled his affe, and went to Achis into Geth to require his feruantes, and he brought them out of Geth. ⁴¹ And it was told Salomon that Semei went into Geth out of Ierufalem, and was returned. ⁴² And fending he called him, and faid to him: Did I not teftifie to thee by our Lord, and told thee before: What day foeuer thou going out shalt paffe hither & thither, know that thou shalt die? And thou didft anfwer me: The faying is good, which I haue heard. ⁴³ Why then haft thou not kept the oath of our Lord, and the precept that I commanded thee? ⁴⁴ And the king faid to Semei: Thou knoweft al the euil, wherof thy hart is priuy to thy felfe, which thou didft to Dauid my father: our Lord hath rendred thy malice vpon thy head: ⁴⁵ And king Salomon be bleffed, and the throne of Dauid shal be ftable before our Lord for euer. ⁴⁶ The king therfore commanded Banaias the fonne of Ioiada: who going out, ftroke him, and he died.

Chapter 3

King Salomon marieth Pharaos fifter. 3. Offereth victims in high places. 5. Admonished by God in his fleepe

^a Salomon was not only a kīg but alfo a prophet. Moreouer fome fecular princes doe nominate fpiritual fuperiours, and inftal them in their feates, yet their iurifdiction is not depending on the prince: but the prince to be directed by them. *Num. 27. v. 21.*

to demand what he wil, he asketh wifdom to gouerne his people. 10. Which God granteth him, with much richesse alfo and glorie. 16. He decideth a controuerfie betwen two wemen contending about a liuing child and a dead.

The kingdom therfore was eftablished in the hand of Salomon, and he was ioyned in affinitie to Pharaο the king of Ægypt: for he tooke his daughter, and brought her into the citie of Dauid, vntil he accomplished building his owne houfe, and the houfe of our Lord, and the wal of Ierufalem round about. ² But yet the people immolated in the excelfes: for there was no temple built to the name of our Lord vntil that day. ³ And Salomon loued our Lord, walking in the preceptes of Dauid his father, fauing that he immolated in the excelfes, and burnt incenfe. ⁴ He went therfore into Gabaon, to immolate there: for that was a verie great excelfe: a thoufand hoftes for holocaust did Salomon offer vpon that altar in Gabaon. ⁵ And our Lord appeared to Salomon in a dreame by night, faying: Aske what thou wilt that I may geue it thee. ⁶ And Salomon faid: Thou haft done great mercie with thy feruant Dauid my father, euen as he walked in thy fight in truth, and iuftice, and a right hart with thee: for thou haft kept thy great mercie, and haft geuen him a fonne fitting vpon his throne, as it is this day. ⁷ And now Lord God, thou haft made thy feruant to reigne for Dauid my father: but I am a litle childe, and ignorant of my going out and coming in. ⁸ And thy feruant is in the middes of the people, which thou haft chofen, a people infinite, which can not be numbred and counted for the multitude. ⁹ Thou shalt therfore geue to thy feruant a docible hart, that he may iudge the people, & difcerne betwen good and euil. For who fhall be able to iudge this people, this thy people great in number? ¹⁰ The word therfore was liked before our Lord, that Salomon had asked fuch a thing. ¹¹ And our Lord fayd to Salomon: Becaufe thou haft asked this thing, and haft not defired for thy felf

manie dayes, nor riches, nor the liues of thine enemies, but haft defired wifedom for thy felf to difcerne iudgement: ¹² behold I haue done vnto thee according to thy wordes, & haue geuen thee a wife hart and intelligent, info much that none before thee hath beene like thee, nor shal arife after thee. ¹³ Yea and thefe thinges, which thou did not aske, I haue geuen thee: to witte, riches, and glorie, fo that none hath beene like thee among the kinges al dayes hertofore. ¹⁴ And if thou wilt walke in my wayes, and keepe my preceptes, and my commandementes, as thy father walked, I wil make thy dayes long. ¹⁵ Therfore Salomon awaked, and perceiued that it was a dreame: and when he was come to Ierufalem, he ftood before the arke of couenant of our Lord, and offered holocaustes, and made pacifique victimes, and a great feaft to al his feruantes. ¹⁶ Then came there two wemen harlottes to the king, and ftood before him: ¹⁷ of the which one faid: I befech thee, my lord, I and this woman dwelt in one houfe, and I was deliuered of a childe befide her in the chamber. ¹⁸ And the third day, after that I was deliuered, she alfo was deliuered, and we were together, and no other perfon with vs in the houfe, except we two. ¹⁹ And this womans childe died in the night. For fleping she oppreffed him. ²⁰ And ryfing in the dead tyme of the night, she tooke my childe from the fide of me thy handmayd being aflepe, and layed it in her bofome: and her childe that was dead, she put in my bofome. ²¹ And when I was ryfen in the morning to geue my childe milke, he appeared dead: whom more diligently beholding when it was cleere day, I found that it was not mine which I bare. ²² And the other woman answered: It is not fo as thou fayft, but thy childe is dead, and mine liueth. On the contrarie part she fayd: Thou lieft: for my childe liueth, and thy childe is dead. And in this maner they ftroue before the king. ²³ Then fayd the king: This woman faith: My childe liueth, and thy childe is dead. And this hath answered: No, but thy childe is dead, and mine liueth. ²⁴ The king therfore faid: Bring me a fword. And when they had brought a fword before the King: ²⁵ Diuide, quoth he, the liuing

childe into two partes, and geue the halfe part to one, and halfe to the other. ²⁶ But the woman, whose childe was aliue, faid to the king (for her bowels were moued vpon her childe) I befech thee my lord, geue her the childe aliue, and kil it not. On the contrarie part she fayd: ^{a)}Be it neither mine, nor thine, but let it be diuided. ²⁷ The king answered, and faid: Geue vnto this woman the infant aliue, and let it not be killed for this is the mother therof. ²⁸ Al Ifrael therefore heard the iudgement that the king had iudged, and they feared the king, feing the wifedom of God to be in him to doe iudgement.

Chapter 4

Chiefe men of Salomons kingdom are recited by their names, and offices. 22. Likewife the prouifion of victuals for his houfe, 26. the number of his horfes. 29. His wifedom excelleth al others. 32. He writte manie parabes and verfes, and lernedly difcourfed of al thinges.

And king Salomon was reigning ouer al Ifrael: ² and thefe were the princes which he had: Azarias the fonne of Sadoc the priest: ³ Elihoreph, and Ahia the fonnes of Sifa Scribes: Iofaphat the fonne of Ahilud, regifter: ⁴ Banaias the fonne of Ioiada, ouer the armie: and Sadoc, and Abiathar prieftes. ⁵ Azarias the fonne of Nathan, ouer them that affitted the king: Zabud the fonne of Nathan priest the kinges frend: ⁶ and Ahizar gouernour of the houfe: and Adoniram the fonne of Abda ouer the tributes. ⁷ And Salomon had twelue gouernours ouer al Ifrael, which ferued out victuals for the king and for his houfe: for euerie one miniftred neceffaries, eche man his moneth in the yeare. ⁸ And thefe are their names: Benhur in mount Ephraim. ⁹ Bendecar, in Macces, and in Salebim, and in Bethfames, and

^a So heretikes not being able to proue that their fynagogue is the true & permanent Church, would deftroy the Catholique and fo haue none at al.

in Elon, and in Bethhanan. ¹⁰ Benhefed in Aruboth: his was Socho, and al the land Ephher. ¹¹ Benabinadab, whose was al Nepha Dor, had Tapheth the daughter of Salomon to wife. ¹² Bana the fonne of Ahilud gouerned Thanach and Mageddo, and al Bethfan, which is beside Sarthana vnder Iezrahel, from Bethfan vnto Abelmehula ouer againft Iecmaan. ¹³ Bengaber in Ramoth galaad: had Auothiair the fonne of Manaffes in Galaad, he was chiefe in al the countrie of Argob, which is in Bafan, three fcore cities great and walled, which had brafen lockes. ¹⁴ Ahinadab the fonne of Addo was chiefe in Manaim. ¹⁵ Achimaas in Nephthali: yea he alfo had Bafemath the daughter of Salomon in mariage. ¹⁶ Baana the fonne of Hufi, in Afer, and in Baloth. ¹⁷ Iofaphat the fonne of Pharue, in Ifacar. ¹⁸ Semei the fonne of Ela, in Benjamin. ¹⁹ Gaber the fonne of Vri, in the land of Galaad in the land of Sehon the king of the Am-morrheite, & of Og the king of Bafan, ouer al thinges that were in that land. ²⁰ Iuda and Ifrael innumerable, as the fand of the fea in multitude: eating, and drinking, and reioyng. ²¹ And Salomon was in his dominion, hauing al the kingdomes with him from the riuer of the land of the Philifthijms vnto the border of Ægypt: of them that offered him prefents, and ferued him al the dayes of his life. ²² And the prouifion of Salomon was euerie day thirtie meafures of floure, & three fcore meafures of meale, ²³ tenne fat oxen and twentie pafure fed, & a hundred rammes, beside the venifon of hartes, roes, and buftles, & fatted foule. ²⁴ For his poffeffed al the countrie, which was beyond the riuer, from Thapfa vnto Goza, and al the kinges of thofe countries: and he had peace on euerie fide round about. ²⁵ And Iuda and Ifrael dwelt without anie feare, euerie one vnder his vine, and vnder his figtree, from Dan vnto Berfabe al the dayes of Salomon. ²⁶ And Salomon had fourtie thoufand ftalles of chariot-horfes, and twelue thoufand for the fadle. ²⁷ And the forefaide gouernours of the king fed them: yea and the neceffaries of king Salomons table they gaue forth with great care in their time. ²⁸ Barley alfo and ftrow for the horfes, and beaftes, they brought

to the place, where the king was, according as it was appointed them. ²⁹ God also gaue wisdom to Salomon and prudence exceeding much, and latitude of hart as the fard that is in the fea floore. ³⁰ And the wisdom of Salomon passed the wisdom of al them in the east, and of the Egyptians, ³¹ and he was wiser then al men: wiser then Ethan the Ezralite, and Heman, and Chalcol, and Dorda the sonnes of Mahol and he was renowned in al nations round about. ³² Salomon also spake ^athree thousand parables: and his songes were a thousand & fife. ³³ And he disputed of trees from the cedar, that is in Libanus, vnto the hyssop which cometh out of the wal: and he discoursed of beastes, and foules, and creeping wormes, and fishes. ³⁴ And there came from al people to heare the wisdom of Salomon, and from al the kinges of the earth, which heard his wisdom.

Chapter 5

Hiram king of Tyre granteth timber and workmen for building the Temple: Salomon allowing victuals, and paying wages. 13. The number of workmen and ouerfeers.

Hiram also the king of Tyre sent his seruantes to Salomon: for he heard that they had anointed him king for his father: because Hiram had bene Dauids friend at al time. ² And Salomon sent to Hiram, saying: ³ Thou knowest the wil of Dauid my father, and that he could not build a house to the name of our Lord his God, because of warres imminent round about vntil our Lord put them vnder the sole of his feete. ⁴ But now our Lord my God hath geuen me rest round about: and there is no fatan, nor il rencounter. ⁵ Wherefore I purpose to build a temple to the name of our Lord my God, as our Lord hath spoken to Dauid my father, saying: Thy sonne, whom I wil geue for thee vpon thy throne, he shal build a house to my name. ⁶ Command

^a These bookes are not extant.

therefore that thy feruantes cut me downe cedres out of Libanus, and let my feruantes be with thy feruantes: and I wil geue thee the hire of thy feruantes whatfoeuer thou wilt aske, for thou knowest how there is not in my people a man that hath skil to hew wood as the Sidonians. ⁷ When Hiram therefore had heard the wordes of Salomon, he reioyfed exceedingly, and said: Bleffed be the Lord God this day, who hath geuen vnto Dauid a sonne most wife ouer this people so great in number. ⁸ And Hiram sent to Salomon, saying: I haue heard whatfoeuer thou hast willed me: I wil doe al thy wil in cedre trees, and firre trees. ⁹ My feruantes shal bring them downe from Libanus to the sea: and I wil put them in boates in the sea, vnto the place, which thou shalt signifie to me; and wil land them there, and thou shalt take them: and thou shalt allow me necessaries, that there be meate geuen for my house. ¹⁰ Therefore Hiram gaue Salomon cedre trees, and firre trees, according to al his wil. ¹¹ And Salomon allowed Hiram twentie thousand cores of wheate, for prouision for his house, and twentie cores of most pure oile: these things did Salomon geue to Hiram euerie yeare. ¹² Our Lord also gaue wisdom to Salomon, as he spake to him: & there was peace between Hiram & Salomon, and both made a league. ¹³ And king Salomon chose workmen out of al Israel, and the taxed number was of thirtie thousand men. ¹⁴ And he sent them into Libanus, ten thousand euerie moneth by course, so that two monethes they were in their houses: and Adoniram was ouer this taxing. ¹⁵ And Salomon had feuentie thousand of them that caried burdens, and eightie thousand hewers of stones in the mountaine: ¹⁶ besides the ouerseers which were ouer euerie worke, in number three thousand, and three hundred that commanded the people, and them that did the worke. ¹⁷ And the king commanded, that they should take great stones, chosen stones for the foundation of the temple, and should square them: ¹⁸ which the masons of Salomon, and masons of Hiram hewed: moreover the Giblyans prepared timber and stones, to build the house.

Chapter 6

In the yeare foure hundred and foure fcore after the Ifraelites came from Ægypt, Salomon, the fourth yeare of his reigne, begineth to build the Temple. 2. The principal partes with the greatnes, forme, and ornamentes therof are descibed. 38. It is in building feuen yeares.

And it came to paffe in the foure hundred and foure fcore yeare of the coming forth of the children of Ifrael out of the Land of Ægypt, in the fourth yeare, the moneth Zio (that is the second moneth) of the reigne of Salomon ouer Ifrael, he began to build a houle to our Lord. ² And the houle, which king Salomon built to our Lord, had three fcore cubites in length, and twentie cubites in bredth, and thirtie cubites in height. ³ And there was a porche before the temple of twentie cubites of length, according to the measure of the bredth of the temple: and it had ten cubites of bredth before the face of the temple. ⁴ And he made in the temple oblique windowes. ⁵ And he built vpon the wal of the temple loftes round about, ⁶ in the walles of the houle round about the temple, and the oracle, and he made fides round about. ⁷ The loft that was vnderneath, had fiue cubites of bredth, & the middle loft was of fix cubites in bredth, and the third loft had feuen cubites of bredth. And he put beames in the houle round about on the outside, that they might not cleaue to the walles of the temple. ⁸ And the houle when it was built, was built of ftones hewed and perfected: and hammer, and hatchet, and al the toole of yron were ^anot heard in the houle when it was built. ⁹ The doore of the middle fide was in the wal of the houle on the right hand: and by wynding ftaires they went vp into the middle rowme, and from the middle into the third. ¹⁰ And he built the houle, and finished it: he couered alfo the houle with feelings of cedre trees. ¹¹ And he built a loft ouer al the

Narowv vvithout &
broad vvithin.

^a In perfect people is neither noife of murmur in aduerfitie, nor of boasting in prosperitie, but patience and humilitie with filence.

houfe five cubites of height, and he couered the houfe with cedre timber. ¹² And the word of our Lord came to Salomon, faying: ¹³ This houfe, which thou buildeft, if thou wilt walke in my preceptes, and doe my iudgements, and keepe al my commandementes, going in them, I wil eftablish my word to thee, which I fpake to Daud thy father. ¹⁴ And I wil dwel in the middes of the children of Ifrael, and wil not forfake my people Ifrael. ¹⁵ Salomon therfore built the houfe and finished it. ¹⁶ And he built the walles of the houfe on the infide, with cedre loftes, from the pauement of the houfe to the toppe of the walles, and to the roofes, he couered it with cedre trees on the infide: and he couered the floore of the houfe with boordes of firre. ¹⁷ And he built loftes of cedre timber of twentie cubites at the hinder part of the temple, from the pauement to the higher partes: and he made the inner houfe of the oracle to be ^{a)}*Sanctum Sanctorum*. ¹⁸ Moreouer the temple it felf was fourtie cubites before the doores of the oracle. ¹⁹ And al the houfe was couered within with cedar, hauing roundels, and the ioyntes therof coningly wrought and the engraunges ftanding out: al thinges were couered with bordes: ^{b)}neither could there a ftone appeare in the wal at al. ²⁰ And he made the oracle in the middes of the houfe, in the inner part, that he might put the arke of couenant of our Lord there. ²¹ Moreouer the oracle had twentie cubites in length, and twentie cubites of bredth, and twentie cubites in height. And he couered and feelled it with moft pure gold. And the altar alfo he decked with cedar. ²² The houfe alfo before the oracle he couered with moft pure gold, and faftened on plates with nailes of gold. ²³ And there was nothing in the temple that was not couered with gold: yea and al the altar of the oracle

^a *Holie of holies* or moft holie place.

^b Stones in buildinges, and bones in liuing bodies represent the ftate of religious perfonen: who being hidde in their Monafteries and celles, fo much the more fortifie the Church, by how much leffe they appeare abroad, becaufe *their office is not to teach, but to mourne*. *S. Bernard. Ser. 64.*

he couered with gold. ²⁴ And he made in the oracle two cherubs of oliue trees, of ten cubites in height. ²⁵ One wing of a cherub of fiue cubites, and the other wing of a cherub fiue cubites: that is, hauing tenne cubites, from the end of one wing vnto the end of the other wing. ²⁶ Of ten cubites alfo was the fecond cherub: in like meafure, and the worke was one in both cherubs, ²⁷ that is to fay, one cherub had the height of ten cubites, and in like maner the fecond cherub. ²⁸ And he put the cherubs in the middes of the inner temple: and the cherubs extended their winges, and the one wing touched the wal, and the wing of the fecond cherub touched the other wal: and the other winges in the middle part of the temple touched ech other. ²⁹ He couered alfo the cherubs with gold. ³⁰ And al the walles of the temple round about he graued with diuerfe engrauiages and caruing: & he made in them cherubs, and palme trees, and ^adiuerfe pictures, as it were ftanding out of the wal, and coming forth. ³¹ Yea the pauement alfo of the houfe he couered with gold within and without. ³² And in the entrance of the oracle he made litle doores of the timber of oliue-trees, and fiue corner poftes. ³³ And two doores of oliuetimber: and he graued in them pictures of Cherubs, and figures of Palme trees, and grauen workes ftanding out very much; and he couered them with gold: and he couered as wel the cherubs as the palmetrees, and the other thinges with gold. ³⁴ And he made in the entrance of the temple poftes of oliuetimber foure fquare: ³⁵ and two doores of firre trees, one agaynft an other: and either doore was duple, and fo opened with folding leaues. ³⁶ And he graued cherubs, and palmetrees, and engrauiages appearing very much: and he couered al with golden plates in fquare worke by rule. ³⁷ And he built the inner court with three rowes of ftones polished, and one rowe of ceder timber. ³⁸ In the fourth yeare was the houfe of our Lord founded in the moneth of Zio: ³⁹

The end of the
fourth age.

^a It is a clere cafe, that al carued & grauen pictures, or images were not vnlawful, but were religioully made & fette in the holie Temple, for the more honour of God.

and in the eleuenth yeaere in the moneth Bul (that is the eight moneth) the houfe was perfected in al the workes therof, and in al the implementes therof: and he was building it feuen yeaeres.

THREE KINGS

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE FOVRTH AGE: From the parting of Ifrael out of Ægypt, to the fundation of the Temple. The space of 480. yeares.

VVe haue seen already in the three first ages, or distinct times of the world, the beginning, increafe, and continuance of the Church and Religion of God, without interruption. Now in this fourth age, in which God gaue his people a written Law, it is yet more euident, that the same faith and religion, not only continued but also was more expreffed, and explicated; and the Church had more varietie of Sacrifices, Sacraments, and other holie Rites, & Obseruances: & the two ftates Ecclesiastical and Temporal more diftinguished, and ech of them, especially the Priestlie and Leuitical Hierarchie, more difpofed in fubordination: the ciuil gouernment also vnder Dukes, Iudges, and Kinges, more diftributed among fuperiour and inferiour officers then before.

Articles of faith, other pointes of religion, & ftate of the Church more expreffed in this fourth age then before.

For first the principal point and ground of al religion, *the beleefe in one God*, and his proper diuine worship, is aboue al moft ftrictly commanded, often repeated, diligently obserued by the good, and feuerely punished in tranfgrefsours. To which end and purpose, after that God had fingularly felected three more renowned Patriarches, *Abraham, Ifaac, and Iacob*, preferuing them by his fpecial grace from idolatrie, and from wicked wayes of moft peoples and nations, bleffed their feede, not in the whole progenie of the two former, but in Iacob onlie, whom he otherwife named *Ifrael*, multiplying his children exceedingly, yea moft of al (which was moft maruelous) in hotte perfecution: then bringing them forth of the fornace of Ægypt, in his ftrong hand, as is recorded in the former age, at laft his Diuine Maieftie deliuered to them his perfect and eternal Law, conteyned in two tables, diftributed into tenne preceptes, teaching them their proper duties first towards himfelfe their God and Lord, then towards ech other. Adding moreouer for the practife and execution therof, other particular

Beleefe in one God.

Diuine lawes.

Moral.

Ceremonial. precepts of two fortes, to witte, *Ceremonial* prescribing certaine determinate maners and rites, in obseruing the commandements of the first table pertaining to

Iudicial. God: and *Iudicial* lawes directing in particular how to fulfil the commandements of the second table, concerning our duties towards our neighbours. So we see the whole law is nothing els, but to *loue God aboue al, and our neighbours as our selues*. The maner of performing al, is *to beleue and hope in one onlie Lord God, honour and serue him alone*, who made al of nothing, conferueth al, wil iudge al, and render to al men as they deferue, and therefore fully to confirme this point, he be-ginneth his commandements with expresse prohibition of al false and imaginarie goddes, saying: (*Exod. 20. v. 3.*)

Mat. 22.

Onely God to be serued with diuine honour.

Thou shalt not haue strange goddes, & after threatens to the transgressours, and recital of the other nine commandementes, he concludeth (*v. 23.*) with repetition of the first, saying: *You shal not make goddes of filuer, nor goddes of gold shal you make to you*. The same is repeted and explained (*Deut. 5.*) And in the next chapter Moyfes exhorting the people faith: *Heare Ifrael, the Lord our God is one Lord*. And God himfelfe speaking againe sayth: (*Exod. 23.*) *See ye that I am onlie, and there is no other God besides me*. The royal prophet Dauid (*2. Reg. 22.* and *Pfalm. 17.*) *who is God but our God?* and in fundrie other places the same doctrine of one God is grounded, confirmed, and established.

The B. Trinitie.

The Myfterie of *the B. Trinitie*, or of three Diuine Persons, is no lesse true and certaine, then that there is but one God, though not so manifest to reason, nor so expressely taught in the old Testament, yet beleued then also, and often insinuated, where God is expresse by names of the plural number: as *Elohim, Elim, Elohe, Saddai, Adonai, Ifebaoth*: which import pluralitie of Persons in God, who is but one nature and substance. *Distinction also of Persons in God* is deduced (*Exod. 33.*) God saying: *I wil cal in the name of the Lord*. That is (as S. Augustin and other fathers expound it) the second Person by his grace maketh his seruants to cal vpon God. More distinctly (*Pfalm. 2.*) *The Lord said*

q. 154. in Exod.

Mat. 22. to me: *Thou art my Sonne, I this day haue begotten thee. (Pfalm. 109.)* The Lord said to my Lord: that is, God the Father to God the Sonne: who according to his diuinitie is the Lord of Daud, according to his humanitie the sonne of Daud. The same king Daud maketh mention also of the third Person, *the Holie Ghost*, praying (*Pfalm. 50.*) *Thy holie Spirit take not from me.* In the forme of blessing the people (*Num. 6.*) al three Persons seme to be vnderstood in the name of our Lord thrife repeted; *our Lord* (the Father) *bleffe thee and keepe thee.* *Our Lord* (the Sonne) *fhew his face to thee, and haue mercie vpon thee.* *Our Lord* (the Holie Ghost) *turne his countenance vnto thee, and geue thee peace.*

Of the *Incarnation* of the Sonne of God, we haue in this age manie prophecies and figures. Moyfes evidently (*Deut. 18.*) forsheweth that after other prophets *Chrift the Sonne of God* should come in flesh, and redeme mankind, as S. Peter teacheth. (*Act. 3.*) Likewise in his Canticle, and Blessing of the tribes (*Deut. 32. & 33.*) he speaketh more exprefly of *Chrift* and his Church, then of the Iewes and their Synagogue. The ftarre prophecied by Balaam (*Num. 24.*) forshewed both to Iewes and Gentiles, that *Chrift* should fubdue al nations. Iofue both in name and office was a manifest figure of IESVS *Chrift*. Also the Iudges, and Kinges, some in one thing, some in an other, most especially king Daud and king Salomon, were figures of our Lord and Sauour IESVS *Chrift*. The brafen serpent (*Num. 21.*) signified *Chrift* to be crucified, as him selfe expoundeth it. (*Ioan. 3.*) Briefly the whole Law was a pedagogue, or conductor to bring men to *Chrift* (*Galat. 3.*) and by him to know God and them selues: to wit, God omnipotent, al perfect, Creator of al, our Father, Redemer, and Sanctifier: and man his chief earthlie creature; though of himselfe weake and impotent, yea through finne miserable, yet in nature of free condition, indued with *vnderftanding*, to conceiue, and difcoursfe; and with *freewil*, to choofe or refuse what liketh or displeaseth him.

Incarnation of
Chrift.

Freewil in An-
gels and men.

For God appointing al creatures their offices, ingrafted in al other thinges inuariale inclination to performe the same, so that they could neither by vertue nor finne make their state better nor worfe then it was created, but ordaining Angels and men to a higher end of eternal felicitie, left their wils free to agree vnto, or to refist his precepts, and counfels. VVherupon Angels cooperating with Gods grace were confirmed in glorie, and some reuolting were eternally damned. Man also offending fel into damnable state, but through penance may be faued, if he cooperate with new grace of our Redemer, which is in his choise to doe, or omitte. As when God gaue his people meate in the desert (*Exod. 16.*) he so instructed them, how to receiue it and vse it, without force or compulfion, that he might *proue them* (as himself speakeeth) *whether they would walke in his law or no.* And after making couenant with them (*Exod. 19. Deut. 26.*) required and accepted their voluntarie consent: entring into formal contract or bargaine between him self and them: he promising on the one partie *to make them his peculiar people, a priestlie kingdome, and a holie nation:* they on the other partie promising loyaltie, obedience, and obseruation of his commandements, saying: *Al thinges that our Lord hath spoken we wil doe.* For which cause Gods promises are conditional (*Deut. 7.*) *if thou kepe his iudgements, God wil keepe his couenant to thee.* Againe most plainly (*Deut. 11.*) *Behold I sette before your fight this day benediction and malediction,* and (*Deut. 30.*) *I cal for witneses this day heauen and earth, that I haue propofed to you life and death, blessing and cursing. Choofe therefore life that thou mayest liue.* In al which it is certaine that Gods promise being firme, mans wil is variable, and so the euent not necessarrie: which made Caleb hoping of victorie to say: (*Iofue. 14.*) *If perhaps our Lord be with me.* Neither doth Gods foreknowledge make the euent necessarrie, for he seeth the effect in the cause, as it is voluntarie or casual: yea God knoweth al before, and some times fortelleth thinges, vvwhich conditionally vvould happen, and in deed, (the condition fayling) come not to passe, as (*1. Reg. 23.*)

Obiection of Gods
for novvledge
answered.

God answered, *that the men of Ceila would betray Dauid* (meaning if he staid there) vvhich they did not; for he parted from thence.

2. Cor. 3. Yet is not man able by this his freedome, nor otherwise of himself, to do, nor so much as to thinke anie good thing but through Gods mere mercie, and grace, *geuen him without his deferuing*, sufficient to al, and effectual to those that accept it. God also geueth particular grace for special functions; as (*Leuit. 8.*) to Priestes (*Num. 11.*) to feuentie ancients, and (*1. Reg. 10.*) to king Saul.

Grace
necessarie.

By vvhich diuine assistance the *commandements of God are possible*, as himselfe auoucheth, saying: (*Deut. 30.*) *This commandment that I command thee this day is not about thee. Againe: I haue sette before thee life and good, death and euil, that thou mayest loue God, walke in his wayes, and keepe his commandementes.*

Gods cōmand-
mentes possible
to be kept.

Workes done by grace and freevvil are good and commendable, Moyfes so testifying: (*Deut. 14.*) *This is your wisdom and vnderstanding before peoples. Yea are meritorious: and reuwardes are promised for the same* (*Leuit. 16.*) and contrariwise punishments threatned to the transgressours. And Booz knowing reuward to be due for vvell doing, prayed God to render to Ruth (*ch. 2.*) a full reward for her well deferuing. The royal prophet affirmeth (*Pfalm. 18.*) that *in keeping Gods preceptes is much reward*, and (*Pfal. 118.*) professeth that he inclined his hart to keepe them *for reward*.

Good workes
meritorious.

Amongst other seruices of God, and meanes of mens saluation, *external Sacrifice* is of the greatest. And therefore the maner of offering all sortes is at large prescribed in the Law, especially in the *feuen first Chapters of Leuiticus*. The first and principal was *Holocaust*, wherein all the oblation was burned and consumed in the honour of God our Soueraigne Lord. The second was *Sacrifice for finne*, according to the diuersitie of offices, and persones, wherof part was burned, the other part remained to the priestes, except it were for the finnes of priestes, or of the whole multitude (*Leuit. 4.*) for then the priestes had no portion, but all was offered to God.

Diuers sortes of
Sacrifices.

Holocaust.

For finne.

Pacifique.

The third was *pacifique sacrifice*, either of *thanksgiving* for benefites receiued, or to *obtaine Gods fauour* in al occurrent neecessities, and good desires. And of both theses one part was consumed in Gods honour, an other part was the priestes, the third was theirs that gaue the oblation. In confirmation of these sacrifices God at first miraculously sent fire to burne them (*Leuit. 9.*) wherof he had geuen commandment before (*Leuit. 6.*) that it should be conserued, and neuer extinguished, to teach vs especially of the new Testament, that haue the real Sacrifice, and verie bodie of the former shadowes and figures, to nourish and keepe the fire of charitie, not procured by our owne power, but geuen by God, that it neuer cease, nor be extinguished in our hartes.

Fire sent from God
signifieth charitie.

Sacraments.

Likewise in the same law of Moyfes, besides *Circumcision* intituted before (*Gen. 17.*) and here confirmed and continued (*Leuit. 12. Iosue. 5.*) al hostes and *sacrifices for sinne* (*Leuit. 4. 5. 6. and 7.*) *consecration of Priestes*, (*Leuit. 8.*) and the *sacrifices adioyned* therunto, also diuers other *washings* and *purifications* of legal vncleannes (*Leuit. 14. 15. 16. and 17.*) were al *Sacraments*; signifying either first iustification and remission of sinne, or increase of grace, and puritie; of which fort it is also probable that the *Paschal lambe*, and *Loaves of proposition* were sacramentes. (*Exod. 12. 25.*) VVhich multitude S. Auguftin comparing with ours of the new Testament, sayth: *The people bound with feare in the old law, was burdened with manie sacraments. For this was profitable to such men (faith he) to make them desire the grace, foretold by the prophetes, which being come from the wisdom of God becoming Man, by whom we are called into freedom, a few most wholfome Sacraments are intituted, which hold the societie of christian people vnder one God of a free multitude. But as Chriftes Sacraments are fewer in number, so they are more excellent in vertue. And to most of these new, the former do answer as figures and shadowes. So to our Baptisme answereth Circumcision, as S. Paul teacheth (Coloff. 1.) that Christians are circumcised in the circumcision of Christ, buried with him*

Alanus de Sacra.
c. 9.

Manie more in
the old Testament
then in the new.

li. de vera Religion
c. 17.

Christs Sacraments
more excellent.
Most of Christs
Sacraments pre-
figured in the old
law but not al.

*S. Aug. in hunc
Pfal. fer. de
verbis Do-
mini. li. 17.
ciuit. c. 20.
li. 1. cont.
aduerf. leg.
c. 18. S. Cyril.
li. 3. in Ioan.
S. Leo fer. 8.
de paffione.*

in *Baptifme*. To our holie *Eucharift*, as it is a Sacrament, did anfwere the *Pafchal lambe*, & *Loaues* of propofition, as alfo *Manna*, and *bloud* of the *Teftament*. It was prophecied *Pfal. 18. Adore his foote ftoole*: as holie *Fathers* expound it. And as the fame *Eucharift* is a *Sacrifice*, it was prefigured by al the old *Sacrifices* of the law of nature, and of *Moyfes*: as *S. Auguftin*, and *S. Leo* do proue; and prophecied (*Pfal. 19.*) *Be he mindful of al thy facrifice, &c.* To the facrament of *holie Orders* anfwered confecration of *Priefts*. Al the ablutions, purifications, cleanfinges, and oblations for finne, which in great part were both *Sacramentes* and *Sacrifices*, anfwered to our Sacrament of *Penance*, which was alfo prefigured by the fecond tables of the decalogue. (*Exod. 34.*) More plainly forfhewed by example of particular confeffion of finnes and fatisfaction (*Num. 5. 14. and 29.*) *Contrition* alfo was no leffe required, as appeareth by the example of king *Dauid. 2. Reg. 24.* *Mariage* in the old *Teftament*, though not a facrament yet fignified the Sacrament of *Mariage* among *Chriftians*. But the Sacrament of *Confirmation* had not anie fo anfwerable a figure, in the old law, which brought not to perfection. Neither *Extreme vnction*, becaufe the law gaue not immediate entrance into the kingdom of heauen, which defectes were fignified by the high prieftes entring only once in the yeare into *Sancta Sanctorum. Leuit. 16.*

Likewife touching practife of holie Rites; diuers vncleannes hindering participation of facrifices, and conuerfation with other men. (*Leuit. 14.*) Degrees of confanguinitie and affinitie, hindering mariage (*Leuit. 18.*) and fundrie Irregularities excluding from the office of *Priefts* (*Leuit. 21.*) were figuratiue refemblances of finnes and cenfures, and of impediments to holie Orders, and to *Mariage*, in the new *Teftament*.

Some like impediments in vfe of holie Rites.

To the peculiar feruice of God perteyned alfo the *Tabernacle*, with the *Propitiatorie*, *Arke*, *Cherubims*, *Table* for loaues of propofition, *Candlefticke*, *Lampes*, *Altars* for *Holocaustes*, & *Incenfe*, *Veftments* for *Prieftes*, a *brafen lauer*, and other vefels defcribed *Exod. 25.*

Tabernacle. Propitiatorie with appertinances.

et seq. Al which were kept and carried by the Levites, resting or marching in the middes of the campe. *Num. 2. 3.* And when the Land of Chanaan was conquered, the same were fixed in Silo, *Iofue. 18.* whither the people reforted at certaine fette times, and vpon fundrie occasions. From thence long after they tooke the Arke, and often vpon diuers occasions remouing it, made Oratories, or Chappels, wherefoeuer it rested, deuotion increafing, & religious eftimation of it in al Ifrael. *1. Reg. 4. 7. 10.* Yea the infidel Philiftims in Azotus feing and feeling the vertue therof, ouerthrowing their god Dagon, and them felues fore plagued found it beft for them to fend the Arke home to the Ifraelites, not vvithout coftlie and pretious oblations. (*1. Reg. 5. & 6.*) King Dauid moft fpecially honoring it. (*2. Reg. 6.*) VVho further confidering that himfelf dvvelt in a houle of cedar, and the Arke of God remained in the tabernacle couered vvith skinnes, intended to build a more excellent houle for God. *2. Reg. 7.* But his godlie purpofe vvas differed by Gods appointment and his fonne king Salomon builded the famous Temple in Hierufalem. *3. Reg. 6.*

The Tabernacle,
and afterwarde the
Temple, the onlie
place for Sacrifice.

VVhich fucceding in place of the Tabernacle, ech of them (one after the other) was the only ordinarie place of Sacrifice. The law commanding (*Leuit. 17.*) *If anie man of the houle of Ifrael, kil an ox, or a sheepe, or a goate (to wit, for Sacrifice, as S. Auguftin, and other fathers expound it) and offer it not at the dore of the tabernacle, (afterwards at the dore of the Temple) he fhall be guiltie of bloud, as if he had shed bloud, and fo fhall he perish out of the middes of his people.*

Queft. 56. in Leuit.

Yet God fome times
difpenfed therein.

Neuertheles vpon occasions, and by fpecial reuelation facrifice was lawfully offered in other places. For fo in the time of the tabernacle, *Samuel* the prophet, offered Sacrifice in *Mafphath. 1. Reg. 7.* And the prophet *Elias* offered Sacrifice without the Temple, vvhen he conuincd the falfe prophetes of Baal, *3. Reg. 18.* whose fact (as S. Auguftin noteth) the miracle fufficiently fhewed to be donne by Gods difpenfation.

ibidem.

Feaftes of the old
law.

And as peculiar places were dedicated, fo alfo fpecial times were fanctified, and diuers feaftes, and

feftiuities partly ordained before (as the Sabbath *Gen. 2.* and Pafch *Exod. 12.*) were confirmed by the Law (*Exod. 20. 23.*) and others likevvife intituted (*Exod. 23. Levit. 23. Num. 28. 29. and Deut. 16.*) with proper facrifices for euerie fort. Firft and moft general was the *dailie facrifice* of a lambe euerie day twife, at morning and euening (*Exod. 29.*) which was not properly a feaft, but a facred perpetual office in the tabernacle, and after in the temple. Al the reft were feftiual dayes, in which it was not lawful to do feruile worke. The firft of thefe was *the Sabbath*, that is the feuenth and laft day of euerie weke, which is our faturday: Kept ftill folemnly by the Iewes, euen at this time, in al places vvhere they dvvel; but not by Chriftians, becaufe the old Lavv is abrogated; and vve kepe the next day, which is *Sunday, holie, by intitution and tradition of the Church*. The fecond, *Neomenia*, or new moone, in which day they alwaies beganne the moneth; and twelue fuch monethes made a yeare, by the courfe of the moone; for by the courfe of the funne, the yeare conteineth eleuen dayes more, which in three yeares make aboue a moneth. And fo euerie third yeare, and fometimes the fecond (for it happened feuen times in nintene yeares) had thirtene monethes: and was called *Annus embolismalis*, being increafed by meanes of thofe eleuen dayes. The third feaft was *Pafch*, or Phafe, firft intituted at the parting of the children of Ifrael out of Ægypt, in the ful moone of the firft moneth in the fpring, in which the Pafchal lambe was eaten, as is prefcribed. *Exod. 12.* The fourth feaft was *Pentecoft*, or firft fruites, the fiftith day after Pafch, when Moyfes receiued the Lavv in mount Synai. The fifth, *the feaft of Trumpets*, the firft day of the feuenth moneth, in gratful memorie that a ramme fticking by the hornes, vvas offered in facrifice by Abraham in place of Ifaac. The fixth vvas *the feaft of Expiation*, the tenth day of the feuenth moneth; vvherein *folemne faft* vvas alfo prefcribed from euening of the ninth day to euening of the tenth, for remiffion of finnes in general, befides particular facrifices and fatisfaction for euerie

Eight fortes of feaftes, besides the dailie facrifice.

S. Beda de embolifmo. to. 1.

Prefcribed faft from euen to euen.

THREE KINGS

finne, wherof anie man found himself guiltie. The feuenth vvas *the feaft of Tabernacles*, feuen dayes together, beginning the fiftenth of the feuenth moneth, in memorie of Gods ſpecial protection, vvhen they remained in tabernacles, fourtie yeares in the defert. The eight feaft vvas of *Affembly and Collection*, the next day after the forſaid feuen, in commemoration of vnion in the people, and peaceable poſſeſſion in the promiſed land. In this day general collection vvas made for neceſſarie expences in the publique ſeruice of God.

Seuenth yeare of reſt:
and Iubiley yeare.

Moreouer *the feuenth yeare* vvas a Sabbath of reſt (*Leuit. 25.*) in vvvhich no land vvas plowed, no vines pruned, nor thoſe fruites gathered that ſprong vvithout mans induſtrie of the earth. Againe the fiftith yeare vvas peculiarly made holie, and called *the Iubiley*, or ioyful yeare. In it al bondmen vvere ſette free; al inheritances amongſt the Ifraelites, being for the time, ſold or otherwiſe alienated, returned to the former ovvners.

Other ceremonial obſeruances.

Befides Sacrifices, Sacramentes, holie places, holie times, and manie other ſacred things belonging therto; there were yet more *ceremonial Obſeruances* commanded by Moyſes law, as vvell pertheyning to the ſeruice of God in that time, as ſignifying chriſtian life and maners.

Cleane and vncleane.

So certaine beaſtes, birdes, and fiſhes were reputed vncleane (*Leuit. 11.*) and Gods people forbid to eate them;

No bloud to be eaten, nor fatte.

as alſo that they ſhould not eate anie bloud at al, nor fatte. *Leuit. 3.* The reaſon of al which vvas not, as though anie creature were il in nature, but partly to auoide idolatrie, partly to exerciſe them in obedience, and temperance; & partly for that the ſame thinges ſignified vices and corruptions, from which Chriſtians eſpecially ought to refrain. Likewiſe *Leuit. 19.* they were commanded not to ſovv their fieldes vvith tvvo fortes of feede; nor to vveare garmentes wouen of tvvo fortes of ſtuffe, that they might be more diſtinguiſhed from infidels by external ſignes, and not only by circumciſion, but eſpecially to teach chriſtians to practiſe ſimple innocencie, & to auoid duple & deceitful dealing.

Not diuers feede in one field.

No cloth of diuers matter.

Strict commandment to kepe al the Law.

Al vvvhich, and other *preceptes* as wel moral, as ceremonial and iudicial, vvere moſt *ſtrictly cōmanded*;

the obferuers bleſſed & rewarded, & tranſgreſſours feverly *threatned* vvith great curſes (*Lewit. 20. 26. Deut. 4. 27. 28.*) and diuers actually *puniſhed*, *Exod. 32.* three thouſand flaine for committing idolatrie. Manie ſwallowed vp in the earth, (*Num. 16.*) deſcending quicke into hel, & manie more burned vvith fire from heauen, for making and fauoring Schiſme. Yea by one meanes & other, al that vvere aboue twentie yeare of age, coming forth of Ægypt, except tvvo onlie (Iofue & Caleb) died in the deſert, for the general murmur of the people. *Num. 11. 14. 25. & 26.* Al Ifrael beaten in battle til one malefactor Achan was diſcouered & puniſhed. *Iof. 7.* Al the tribes were puniſhed for ſuffering publique idolatrie in Dan: and Beniamin almoſt extirpate, for not puniſhing certaine malefactours. *Iudic. 20.* And the vvhole people vvere often inuaded & fore afflicted for their finnes; as appeareth in the booke of Iudges. In particular alſo diuers were aduanced & proſpered for their virtues, as Iofue, Caleb, Phinees, Samuel, Daud, and others. Contrariwiſe Nadab and Abiu prieſts were miraculoſly burnt for offering ſtrange fire. *Lewit. 10.* One ſtoned to death for gathering ſtickes on the fabbath day. *Num. 15.* King Saul depoſed, for preſuming to offer ſacrifice, & not deſtroying Infidels (*1. Reg. 13. 15.*) & Oza, *2. Reg. 6.* ſodenly flaine for touching the Arke of God, the Lavv forbidding vnder paine of death, *Num. 1. v. 5. & 18. v. 7.* that none ſhould approach to holie office being not therto orderly called.

Of workes alſo of *Supererogation* (called counfailes not preceptes) vve haue examples in vovves, voluntarily made of thinges not commanded; the law preſcribing vvhat vovves might be made, & by vvhom. *Nu. 30.* And *Num. 6.* a particular rule was propoſed to ſuch as of their ovvne accord, vvould embrace it, & a diſtinct name geuen them, to be called *Nazarites*, that is, *Seperate or Sanctified*. In which ſtate they vvere to remain either for a time, limited by themſelues or their parents, or perpetually, if they ſo promiſed. *Iudic. 13. 1. Reg. 1.* For ſo farre as their promiſe extended, they were ſtrictly obliged to performe. *Deut. 23. When thou haſt vowed*

The obſeruers bleſſed and rewarded.
Tranſgreſſours curſed and puniſhed.

VVorkes of ſupererogation.
Vowes.

Nazarites.

- a vow to our Lord thy God, thou shalt not slacke to pay it: because our Lord thy God wil require it: and if thou delay, it shall be reputed to thee for sinne. If thou wilt not promise, thou shalt be without (this) sinne. Pay thy vowes vnto the Higheft. *Psal. 75.* Vow ye, and render
- Rechabites. (your vowes) to our Lord your God. *Psal. 49.* The *Rechabites* aftervvardes had a like rule to the *Nazarites*; & the same perpetual (*Hierem. 35.*) neuer to drinke wine, not to build nor dwel in houses, but in *tabernacles*, nor sow corne, nor plant vineyardes. VVhich rule though instituted by a man, yet the obseruation therof was much commended & rewarded by God. *v. 19.* Such distinct state of religious persons, with other states of the church of Chrif, were also prefigured (*Leuit. 11.*) by the cleane fishes, of three distinct vvaters, as some holie Fathers do myftically expound that place. To vvitte, the
- Laitie. cleane fishes of the sea are the multitude of *laypersons*, which are dravven out of the sea of this vvorld, and happily found good fishes in our Lords nette. *Math. 13.* The cleane fishes of the riuers, are the good and fruitful
- Clergie. *Clergie men*, that vvatter the vvhole earth, by teaching Chrifian doctrin, and ministring holie Sacramentes, vvith other Rites, and Gouverning the whole Church.
- Mounkes. And the cleane fishes of ftanding pooles, are the *Monaftical persons*, liuing perpetually in Cloyfters, vvhere good foules are alwayes readie for our Lordes table, as S. Bernard^s. *Bern. Ser. 1. de*
- Holie fcripture expounded myftically. teacheth. Much more the more ancient fathers, S. Beda, *S. Beda to. 4.*
S. Gregorie, S. Auguftin, and others explicate innumerable places of holie Scripture myftically; relying therein vpon example of the new Teftament fo expounding the old. Namely S. Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Chrif, and affirming that al thinges happened to the people of the old Teftament in figure of the new. *S. Greg. in li. 1. Reg. et in Iob. S. Aug. cont. Fauft.*

Leauing therefore to profecute the same further, which would require a verie great worke, it may here suffice to geue according to the literal fenfe, a briefe view of certaine other pointes of Religion, practised in this fourth age.

VWhere it is clere, that as Iacob the Patriarch had fortold (*Gen. 48.*) that *Abrahams, Ifaacs*, and his owne name should be *inuocated*, fo Moyfes prayed God for his promife made to them, and for their fake, to pardon the people, faying: *Exod. 32. Remember ô Lord Abraham, Ifaac, & Ifrael. And our Lord was pacified, from doing the euil which he had fpoken againft his people.* His diuine prouidence fo difpofing, that he could be hindered, by fuch prayers, from that which he threatned.

Inuocation of Patriarches.

*S. Hiero.
Ep. 12. ad
Gauden.*

And wheras Moyfes did not directly inuocate the holie Patriarches, as Chriftians now cal vpon glorified Sainctes, to pray for them, the caufe of difference is, for that now Sainctes feing God, know in him, whatfoeuer perteyneth to their glorie, which ftate none before Chrift attained vnto. *Num. 35. v. 25. Deut. 4. v. 12.* Againe Proteftantes object, that for fo much as God knoweth al our necefsities, defires, difpofitions, and whatfoeuer is in man, it is needles (fay they) fuperfluous & in vaine, that Sainctes should commend our caufes. To this we anwer, that not only glorious Sainctes, but alfo mortal men by Gods ordinãce (by which nothing is done vainely) do fuch offices, as mediators betwen God and other men, for fo Moyfes *told the wordes of the people to our Lord (Exod. 19.)* notwithftanding *Gods omnifcience*, or knowl-

Obiections answered by holie Scriptures.

Iob. 42.

edge of al thinges. Alfo God exprefly commanded Iobs freinds to goe to Iob, promifing to heare his prayer for them. As for Sainctes hearing or knowing our prayers made to them, though onlie God of himfelfe, and by his owne power, feeth mens fecrete cogitations, and therefore is properly called *the fearcher of hartes (1. Reg. 16.)* yet God communicateth this power to prophetes, to fee the fecrete thoughtes of others; fo Samuel knew the cogitations of Saul. (*1. Reg. 9. v. 20.*) And Ahias faw by reuelation the coming of Ieroboams wife to him in Silo. (*3. Reg. 14.*) Much more God reuealeth our prefent ftate, and actes to *glorified foules*; vwho are as *Angels in heauen (Math. 22.)* and being *fecure of their owne glorie*, are careful (fayeth S. Cyprian) of our *Saluation*.

How Sainctes know mens prayers.

lib. de mortalitate.

- Titles geuen to men in office, and to Sainctes. Neither is it derogation to God that Saints are honoured, and titles ascribed to them, of intercessors, mediators, and the like; for such titles are geuen to them not as to God, but by way of participation only. So Iudges are called *goddess* and *fauours* (*Exod. 21. Iudic. 3.*) and *Priestes* called *goddess*. (*Exod. 21.*) Praise geuen to God and Gedeon. *Iudic. 7.* Protection and adoration of Angels is very frequent. *Exod. 23. 31. Num. 22. Iofue. 5. Iudic. 2. 6. 13.* The names of the twelve *sonnes* of *Israell* were grauen in the two chiefe ornaments of the high priest, in the *Ephod* and *Rationale*. (*Exod. 28.*) Manna was not only referred as a memorie of Gods singular benefite, but also honorably reposed as a Relique in a golden vessel, and kept in the Arke of God. (*Exod. 16. Heb. 9.*) Iosephs bones referred and remoued. (*Iofue. 24.*) Images of holie Cherubims were made and sette vp together with the Arke, and Propitiatorie in the chiefe place of the Tabernacle, called *Sancta Sanctorum*. (*Exod. 25.*) An image also of a serpent was made in bras for the health of those that were stricken by serpentes. (*Num. 21.*) Images also of lions and oxen were made, and sette vnder the foote of the lauer (called a sea) in the Temple. (*3. Reg. 7.*) The honour done to anie holie thing, namely to the Arke (*2. Reg. 6.*) redounded to Gods more honour, and al this so farre from idolatrie, that quite contrarie, in presence of the Arke the idol Dagon fel to the ground, and broke in peeces. *1. Reg. 5.*
- Angels adored.
- Reliques.
- Images.
- Exequies for the dead. Exequies for the dead with weeping and fasting were then practised in the Church, as appeareth by the peoples mourning for Aaron thirtie dayes. *Num. 20.* Also for Moyse. (*Deut. 34.*) By the Gabaonites fasting feuen dayes for Saul and his *sonnes lately flaine*. *1. Reg. 31.* Likewise king Dauid with al his court mourning weeping and fasting for them. *2. Reg. 1.* Al which were to no purpose, if foules departed could not be releued by such meanes. It moreouer appeareth that the same royal prophet beleued diuers places to be in hel, when he said: (*Psal. 85.*) *Thou hast deliuered my foule from the lower hel*, signifying plainly that there is a lower and a higher

hel: which higher the Church calleth *Purgatorie*, where foules suffer that paine in satisfaction for their finnes, which remaineth not satisfied before death, & is due after the guilt of sinne is remitted, the law prescribing that besides restitution of damage, sacrifice should also be offered. (*Leuit. 5. 6. 16.*) And Dauid was punished by the death of his child *2. Reg. 12.* & by the plague sent amongst his people *2. Reg. 24.* after his finnes were remitted. He feared also punishment in the other world, yea two sortes and therefore prayed to be deliuered from both, saying: (*Psal. 6.*) *Lord rebuke me not in thy furie, nor chastice me in thy wrath.* That is (faith S. Gregorie) *Strike me not with the reprobate, nor afflict me with those, that are purged by the punishing flames.* And most exprefly signifieth also a higher place called *hel*, saying (*Psal. 15.*) in the person of Christ to his Father:

*To. 2. in sept.
Psal. pœnitent.*

Thou shalt not leaue my foule in hel. From whence Christ deliuered the holie Patriarches, Prophetes, and other perfect foules, resting without sensible paine, & brought them into heauen, vvhither before him none could enter. VVhich vvas also signified by the cities of refuge, whence none might depart to their proper countrie, *til the death of the high priest (Num. 35.)* & by Moyfes dying in the desert, and *not entring into the promised land ouer Iordan. Deut. 4. 31. & 34.*

Limbus patrũ.

No entrance
into heauen be-
fore Christ.

Presupposing the general Refurrection of al men (as a truth knowen by former traditions) king Dauid shevveth the difference of the vvicked, and godlie in that time, saying: (*Psal. 1.*) *The impious shal not rife againe in iudgement: nor finners in the council of the iust.* That is, the vvicked shal not rife to ioy & glorie, as the iust & godlie shal doe.

Refurrection.

Of general iudgement is more plainly prophecied, *1. Reg. 2. That our Lord shal iudge the endes of the earth,* not that Dauid, nor Salomon, but Christ should raigne in his militant Church, euen *to the endes of the earth,* and in fine iudge the vvhole vvorld. The same is confirmed *Psal. 49. God wil come manifestly our God, and he wil not kepe silence. Fire shal burne forth in his*

Iudgement.

fight. Pfal. 95. He fhall iudge the round world in equitie, and the peoples in his truth. Pfal. 96. Fire fhall goe before him, and fhall inflame his enemies round about. Againe the fame royal prophete (Pfal. 48.) defcribeth the future and eternal ftate of the damned faying: as fheepe (creatures vnable to helpe themfelues) they are put in hel, death fhall feede vpon them. Of the bleffed he addeth: And the iuft fhall rule ouer them in the morning, that is, in the refurrection, and Pfal. 149. The Sainctes fhall reioyfe in glorie, they fhall be ioyful in their beddes (in eternal reft.) The exaltations (prayfes) of God in their throate, and two edged fwordes in their handes: to doe reuenge in the nations, punishments among the peoples. To bind their kinges in fetters, and their nobles in yron manicles. That they may doe in them the iudgement that is written: This glorie is to al his Sainctes. And much greater glorie belongeth to Sainctes: for this is but accidental, vttered according to vulgar capacitie. The efsential and perfect glorie, which no eye hath feene, nor eare hath heard, nor hart can conceiue, confifteth in feeing God. Among accidental glorious giftes, the foure dowries of glorified bodies are efpecially prefigured: Impaffibilitie by the wood Setim, wherof the Arke was made. (Exod. 25.) Agilitie and Penetrabilitie in fome forte by Dauids quicknes againft Goliath, and his conueying of him felf into Sauls campe and forth againe. (1. Reg. 17. and 26. But a more plaine figure of Claritie was in Moyfes face (Exod. 34.) which by his conuerfation with God, became more glorious then mortal eyes were able to behold, gliftering and shining as moft fplendent light through chriftal, defcribed as if his skinne had benne a clere horne, appearing and fpreading beames like the funne, proceeding from the beautie of his foule, fo that none of al the people could looke directly vpon him, except he couered his face.

1. Cor. 2.

1. Cor. 15.

Cathecif. Rom. p. 1.
c. 12. q. 9.

Eternal paine of the
damned and glorie
of the bleffed.

Foure dowries
of glorified bod-
ies prefigured.

The Church more
known to other na-
tions then before.

Thus much concerning particular pointes of faith and religion. And it is no leffe euident, that the vniuerfal Church and Citie of God ftill continued: yea was *more vifible*, and confpicuous to the whole world then before. Firft by Gods maruelous protection therof in

the defert, and famous victories and conquestes of the land of Chanaan. And by the excellent lawes geuen to this people; which al nations admired, and none had the like. *Deut. 4.* For in this fourth age, besides other lawes and preceptes, the spiritual and temporal States were more distinguished, and the *Ecclesiastical Hierarchie* especially disposed in subordination of one supreme head, with inferiour gouerners, each in their place and office, for edification of the whole bodie. For Moyse being chief ruler and conductor of the Israelites out of Ægypt, receiued and deliuered to them the written Law. (*Exod. 20.*) And for obseruation and conseruation thereof by Gods expresse appointment (*Leuit. 8.*) consecrated Aaron the ordinarie High priest, himself remaying still extraordinarie Superiour, also aboue Aaron. And after Aaron he consecrated in like maner his sonne Eleazar high priest, and successeur to his father. (*Num. 20.*) To whom succeeded others in this order (*1. Paralip. 6.*) Phinees, Abihu, Boci, Ozi, Zacharias, (otherwise *1. Reg. 1.* called Heli) Meraioth, Amarias, (otherwise Achimelec, whom Saul slew, *1. Reg. 22.*) Achitob (otherwise Abiathar, vvhich was deposed, *3. Reg. 2.*) and Sadoc, in vvho's time the Temple was founded.

The Ecclesiastical and temporal states more distinguished.

Succeffion of High Priestes.

To these were adioyned other Priestes, also consecrated in a præscript forme. (*Leuit. 8.*) and Leuites ordayned to asist in lower and distinct offices. (*Num. 3. & 4.*) In the first degree the *Caathites*, vvho's office was to carrie the Sanctuarie, and vessel thereof vvrapped vp by the priestes, but vvhere forbid in paine of death, to touch them, or to see them. In the second degree the *Gerfonites*; vvho carried the cortines and couers of the Tabernacle, and vessel of the Altar. In the third degree the *Merarites*; vvho carried the bordes, barres, and pillars, vvith their feete, pinnes, cordes, and other implementes of the tabernacle; euerie one according to their office and burdens. *Num. 4. v. vlt.*

Distinction of offices in Priestes & Leuites.

But in the temporal state and gouernment Iosue of the tribe of Ephraim succeeded to Moyse. (*Num. 27. Deut. 3. & 34.*) And after Iosue were diuers interruptions of succcession, vvith gouerners of diuers tribes, and

Succeffion of temporal princes interrupted.

THREE KINGS

- Dukes. *change of gouernment*, from *Dukes* to *Iudges*, and from *Iudges* to *Kinges*. For after Iofues death the people being fore afflicted by inuafions of Infidels, God raifed
- Iudges. certaine fpecial men, with title of *Iudges* to deliuer and faue them. Firft *Othoniel* of the tribe of *Iuda*; then *Aod* of *Beniamin*; after him *Samgar* (the Scripture not fignifying of what tribe) then *Barach* with *Debora* of *Ephraim*; *Gedeon* of *Manafses*; *Abimelech*, his bafe fonne, an *vfurper*; *Thola* of *Iffachar*; *Iair*, and *Iephte* of *Manafses*; *Abefan* of *Iuda*; *Aialon* of *Zabulon*; *Abdon* of *Ephraim*; *Sampfion* of *Dan*; and *Heli*, who was alfo high prieft of *Aarons* ftocke, otherwife called *Zaraia*s (*1. Paralip. 6.*) and *Samuel* alfo of the tribe of *Leui* a *Prophet*. In his time the people demanding and vrging to haue a *King*, *Saul* of the tribe of *Beniamin* was annointed. *1. Reg. 10.* But for tranfgreffing Gods commandments, efpecially for exercifing fpiritual function without warrant (*1. Reg. 13.*) and not deftroying idolaters (*1. Reg. 15.*) was depofed, and *Dauid* of the tribe of *Iuda* was annointed King; who after manie great troubles, poffeffed the whole kingdome, and died in peace, leauing his fonne *Salomon* inuefted and annointed king in his throne.
- Manie finnes & difficulties in the Church. The Church being thus eftablifhed in diftinct ftates and orders, albeit there were manie imperfections in all fortes of perfons, and great finnes committed, yet God fo punished offenders, and chaftifed the whole people, that he ftill conferued, the greateft, or chiefe part, in true faith and religion. For whiles they were in the
- Murmure. defert, they *murmured* very often againft God, and his Miniifters their Superiours. (*Exod. 17. Num. 11. 14. 20. 21.*)
- Idolatrie. Manie fel to idolatrie. (*Exod. 32.*) *Aaron* not free from cooperating in the peoples finne. *Nadab* and *Abiu* *Aarons* fonnes, and confecrated prieftes, offered
- Schifme. ftrange fire. (*Leuit. 10.*) *Core*, *Dathan*, and *Abiron*, with their complices made a great fchifme. (*Num. 16.*)
- Carnal fornication caufe of Idolatrie. Manie committed carnal fornication with Infidels; and were therby drawn to fpiritual. (*Num. 25.*) Of which and other like finnes the Pfalmift fpeaketh (*Pfal. 94.*) exhorting his people *not to harden their hartes, as in the*

defert their fathers had tempted God. Fourtie yeares was I offended (fayth God) with that generation, and sayd: They alwayes erre in hart. And therfore he fware in his wrath: that the fame generation should not enter into the promifed land of Chanaan: but their children entred and pofseffed it. Num. 14. Iofue. 3.

Iudic. 3. Againe the people falling to idolatrie and other finnes, were afflicted and fore preffed by forraine enemies, but repenting were deliuered and faued by certain capitaines called *Iudges* and *Sauours*: as appeareth in the booke of *Iudges*. They had alfo tribulations by fome of their owne nation, for among the *Iudges* one (called *Abimelec*) was a *tyrannical vfurper. (Iudic. 9.)* *Saul* their firft King falling from God vniuftly *perfecuted Dauid. (1. Reg. 18. &c.)* Ambitious *Abfolom* rebelled againft the King his father, *(2. Reg. 15.)* and *Seba* of the tribe of Benjamin raifed an other rebellion. *(2. Reg. 20.)* Likewife *Adonias*, afsifted by *Abiathar* the high prieft, and by *Ioab* general of the armie, pretended to reigne his father *Dauid* yet liuing, to preuent *Salomon* of the kingdom. *(3. Reg. 1.)* So God both shewed his iuftice, in fuffering fuch afflictions to happen, for punishment of finne: and his mercie, in fauing his Church from ruine.

The Church afflicted for finnes, yet was ftill conserued.

S. Chrif. orat. 1. aduerf. Iudeos. Moreouer for preferuatiō of the Church, there were diuers diuine Ordinances prouided by the law. For firft al were ftrictly commanded, not to cōmunicate with Infidels in their idolatrie *(Ex. 23.)* nor with Schifmatikes in their fchifme *(Nu. 16.)* but *to deftroy al Idolaters (Num. 33.)* and *shunne al nouelties* in religion, as a fure marke of idolatrie, or falfe doctrine. *(Deut. 13.)* Further to conferue vnitie there was but *one Tabernacle*, and *one Altar for Sacrifice*, in the whole people of Ifrael. VVherupon when the two tribes and halfe, on the other fide Iordan, had made a feueral altar, al the tribes that dwelt in Chanaan, fufpecting it was for facrifice, fent prefently to admonish them, and prepared to make warre againft them, except they deftroyed their new altar, but being aduertifed that it was only *an altar of monument*, and not for facrifice, were therewith fatisfied. *(Iofue. 22.)* Afterwards the tribe of *Dan*, *fetting*

Ordinarie meanes of conferuing the Church.
No participation with Infidels.
No noueltie to be admitted.
But one Tabernacle.
One Altar for facrifice.

vp idolatrie, and the other tribes *not correcting* it, they were al punished. VWhich happened by occasion of an other enormous finne, committed and not corrected in the tribe of Benjamin. For the other eleuen tribes making warre against them for this iust cause, yea by Gods *direction*, and warrant, yet *had the worfe*, fusteyning great slaughter of men in two conflictes, and in the third Benjamin was almost destroyed. *Iudic. 20.*

One fupreme Iudge
of controuerfies.

Al bound to obey
him.

His fentence infalli-
ble.

Finally for *decifion of al controuerfies* and ending of ftrife, the *High Prieft* was exprefly ordayned fupreme Iudge. (*Deut. 17.*) And al were commanded in paine of death to fubmitte their opinions, and obey his fentence:

with promife of Gods afsiftance, wherby his *definitions* were *certaine and infallible*. For in confultation of doubtles, and difficult cafes, God infpired him with *doctrine of veritie*. (*Exod. 28. 29. Leuit. 8. Num. 3. 7. 9. 1. Reg. 23. 30.* VWhich iudgement Seate Chrift admonished the Iewes to repayre vnto and folow (*Math. 23.*) though the Iudges themfelues did not the thinges which they taught. In fo much that Caiphas, through this afsiftance of Gods fpirite, being otherwife a wicked man, yet pronounced the truth, *That one muft die for the people*. VWhich therfore S. Iohn the Euangelift afcribeth to his Chayre and office, *becaufe he was High prieft that yeare. Ioan. 11.*

The Church of Chrift
preferued from
erring in Religion.

Seing then Gods providence and continual afsiftance was fo clere, and affured in the Church of the old Teftament, much more is the *Church of Chrift builded vpon a fure rocke*, affured of his perpetual affiftance, and always *preferued from erring in Faith, or in general practife of Religion*. And that by Gods like affured ordinance of *one fupreme head and Iudge, S. Peter, & his Succeffour*: for vvhom our Sauour prayed, that *his faith should not faile*. Further commanding him, that *he fhould confirme his brethren*. Al vvwhich vve fee is performed in the Succeffours of S. Peter, vvheras the fucceffours of the other Apoftles, are al failed long fince. The fame moft afsured ftabilitie of the Church of Chrift, is further confirmed by the whole Lavv and Prophetes. Namely, *Deut. 12. and 33.* vvhere Moyfes fortelleth more povver

Math. 16. 28.
Luc. 22. Ioan. 14.
16. Eph. 4.
1. Tim. 3.

and grace in *the Church, to be collected in the Gentiles of al natiōs*, then euer vvas in that of the Ifraelites or Iewes. Likewife, *1. Reg. 2.* The fame vvas both prefigured and prophecied by holie Anna: *The hungrie* (thofe that defire Gods grace and glorie) *are filled: vntil the barren woman* (the Church of the Gentiles) *bare verie manie: & ſhe that had manie children was weakned.* Shewing that the Church of the Iewes had manie, vntil the plenitude of Gentiles much more abounded. Wherefore the Pfalmiſt inuiteth al nations to praife God, ſaying: *Pfal. 116. Praiſe our Lord al ye Gentiles: praife him al ye peoples.* Alfo *2. Reg. 7.* God promiſed Dauid, ſaying: *Thy Kingdome for euer before thy face, and thy throne ſhal be firme continually.* Which was not verified in Dauids temporal kingdome. For it was quickly diuided, after Salomons death, and a ſmal part left to his ſonne Roboam. And after the captiuitie in Babilon, his feede had onlie title and right without poſſeſſion of royal throne. Againe *2. Reg. 22.* The fame royal prophet in his Canticle of thankſgeuing, and laſt propheticall wordes (*chap. 23.*) much preferreth the ſpiritual kingdome of Chriſt, before the earthlie kingdome of the Iewes. But moſt ſpecially and plainly in the Pfalmes. *Pfal. 2. Why did the Gentiles rage, & peoples meditate vaine things?* Signifying that the furie of al aduerſaries rageth in vaine, againſt Chriſt and his Church. *For, I am appointed, by him* (ſayth Chriſt of his Father) *king ouer Sion, his holie hil. I wil geue thee* (ſayth God to his Sonne) *the Gentiles for thine inheritance, and thy poſſeſſion the endes of the earth. Pfal. 17. A people which I knew not, hath ſerued me. Pfal. 44. The Queene* (the Church) *ſtood on thy right hand in golden rayment, compaſſed with varietie; of vertues, and diuers fortes of holie profeſſions. Pfal. 47. Mount Sion is founded with the exultation of the whole earth. For euer and euer he* (Chriſt) *ſhal rule vs euermore. Pfal. 86. Glorious things are ſayd of thee, ô citie of God.* But omitting innumerable other ſuch textes, the *88. Pfalme* conteyneth a large prophecie of Chriſt and his Church, where S. Auguſtin geueth vs this brief admonition. *Chriftiani*

*S. Aug. li. 17.
c. 8. de ciuit.*

*S. Epiph.
hæref. 29.*

Act. 4.

in hunc. Pfalm.

Not anie temporal but Chriſts kingdome is in al nations and perpetual.

The Church of Chriſt vniuerſal.

eftis, Chriftum agnofcite. You are Chriftians, agnize Chrift. I wil put (fayth God) his hand in the fea, Chriffs dominion in the Gentile, and his right hand in the ri- uers; al fortes shal ferue him. He fhall be high aboue the kinges of the earth. Of the Church he addeth: I wil put his feede for euer and euer, and his throne as the dayes of heauen. Neither do finnes frufrate this promife of God, therefore it foloweth: But if his children fhall forfake my law: and wil not walke in my iudge- ments. If they fhall profane my iuftices, and not keepe my commandements; VVhat then, wil Chrift for al this abandon his Church, as he did the old Synagogue, of which God fayth: Deut. 32. They haue prouoked me in that which was no God: and I wil prouoke them, in that which is no people? Not fo. How then? I wil vifite, fayth our Lord, their iniquities with a rodde, and their finnes with ftripes. But my mercie I wil not take away from him. This is a ftrong Firmament (fayth S. Auguftin) God promifeth, yea fweareth, and vvil not lie to Dauid, that his feede fhall continew for euer. His throne as the Sunne in Gods fight, and the Moone perfected for euer. So this great Doctor sheweth by holie Scriptures againft the Donatiftes, and in them againft Proteftantes, that the militant Church of Chrift hath benne ftill, and fhall be vifible, during this tranfitorie world.

The Iewes wil not
fee Chrift: 2. Cor. 3.
And Heretikes wil
not fee the Church:
which yet is alwayes
vifible. S. Aug.
in Pfal. 30. conc.
2. Collat. Carthag.
et cont. Donatift.

Ibidem.

Chapter 7

The beginning
of the fifth age.

Salomons palace, 2. his houfe in the foreft, 8. and the quenes houfe is built. 13. Two great brafen pillars: 23. a fea (or lauer) 27. tenne brafen feete, 38. tenne lefse lauato- ries, and other vefels, and implementes pertaining to the Temple, adorned vvith images of Angels, and other creatures are further defcribed.

And his owne houfe Salomon built in thirtene yeares, and brought it to perfection. ² He built alfo the houfe of the foreft of Libanus of an hundred cubites in length, and fiftie cubites in

bredth, and thirtie cubites in height: and foure fcore galleries between pillers of cedar: for he had cut cedar trees into pillers. ³ And he decked the whole vault with bordes of cedar, which was held vp with fife and fourtie pillers. And one order had fiften pillers, ⁴ fet one againft an other, ⁵ and looked one ouer againft an other, with equal fpace between the pillers, and ouer the pillers fquare beames in al equal. ⁶ And the porche of the pillers he made of fiftie cubites in length, and thirtie cubites in bredth: and an other porche before the greater porche: and pillers, and toppes vpon the pillers. ⁷ He made alfo the porche of the throne, wherein the feat of iudgement is; and couered it with cedar wood from the pauement vnto the toppe. ⁸ And the litle houfe, where they fate in iudgement, was in the middes of the porche of like worke. He made alfo a houfe for the daughter of Pharao (which Salomon had taken to wife) of fuch worke, as alfo this porche. ⁹ Al of chofen ftones, which were fawed by a certain rule & meafure both within & without: from the fundation to the toppe of the walles, & without vnto the greater courte. ¹⁰ And the fundation of chofen ftones, great ftones of ten or eight cubites. ¹¹ And aboue there were hewed chofen ftones of equal meafure, and in like maner of cedar. ¹² And the greater court round with three rewes of hewed ftones, and one rew of planed cedar, moreouer alfo in the inner court of the houfe of our Lord, and in the porche of the houfe. ¹³ King Salomon alfo fent, and tooke Hiram from Tyre, ¹⁴ the fonne of a widow woman of the tribe of Nepthali, his father a Tyrian, an artificer in braffe, and ful of wifdom, and intelligence, and skil to make al worke of braffe. Who when he was come to king Salomon, made al his worke. ¹⁵ And he caft two brafen pillers, of eightene cubites in height one piller: and a line of twelue cubites compaffed both pillers. ¹⁶ He made alfo two litle heades, which should be put vpon the heades of the pillers, caft of braffe: fife cubites high one litle head, and fife cubites the other litle head: ¹⁷ and as it were in maner of a nette, and of cheynes knitte one to the other with maruelous worke. Both litle heades of the pillers were caft: feuen rewes

of litle nettes in one litle head, & feuen litle nettes in the other litle head. ¹⁸ And finifhed the pillers, and two rewes round about euerie nette, that they might couer the litle heades, which were ouer the toppe of the pomegranates: in like maner did he alfo to the fecond litle head. ¹⁹ And the litle heades, that were vpon the heades of the pillers, were made as it were with lilie worke, in the porche, of foure cubites. ²⁰ And againe other litle heades in the toppe of the pillers aboue, according to the meafure of the pillar againft the litle nettes: and of the pomegranates were two hundred rewes round about the fecond litle head. ²¹ And he fette two pillers in the porch of the temple: and when he had erected the pillar on the right hand, he called the name therof, Iachin: in like maner he erected the fecond pillar, and called the name therof Booz. ²² And vpon the heades of the pillers he put a worke in maner of a lilie: and the worke of the pyllers was perfected. ²³ He made alfo ^aa fea of founders worke of ten cubites from brimme to brimme, round in cōpaffe, the height therof was fiue cubites, and a corde of thirtie cubites did compaffe it, round about. ²⁴ And the grauing vnder the brīme compaffed it, ten cubites going about the lauatorie: there were two rewes of chamfered forowed grauinges caft. ²⁵ And it ftood vpon twelue oxen, of which three looked to the North, and three to the Weft, and three to the South, and three to the Eaft, and the fea was ouer them: whose hinder partes were al hid inward. ²⁶ And the thickenes of the lauatorie was of three ounces: and the brimme therof as it were the brimme of a chalice, and the leafe of crisped lilie: it contayned two thoufand ^bbates. ²⁷ And he made ten brafen feete, of foure cubites in length euerie foote, and foure cubites in bredth, and three cubites in height. ²⁸ And the verie worke it felfe of the feete, was entergrauen: and entergrauinges between the ioyntures. ²⁹ And betwen the litle crownes and the playtes, lions,

Firmnes.

In ftrengh.

^a A veffel fo called for the bigneffe being a great lauatorie.

^b *Batus* conteyneth about fiue galons: fo this veffel conteyned tenne thoufand galons.

and oxen, and cherubs: and in the ioynitures likewise aboue: and vnder the lions, and oxen as it were bandes of braffe hanging downe. ³⁰ And foure wheelles at euerie foote, and axeltrees of braffe: and at foure fides as it were litle fhoulders vnder the lauatorie caft, looking one againft an other. ³¹ The mouth alfo of the lauatorie was inward in the toppe of the head: and that which appeared outward, was of one cubite al round, and together it had one cubite & a halfe: and in the corners of the pillers were diuers engrauiages: and the middle enterpillers fquare not round. ³² The foure wheelles alfo, which were at the foure corners of a foote, ioyned one to an other vnder the foote: one wheele had in height a cubite and a halfe. ³³ And they were fuch wheelles as are accuftomed to be made in a chariote: and their axeltrees and fpokes, and ftrakes, and naues, al caft. ³⁴ For thofe foure litle fhoulders alfo at euerie corner of one foote, were caft out of the foote and ioyned together. ³⁵ And in the toppe of the foote was a certayne roundnes of halfe a cubite, fo wrought, that the lauatorie might be put thereon, hauing the engrauiages therof, and diuerfe caruiages of it felf. ³⁶ He graued alfo in thofe fielinges, which were of braffe, and in the corners, cherubs, and lions, and palmetrees, as it were in the fimilitude of a man ftanding, that they femed not to be engrauen, but put to round about. ³⁷ After this maner made he ten feete, of one cafting and meafure, & like grauing. ³⁸ He made alfo ten lauatories of braffe: one lauatorie conteyned fourtie bates, and it was of foure cubites: alfo at euerie foote, that is ten, he put fo manie lauatories. ³⁹ And he fette the ten feete, fiue on the right fide of the temple, and fiue on the leaft: and the fea he put on the right fide of the temple againft the Eaft toward the South. ⁴⁰ Hiram therefore made cauldrons, and fhoueles, and litle pottes, and perfected al the worke of king Salomon in the temple of our Lord. ⁴¹ Two pyllers, and two cordes of the litle heades, vpon the litle heades of the pyllers: and two litle nettes, to couer the two cordes, that were ouer the heades of the pyllers. ⁴² And foure hundred pomegranates in the two nettes: two rewes of

pomegranates in euerie nette, to couer the cordes of the litle heades, which were vpon the heades of the pyllers. ⁴³ And tenne feete, and tenne lauatories vpon the feete. ⁴⁴ And one fea, and twelue oxen vnder the fea. ⁴⁵ And cauldrons, and fhouels, and litle pottes. Al the veffels that Hiram made to king Salomon in the houle of our Lord, were of bright latten. ⁴⁶ In the champayne countrie of Iordan did the king caft thofe thinges in a clay ground, between Sacoth and Sarthan. ⁴⁷ And Salomon placed al the veffel: but for the exceding great multitude the braffe could not be weyed. ⁴⁸ And Salomon made al the veffels in the houle of our Lord: an altar of gold, and a table, wherupon the loaues of propofition fhould be put, of gold: ⁴⁹ and candlestickes of gold, fiue on the right hand, and fiue on the leaft againft the oracle, of pure gold: and as it were litle floures, and lampes aboue of gold: and golden fnuffers, ⁵⁰ and water pottes, and fleshehookes, and phiales, and morters, and cenfars, of moft pure gold: and the hindges of doores of the inner *Sanctum fanctorum*, and of the doores of the houle of the temple, were of gold. ⁵¹ And Salomon perfected al the worke that he did in the houle of our Lord, and brought in the thinges that Dauid his father ^a)had fanc-tified, filuer and gold, and the veffel, and layed them in the treafures of the houle of our Lord.

Chapter 8

The arke is brought in, and the temple dedicated. 10. A glorious clovvde replenisheth it. 14. Salomon prayeth long to God, 55. blefseth the people, 62. and manie vic-times are offered in this folemne feftiuitie.

Then were gathered together al the ancientes of Ifrael with the princes of the tribes, and the heades of the families of the children of Ifrael to king Salomon into Ierufalem: that they might

^a Had defigned and dedicated to holie vfes.

carrie the Arke of the couenant of our Lord out of the citie of Dauid, that is, out of Sion. ² And al Ifrael affembled to king Salomon in the moneth of Ethanim, on a folemne day, that is the feuenth moneth. ³ And al the ancientes of Ifrael came, and the priestes tooke the arke, ⁴ and caried the arke of our Lord, and the tabernacle of couenant, and al the veffels of the Sanctuarie, that were in the tabernacle: and the Priestes and the Leuites caried them. ⁵ And king Salomon, and al the multitude of Ifrael, which was affembled vnto him, went with him before the arke, and they immolated fheepe and oxen without eftimation & number. ⁶ And the priestes brought in the arke of the couenant of our Lord into his place, into the oracle of the temple, into *Sanctum fanc-torum* vnder the winges of the cherubs. ⁷ For the cherubs fpred their winges ouer the place of the arke, and couered the arke, and the barres therof aboue. ⁸ And wheras the barres ftood out, and the endes of them appeared without in the Sanctuarie before the oracle, they appeared no farder outward, which alfo were there vntil this prefent day. ⁹ And in the arke there was ^a)nothing els but two tables of ftone, which Moyfes put in it in Horeb, when our Lord made the couenant with the children of Ifrael, when they came out of the Land of Ægypt. ¹⁰ And it came to paffe, when the priestes were gone out of the Sanctuarie, a clowde filled the houle of our Lord, ¹¹ and the priestes could not ftand and minifter for the clowde: for the glorie of our Lord had filled the houle of our Lord. ¹² Then fayd Salomon: Our Lord fayd that he would dwel in a clowde. ¹³ Building I haue built a houle for thy habitation, thy moft firme throne for euer. ¹⁴ And the king turned his face, and ^b)bleffed al the church of Ifrael: for al the church of Ifrael ftood. ¹⁵ And Salomon fayd: Bleffed be our Lord the God of Ifrael, who fpake

^a There was no more within the arke, *Deut. 10.* but on the outfide was the rodde of Aaron, *Nu. 17. Heb. 9.* the golden potte with Manna, *Exod. 16. Heb. 9.* and the booke of the law repeted by Moyfes. *Deut. 31.*

^b Prices bleffe their people & parentes their children.

by his mouth to Daud my father, & in his owne handes hath perfected it, faying: ¹⁶ Since the day that I brought my people Ifrael out of Ægypt, I chofe no citie of al the tribes of Ifrael, that a houle might be built, and my name might be there: but I chofe Daud to be ouer my people Ifrael. ¹⁷ And Daud my father would haue built a houle to the name of our Lord the God of Ifrael: ¹⁸ and our Lord fayd to Daud my father: In that thou haft thought in thy hart to build a houle to my name, thou haft done wel, cafting this fame thing in thy mynd. ¹⁹ Neuertheleffe thou fhalt not build me a houle, but thy fonne, that shal come forth of thy reynes, he shal build a houle to my name. ²⁰ Our Lord hath confirmed his word, which he fpake: and I ftand for Daud my father, and fitte vpon the throne of Ifrael, as our Lord hath fpoken: and I haue built a houle to the name of our Lord the God of Ifrael. ²¹ And I haue appoynted there a place for the arke, wherin the couenant of our Lord is, which he made with our fathers, when they came out of the Land of Ægypt. ²² And Salomon ftood before the altar of our Lord in the fight of the affembly of Ifrael, and extended his handes toward heauen, ²³ and fayd: Lord God of Ifrael, there is not God like to thee in heauen aboue, and vpon the earth beneth: which keepeft couenant and mercie with thy feruantes, that walke before thee in al their hart. ²⁴ Which haft kept to thy feruant Daud my father, the thinges that thou haft fpoken to him: by mouth thou didft fpeake, and with thy handes thou haft accomplished, as this day proueth. ²⁵ Now therfore Lord God of Ifrael, keepe vnto thy feruant Daud my father the thinges which thou haft fpoken to him, faying: There shal not be taken away of thee a man before me, which fitteth vpon the throne of Ifrael: ^a)yet fo if thy children shal keepe their way, that they walke before me as thou haft walked in my

^a Salomon knew wel Gods conditional promife, but perfeuered not in keeping his cōmandments, and therfore a great part of the kingdom was takē from his children, yet the right of the kingdom of Iuda remayned to his feede euen to Chrift our Sauour.

fight. ²⁶ And now Lord God of Ifrael, let thy wordes be eftablished, which thou haft fpoken to thy feruant Daudid my father. ²⁷ Is it then to be thought that in deede God dwelleth vpon the earth? for if heauen, and the heauens of heauens can not conteyne thee, how much more this houle, which I haue built? ²⁸ But looke toward the prayer of thy feruant, and to his petitions ô Lord my God: heare the hymne and the prayer, which thy feruant prayeth before thee this day: ²⁹ that thy eies be opened vpon this houle night and day: vpon the houle, wherof thou fayeft: My name fhall be there: that thou heare the prayer, which thy feruant prayeth in this place to thee. ³⁰ That thou heare the request of thy feruant and of thy people Ifrael, whatfoeuer they shall pray for in this place, and thou shalt heare in the place of thy habitation in heauen: and when thou haft heard, thou shalt be merciful. ³¹ If a man shall finne agaynft his neighbour, and shall haue any oath, wherewith he is held faft bound: and shall come becaufe of the oath before thine altar into thy houle, ³² thou shalt heare in heauen: and shalt doe, and iudge thy feruantes, condemning the impious, and rendring his way vpon his head, and iuftifying the iuft, and ^arewarding him according to his iuftice. ³³ If thy people Ifrael shall flee their enemies (becaufe they wil finne agaynft thee) and doing penance, and confeffing to thy name, shall come, and pray, and befech thee in this houle; ³⁴ heare in heauen, and forgeue the finne of thy people Ifrael, and thou shalt reduce them vnto the land, which thou gaueft to their fathers. ³⁵ If the heauen shall be shut, and it rayne not, becaufe of their finnes, and praying in this place, they doe penance to thy name, and shall be conuerted from their finnes through their affliction: ³⁶ heare them in heauen, and forgeue the finnes of thy feruantes, and of thy people Ifrael: and shew them a good way wherein they may walke, and geue rayne vpon thy land, which thou haft geuen to thy people in poffeffion. ³⁷ If famine aryfe in the land, or pestilence, or corrupt ayre, or blafting, or locuft, or ruft, and their

^a Reward of good workes.

enemie afflict them befieging the gates, al plague, al infirmity, ³⁸ al curfing, and banning, that shal chance to any man of thy people Ifrael: if any man shal know the wound of his hart, and shal fpred forth his handes in this houfe, ³⁹ thou fhalt heare in heauen, in the place of thy habitation, and shalt be merciful agayne, and shalt fo doe that thou geue to euerie one according to his wayes, as thou shalt see his hart (for thou onlie knoweft the hart of al the children of men) ⁴⁰ that they feare thee al the dayes, which they liue vpon the face of the land, which thou haft geuen our fathers. ⁴¹ Moreouer alfo the ftranger, which is not of thy people Ifrael, when he shal come from a farre countrie for thy name (for thy great name shal be heard of, and thy ftrong hand, ⁴² and thy ftretched out arme euerie where) when therfore he shal come, and shal pray in this place, ⁴³ thou shalt heare in heauen, in the firmament of thy habitation, & thou shalt doe al thinges, for the which the ftranger shal inuocate thee: that al the peoples of the earth may lerne to feare thy name, as thy people Ifrael, and may proue that thy name is inuocated vpon this houfe, which I haue built. ⁴⁴ If thy people shal goe forth to warre agaynft their enemies, by the way, whitherfoeuer thou shalt fend them, they shal pray to thee agaynft the way of the citie, which thou haft chofen, and agaynft the houfe, which I haue built to thy name, ⁴⁵ and thou shalt heare in heauen their prayers, and their petitions, and shalt doe iudgement for them. ⁴⁶ But if they shal finne to thee (for there is no man which finneth not) and thou being wrath shalt deliuer them to their enemies, and they shal be led captiue into the land of their enemies farre or neere, ⁴⁷ and shal doe penance in their ^a)hart in the place of captiuitie, and conuerted shal befech thee in their captiuitie, faying: We haue finned, we haue done wickedly, we haue dealt impioufly: ⁴⁸ and shal returne to thee in al their hart, and al their foule, in the land of their enemies, to the which they shal be led captiue: & shal pray to thee

^a External workes of penance, except they proceed from the hart, fuffice not for remiffion of finne.

agaynft the way of their land, which thou gaueft to their fathers, and of the citie which thou haft chofen, & of the temple which I haue built to thy name: ⁴⁹ thou shalt heare in heauen, in the firmament of thy throne their prayers, and their petitions, and shalt doe their iudgement for them: ⁵⁰ and shalt be merciful to thy people, which finned to thee, and to al their iniquities, wherewith they haue tranfgreffed agaynft thee: and thou shalt geue mercie before them, that shal haue them captiues, that they may haue compaffion on them. ⁵¹ For they are thy people, and thine inheritance, whom thou haft brought out of the Land of Ægypt, from the middes of the yron fornace. ⁵² That thy eies be open to the petition of thy feruant, and of thy people Ifrael, & thou heare them in al thinges for which they shal inuocate thee. ⁵³ For thou haft feperated them to thee for an inheritance from al the peoples of the earth, as thou haft fpoken by Moyfes thy feruant, when thou didft bring our fathers out of Ægypt, Lord God. ⁵⁴ And it came to paffe, when Salomon had accomplished praying to our Lord al this prayer and petition, he rofe from the fight of the altar of our Lord: for he had faftened both knees on the ground, and had fpred his handes toward heauen. ⁵⁵ He ftood therfore and bleffed al the affembly of Ifrael with a lowde voyce, faying: ⁵⁶ Bleffed be our Lord, which hath geuen reft to his people Ifrael, according to al thinges that he hath fpoken: there hath not fayled fo much as one word of al the good thinges, that he fpake by Moyfes his feruant. ⁵⁷ Be our Lord God with vs, as he hath beene with our fathers, not forfaking, nor reiecting vs. ⁵⁸ But incline he our hartes to him, that we may walke in al his waies, and keepe his commandementes, and his ceremonies, and iudgementes whatfoeuer he commanded our fathers. ⁵⁹ And be thefe my wordes, wherewith I haue prayed before our Lord, approching to our Lord God day and night, that he may doe iudgement for his feruant, and for his people Ifrael day by day: ⁶⁰ that al the peoples of the earth may knowe, that our Lord he is God, and there is none other befides him. ⁶¹ Let our hart alfo be perfect with our Lord God, that we walke

in his decrees, and keepe his cōmandementes, as also this day. ⁶² Therefore the king, and al Ifrael with him, did immolate victimes before our Lord. ⁶³ And Salomon killed pacifique hostes, which he immolated to our Lord, of oxen two and twentie thousand, and of sheepe an hundred twentie thousand: and they dedicated the temple of our Lord, the king, and the children of Ifrael. ⁶⁴ In that day the king sanctified the middes of the court, that was before the house of our Lord: for he made the holocauste there, and sacrifice, and fatte of the pacifiques: because the brazen altar, that was before our Lord, was too litle, and could not take the holocauste, and sacrifice, and fatte of the pacifiques. ⁶⁵ Salomon therefore made in that time a folemne festiuitie, and al Ifrael with him, a great multitude from the entrance of Emath vnto the Ryuer of Ægypt, before our Lord God, feuen daies and feuen daies, that is, fourtene daies. ⁶⁶ And in the eight day he dismissed the people: Who blessing the king, went into their tabernacles reioycing, and with a ioyful hart for al the good thinges, that our Lord had done to Dauid his seruant, and to Ifrael his people.

Chapter 9

Our Lord appearing againe to Salomon, 4. admonisheth him and his people to keepe the precepts, 6. threatening punishment if they do not. 10. The king of Tyre receiueh twentie cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and towvnes. 20. Maketh diuers nations tributarie. 24. The Quene repayreth to her house. 25. The king offereth victimes thrife euerie yeare, 26. and fetcheth gold from Ophir.

And it came to passe when Salomon had perfected the building of the house, of our Lord, & the kinges house, and al that he wished and would haue done, ² our Lord appeared to him the second time, as he had appeared to him in Gabaon. ³ And our Lord said to him: I haue heard thy prayer & thy petition,

which thou haft prayed before me: I haue fanctified this houle, which thou haft built, that I might put my name there for euer, and myne eies and my hart shal be there alwaies. ⁴ Thou alfo if thou wilt walke before me, as thy father walked, ^a)in fimPLICITIE of hart, and in equitie: and wilt doe al thinges, which I haue commanded thee, and wilt keepe my ordinances and my iudgementes, ⁵ I wil fette the throne of thy kingdom ouer Ifrael for euer, as I haue fpoken to Dauid thy father, faying: There fhall not be taken away a man of thy ftocke from the throne of Ifrael. ⁶ But if by reuolting you and your children fhall turne away, not folowing me, nor keeping my commandementes, and my ceremonies, which I haue propofed to you, but fhall goe and worshippe ftrange goddes, and adore them: ⁷ I wil take away Ifrael from the face of the land, which I haue geuen them, and the temple which I haue fanctified to my name, I wil caft away from my fight, and Ifrael fhall be for a prouerbe, and for a fable to al peoples. ⁸ And this houle fhall be for an example: euerie one that fhall paffe by it, fhall wonder, and hiffe, and fay: Why hath the Lord done thus to this land, and to this houle? ⁹ And they fhall anfwere: Becaufe they haue forfaken the Lord their God, which brought their fathers out of the Land of Ægypt, and haue folowed ftrange goddes, & adored them, and worshipped them: therfore hath the Lord brought vpon them al this euil. ¹⁰ And twentie yeares being complete, after that Salomon had built the two houfes, that is, the houle of our Lord, and the houle of the king, ¹¹ (Hiram the king of Tyre miniftring to Salomon cedar trees & firre trees, and gold according to al that he had neede) then Salomon ^b)gaue to Hiram twentie townes in the Land of Galilee. ¹² And Hiram went from Tyre, to fee the townes which Salomon

^a External worfhip is not acceptable to God, except it procede from internal finceritie and deuotion. VVherfore S. Auguftin fayth: *God is worshipped in faith, hope, and charitie. Enchirid. c. 3.*

^b Salomon did not fel thefe cities, for he could not alienate them, but let the king of Tyre haue the vse and reuenewes in payment for timber, & for the gold which he fent.

had geuen him, and they pleafed him not, ¹³ and he fayd: Are thefe the cities, which thou haft geuen me, brother? And he called them the land Chabul, vntil this day. ¹⁴ Hiram alfo fent to king Salomon an hundred and twentie talentes of gold. ¹⁵ This is the fumme of the expences, which king Salomon offered to build the houfe of our Lord, and his owne houfe, and Mello, and the wal of Ierufalem, and Hefer, and Mageddo, and Gazer. ¹⁶ Pharao the king of Ægypt came vp and tooke Gazer, and burnt it with fire: and the Chananite, that dwelt in the citie, he flewe, and gaue it for a dowrie to his daughter the wife of Salomon. ¹⁷ Salomon therfore built Gazer, and Bethhoron the lower, ¹⁸ and Baalath, and Palmira in the Land of the wildernes. ¹⁹ And al the villages, that perteyned to him, and were without wal, he fenfed, and the cities of the chariotes, and the cities of the horfemen, and whatfoeuer pleafed him to build in Ierufalem, and in Libanus, and in al the land of his dominion. ²⁰ Al the people, that was remayning of the Amorrhaites, and Hethites, and Pherezeites, and Heueites, and Iebuſaites, that are not of the children of Ifrael: ²¹ their children, that were remayning in the land, to witte, thoſe whom the children of Ifrael could not abolish: Salomon made tributaries, vntil this day. ²² But of the children of Ifrael Salomon appoynted not any man to ferue, but they were men of warre, and his feruantes, and princes, and captaynes, and ouerfeers of the chariotes and horſes. ²³ And there were princes ouer al the workes of Salomon, made ouerfeers, fiue hundred fiftie, which had the people ſubiect, and commanded ouer their appoynted workes. ²⁴ And the daughter of Pharao went vp out of the citie of Dauid into her houfe, which Salomon had built her: then did he build Mello. ²⁵ Salomon alfo offered three tymes euerie yeare holocauftes, and pacifique victimes vpon the altar, which he had built to our Lord, and he burnt incenſe before our Lord: and the temple was perfected. ²⁶ King Salomon alfo made ^a) a name in Afiongaber, which is beſide Ailath in the ſhore

dirtie, or difpleaſing.

^a A monument.

of the Readfea in the Land of Idumea. ²⁷ And Hiram fent in that nauie his men, that were mariners & skilful of the fea, with the feruantes of Salomon. ²⁸ Who when they were come into Ophir, the gold taken thence of foure hundred and twentie talentes, they brought to king Salomon.

Chapter 10

The quene of Saba coming to king Salomon, admireth his vvifdom, magnificence, and order of gouernment. 10. She geueth and receiueth giftes. 14. Salomon receiueth much gold diuers vvayes: 16. maketh golden targets, 18. a magnificent throne, 21. and much golden vefsel. 25. Manie bring him presentes. 26. He hath manie chariottes, horfemen, 27. abundance of filuer. 28. Marchantes of diuers kingdomes fel him horfes.

But the Queene of ^aSaba alfo hauing heard the fame of Salomon, in the name of our Lord came to proue him, in hard propofitions. ² And entring into Ierufalem with a great trayne, and riches, and camels carying fpices, and gold exceding infinite, and pretious ftones, she came to king Salomon, and fpake to him al thinges that she had in her hart. ³ And Salomon interpreted to her al the wordes, that she propofed: there was not a word, that the king could be ignorant of, and could not anfwer her. ⁴ And the queene of Saba feing al the wifedom of Salomon, and the houfe, which he had built, ⁵ and the meates of his table, and the habitations of his feruantes, and the orders of them that

^a Part of Arabia is called Saba, nere to Iurie, but this Saba is beyond Arabia, as S. Hierom teftifieth in *Efais. 60. li. 17.* it femeth to be in Æthiopia, for our Sauour faith *Mat. 12. The quene of the South came frō the endes of the earth, to heare the vvifdom of Salomon.*

ferued, and their garmentes, cupbearers, and the holocaustes which he offered in the houle of our Lord: ^a)she had no longer fpirit, ⁶ and she faid to the king: The report is true, which I haue heard in my countrie, ⁷ concerning thy wordes, and concerning thy wifedom, and I did not beleue them that told me, til my felfe came, and fawe with myne eies, and haue proued that the half not been told me: greater is thy wifdom, and thy workes, then the rumour, which I haue heard. ⁸ Bleffed are thy men, and bleffed are thy feruantes, which ftand before thee alwaies, and heare thy wifedom. ⁹ Be the Lord thy God bleffed, whom thou haft pleafed, and that hath fette thee vpon the throne of Ifrael, for that the Lord hath loued Ifrael for euer, and hath appointed thee king, to do iudgement and iuftice. ¹⁰ She therfore gaue to the king an hundred and twentie talentes of gold, and fpices exceding much, and pretious ftones: There was no more brought fo much fpice, as that which the Quene of Saba gaue to king Salomon. (¹¹ But the naue alfo of Hiram, which caried gold out of Ophir, brought from Ophir thyine trees exceding manie, and pretious ftones. ¹² And the king made of the thyine trees the porches of the houle of our Lord, and of the kinges houle and harpes & vials for the fingers: there were not fuch thyine trees brought, nor feen vntil this prefent daye.) ¹³ And king Salomon gaue to the queene of Saba al that she would, and asked of him: befide thofe thinges, which of him felfe he offered her for a royal gift. Who returned, and went into her countrie with her feruantes. ¹⁴ And the weight of the gold, that was brought to Salomon euerie yeare, was of fix hundred fixtie fix talentes of gold: ¹⁵ befide that, which the men brought, that were ouer the tributes, and merchantes, and al that fold light wares, and al the kinges of Arabia, and the dukes of

^a As this quene had no fpirite, when fhe faw Salomons wifdom, fo the Church gathered of gentiles knowing Chrifts grace, & finding the mafters of Euangelical doctrin, cafting away the fpirite of pride, and laying of al hautineffe of mind, lerned to diftruft in her felf, and to truft in the great mercie of her king. *S. Greg. in Pfal. 7.*

the land. ¹⁶ Salomon also made two hundred shields of most pure gold, six hundred pieces of gold did he allow for the plates of one shield. ¹⁷ And three hundred tergates of tried gold: and three hundred pounds of gold garnished one target: and the king put them in the house of the forest of Libanus. ¹⁸ King Salomon also made a great throne of yuorie: and covered it with gold exceeding yellow, ¹⁹ which had six steps: and the toppe of the throne was round in the hinder part: and the two hands on either side holding the seat: and two lions stood at every hand. ²⁰ And twelve little lions standing upon the six steps on either side: there was not such a work made in all kingdoms. ²¹ Yea and all the vessels, out of the which the king Salomon drank, were of gold: and all the furniture of the house of the forest of Libanus of most pure gold: there was no silver, neither was it thought of any price in the daies of Salomon, ²² because the kinges nauie, once in three yeares, went with the nauie of Hiram on the sea into Tharfis, bringing thence gold, and silver, and the teeth of elephants, and apes, and peccocks. ²³ King Salomon therefore was magnified above all the kinges of the earth in riches, and wisdom. ²⁴ And all the earth desired to see Salomons face, that they might heare his wisdom, which God had given in his heart. ²⁵ And everie one presented him gifts, vessel of silver and gold, garments and instrumentes for warre, spices also, and horses and mules everie yeare. ²⁶ And Salomon gathered together the chariotes and horsemen, and there amounted to him a thousand foure hundred chariotes, and twelve thousand horsemen: and he disposed them in fenced cities, and with the king in Ierusalem. ²⁷ And he made that there was as great abundance of silver in Ierusalem, as of stones: and of cedar trees he caused such a multitude, as if it were fycomore trees, which grow in the playnes. ²⁸ And there were horses brought for Salomon out of Ægypt, and Coa, for the kinges merchantes brought them out of Coa, and brought them at a fette price. ²⁹ And a chariote of foure horses came out of Ægypt, for six hundred pieces of silver, and one horse

for an hundred and fiftie. And after this maner did al the kinges of the Hetheites, and of Syria fel horfes.

Chapter 11

Salomon louing and marying manie wemen of diuers nations, is drawn by them to idolatrie. 9. God therfore offended suffereth Adad an Idumean, 23. Razon king of Damafcus, 26. and Hieroboam his owne feruant to make warre againft him. 29. Ahias the prophet fortelleth Hieroboam, that he shal reigne ouer tenne tribes, leauing but tvvo to Salomons heyres, 38. vvith promife to prosper, if he ferue God. 42. Salomon dieth.

And king Salomon loued manie wemen ftrangers, the daughter alfo of Pharaao, and Moabites, and Ammonites, Idumeians, and Sidonians, and Hetheians: ² of the nations, wherof our Lord fayd to the children of Ifrael: You fhall not goe in vnto them, neither shal anie of them come in vnto yours: for they wil moft certainly turne away your hartes to folow their goddes. To thefe therfore was Salomon copled in moft feruent loue. ³ And he had wiues as it were queenes ^afeuen hundred, and concubines three hundred: and the wemen turned away his hart. ⁴ And when he was now old, his hart was depraued by wemen, that he folowed ftrange goddes: neither was his hart perfect with our Lord his God, as the hart of Dauid his father. ⁵ But Salomon worshipped Aftarthee the goddeffe of the Sidonians, and Moloch the idol of the Ammonites. ⁶ And Salomon did that which was not liked before our Lord, and he accomplished not to folow our Lord, as Dauid his father. ⁷ Then built Salomon a temple to Camos the idol of Moab, in the mount that is agaynft Ierufalem, and to Moloch the idol of the children of Ammon. ⁸ And in this maner did he to al his wiues that were ftrangers,

^a Though pluralitie of wiues was then alowed, yet it was forbid to multiplie manie. *Deut. 17.*

which burnt frankencense, and immolated to their goddess. ⁹ Therefore our Lord was wrath with Salomon, because his minde was turned away from our Lord the God of Ifrael, who had appeared vnto him the second tyme, ¹⁰ and had commanded him concerning this word, that he should not folow ftrange goddes, & he kept not the thinges which our Lord commanded him. ¹¹ Our Lord therfore sayd to Salomon: Because thou haft done this, and haft not kept my couenant, and my preceptes, which I haue commanded thee, breaking I wil rent afunder thy kingdom, and wil geue it to thy feruant. ¹² Neuertheleffe in thy dayes I wil not doe it, because of Daudid thy father: out of the hand of thy sonne I wil rent it, ¹³ neither wil I take away the whole kingdom, but ^a)one tribe I wil geue to thy sonne for Daudid my feruant, and ^b)Ierufalem, which I haue chofen. ¹⁴ And our Lord rayfed vp an aduerfarie to Salomon, Adad an Idumeite of the kinges feede, who was in Edom. ¹⁵ For when Daudid was in Idumea, and Ioab the general of the warfare was gone vp to burie them that were flayne, and had flayne al malekind in Idumea, (¹⁶ for Ioab taried there fix monethes and al Ifrael, til he flew al malekind in Idumea,) ¹⁷ Adad him self fled, and men of Idumea of his fathers feruantes with him, to goe into Ægypt: and Adad was a litle boy. ¹⁸ And when they rose out of Madian, they came into Pharan, and they tooke with them men of Pharan, and entered into Ægypt to Pharao the king of Ægypt: who gaue him a house, and appoynted him meates, and affigned him land. ¹⁹ And Adad found grace before Pharao excedingly, in so much that he gaue him to wife, the germane sifter of his wife Taphnes the queene. ²⁰ And the sifter of Taphnes bare him a sonne Genubath, and Taphnes brought him vp in the house of Pharao: and Genubath was dwelling at Pharaoes house with his children. ²¹ And when Adad in Ægypt had heard, that Daudid flept with his fathers, and that Ioab the general of

^a The tribe of Iuda.

^b By Ierufalem is vnderstood the tribe of Beniamin, wherein it stood. So there remained two tribes to Salomons heyres.

the warefare was dead, he sayd to Pharao: Difmiffe me, that I may goe into my countrie. ²² And Pharao sayd to him: For what lackeft thou with me, that thou seekeft to goe into thyne owne countrie? But he answered: Nothing: yet I befech thee that thou difmiffe me. ²³ God alfo rayfed vp to him an aduerfarie, Razon, the fonne of Eliada, who had fled Adarezer the king of Soba his lord: ²⁴ and he gathered men agaynft him, and he became the captayne of theues, when Daudid killed them: and they went to Damafcus, and dwelt there, and they made him king in Damafcus, ²⁵ and he was an aduerfarie to Ifrael ^{a)}al the dayes of Salomon: and this is the euil of Adad, and hatred agaynft Ifrael, and he reigned in Syria. ²⁶ Ieroboam alfo the fonne of Nabath, an Ephratheite of Sareda, the feruant of Salomon, whose mother was called Serua, a woman widow lifted vp his hand agaynft the king. ²⁷ And this is the caufe of his rebellion agaynft him, becaufe Salomon built Mello, and filled vp the breache of the citie of Daudid his father. ²⁸ And Ieroboam was a ftrong man and mightie: and Salomon feing the youngman of a good witte & induftrious, had made him chief ouer the tributes of al the houfe of Iofeph. ²⁹ It came to paffe therfore at that tyme, that Ieroboam went out of Ierufalem, and the prophete Ahias the Silonite found him in the way, couered with a new cloke: and they two onlie were in the field. ³⁰ And Ahias taking his new cloke, wherwith he was couered, ^{b)}cut it into twelue partes. ³¹ And he sayd to Ieroboam: Take vnto thee ten pieces: for thus fayth our Lord the God of Ifrael: Behold I wil rent the kingdom out of the hand of Salomon, and wil geue thee ten tribes. ³² But one tribe fhall remayne to him for my feruant Daudid, and Ierufalem the citie, which I haue chofen of al the tribes of Ifrael: ³³ becaufe he hath forfaken me, and hath adored Aftarthee

2. Reg. 10.

^a From the time that Salomon fel to idolatrie, he was more impugned by three perpetual aduerfaries, Adad, Razon, and Hieroboam; myftically fignifying the flefh, the world, and the diuel.

^b This fact cōfirmed his wordes, that he fpoke feriously & fained not.

the goddeffe of the Sidonians, & Chamos the god of Moab, and Moloch the god of the children of Ammon: and hath not walked in my waies, to doe iuftice before me, and my preceptes, and iudgementes as Daudid his father. ³⁴ Neither wil I take away al the kingdom out of his hand, but I wil make him prince al the daies of his life, for Daudid my feruant, whom I chofe, who kept my commandmentes and my preceptes. ³⁵ But I wil take away the kingdom out of his fonnes hand, and wil geue thee ten tribes: ³⁶ and to his fonne I wil geue one tribe, that there may remayne a lampe to Daudid my feruant at al times before me in Ierufalem, the citie which I haue chofen, that my name might be there. ³⁷ And thee wil I take, and thou shalt reigne ouer al thinges, that thy foule defireth, and thou shalt be king ouer Ifrael. ³⁸ If therfore thou wilt heare al thinges, that I shal command thee, and wilt walke in my waies, and doe that which is right before me, keeping my commandmentes and my preceptes, as Daudid my feruant did: I wil be with thee, and wil build thee a faythful houle, as I built a houle to Daudid, and I wil deliuer Ifrael to thee: ³⁹ and I wil afflict the feede of Daudid vpon this, but yet not alwaies. ⁴⁰ Salomon therfore would haue killed Ieroboam: who arofe, and fled into Ægypt to Sefac the king of Ægypt, and was in Ægypt vntil the death of Salomon. ⁴¹ And the reft of the wordes of Salomon, and al that he did, and his wifedom: behold they are al written in the Booke of the wordes of the daies of Salomon. ⁴² And the daies, that Salomon reigned in Ierufalem ouer al Ifrael, are fourtie yeares. ⁴³ And Salomon ^aflept with his fathers, and was buried in the citie of Daudid his father, and Roboam his fonne reigned for him.

Chapter 12

Roboam folowing youngmens counfel, 16. Ieroboam pofseffeth the third part. ten tribes of his Kingdom. 21. VVhich he endouoring

^a VVhether he repented and was faued or no, is vncertaine.

The diuifion of the Kingdom. Seuerall reignes of certaine kinges: and preaching of fpecial prophetes.

to recouer by warre, is admonished by a prophet to ceafe. 26. Hieroboam fetteth vp golden calues to be adored, making temples, altares, and priestes fitte for his purpofe.

And Roboam came into Sichem: for thither was al Ifrael gathered together to make him king. ² But Ieroboam the fonne of Nabat, when he was yet in Ægypt fugitiue from the face of king Salomon, hearing of his death, returned out of Ægypt. ³ And they fent and called him: Ieroboam therefore came, and al the multitude of Ifrael, and they fpake to Roboam, faying: ⁴ Thy father layd a moft hard yoke vpon vs: thou therefore diminish now a litle of thy fathers moft hard empire, and of the moft heauie yoke, that he layd vpon vs, and we wil ferue thee. ⁵ Who fayd to them: Goe vntil the third day, and returne to me. And when the people was gone, ⁶ king Roboam tooke counfel with the ancientes, that affited before Salomon his father, whiles he yet liued, and he fayd: What counfel doe you geue me, that I may anwer this people? ⁷ Who fayd to him: If this day thou wilt yeld to this people, and condefcend to them, and graunt to their petition, and wilt fpeake to them gentle wordes, they wil be thy feruantes alwaies. ⁸ Who leaft the counfel of the ancientes, which they had geuen him, and admitted yongmen, that had bene brought vp with him, and wayted on him, ⁹ and he fayd to them: What counfel geue you me, that I may anwer this people, which haue fayd to me: Make the yoke lighter which thy father hath put vpon vs? ¹⁰ And the yongmen, that had bene brought vp with him, fayd: Thus fpeake to this people, which haue fpoken to thee, faying: Thy father aggrauated our yoke, doe thou eafe it. Thus fhalt thou fpeake to them: My leaft finger is groffer then the backe of my father. ¹¹ And now my father layd vpon you a heauie yoke, but I wil adde vpon your yoke: my father beate you with fcourges, but I wil beate you with fcorpions. ¹² Ieroboam therefore came, and al the people to Roboam the third day, as the king had fpoken,

faying: Returne to me the third day. ¹³ And the king answered the people rough wordes, leauing the counfel of the ancientes, which they had geuen him, ¹⁴ and he spake to them according to the counfel of the youngmen, faying: My father made your yoke heauie, but I wil adde to your yoke: my father beate you with whippes, but I wil beate you with scorpions. ¹⁵ And the king condescended not to the people: becaufe our Lord was turned away from him, ^a)that he might rayfe vp his word, which he had spoken in the hand of Ahias the Silonite, to Ieroboam the fonne of Nabat. ¹⁶ The people therfore feing that the king would not heare them, answered him, faying: What part haue we in Daudid? or what inheritance in the fonne of Ifai? Goe into thy tabernacles Ifrael, now see to thy house Daudid. And Ifrael went into their tabernacles. ¹⁷ But ouer the children of Ifrael, whofoeuer dwelt in the cities of Iuda, Roboam reigned. ¹⁸ King Roboam therfore sent Aduram, who was ouer the tributes: and al Ifrael stoned him, and he died, moreouer King Roboam in haft went vp into his chariote, and fled into Ierufalem: ¹⁹ and Ifrael reuolted from the house of Daudid, vntil this present day. ²⁰ And it came to passe when al Ifrael had heard, that Ieroboam was returned, they sent, and called him, an assemblie being gathered, and they made him king ouer al Ifrael, neither did any man folow the house of Daudid beside the tribe of Iuda onlie. ²¹ And Roboam came to Ierufalem, and gathered together al the house of Iuda, and the tribe of Benjamin, an hundred fourescore thousand chofen men warriors, to fight agaynst the house of Ifrael, and to reduce the kingdom to Roboam the sonne of Salomon. ²² But the word of our Lord came to Semeias the man of God, faying: ²³ Speake to Roboam the sonne of Salomon, the king of Iuda, and to al the house of Iuda, and Benjamin, and the rest of the people, faying: ²⁴ Thus sayth our Lord: You shal not goe vp, neither shal you fight agaynst your brethren the children of Ifrael: let euerie man returne

^a This phraze noteth the sequel, not the final caufe. As *chap. 14. v. 9.*

into his house, for this word is done by me. They heard the word of our Lord, and returned from their journey as our Lord had commanded them. ²⁵ And Ieroboam built Sichem in mount Ephraim, and dwelt there: and departing thence he built Phaniel. ²⁶ And Ieroboam sayd in his hart: Now wil the kingdom returne to the house of Daud, ²⁷ if this people shal goe vp to make sacrifices in the house of our Lord into Ierusalem: and the hart of this people wil be turned to their lord Roboam the king of Iuda, and they wil kil me, and returne to him. ²⁸ And finding out ^{a)}a deuise he made two golden calves, and sayd to them: Goe vp no more into Ierusalem: Behold thy goddess Ifrael, which brought thee out of the Land of Ægypt. ²⁹ And he put one in Bethel, and the other in Dan: ³⁰ and this thing was an occasion of sinne: for the people went to adore the calves, as farre as Dan. ³¹ And he made temples in the excelses, and priestes ^{b)}of the abiectes of the people, which were not of the children of Leui. ³² And he appoynted a folemne day in the eight moneth, the fifteenth day of the moneth, after the similitude of the folemnie, that was celebrated in Iuda. And going vp he made in like maner an altar in Bethel, to immolate to the calves, which he had framed: and he ordained in Bethel priestes of the ^{c)}excelses, which he had made. ³³ And he went vpon the altar, which he had built in Bethel, the fifteenth day of the eight moneth, which he had forged out of his owne hart: and he made a folemnie to the children of Ifrael, and went vp vpon the altar, to burne incense.

Chapter 13

A prophet sent from Iuda to Bethel telleth the birth of Iofias, and destruction of Ieroboams altar, 4. whose hand

^a A diuine policie to make a religion conformable to the temporal state.

^b For such a religion such priestes were fittest.

^c Places on hilles, where they sacrificed calves, and other things to the images of calves.

being fodenly withered, 6. is reftored by the prophets prayer. 11. The fame prophet is deceiued by an other prophet, and flaine by a lion. 33. Hieroboam proceedeth in impietie.

And behold a man of God came out of Iuda, in the word of our Lord into Bethel, Ieroboam ftanding vpon the altar, and cenfing. ² And he cried out againft the altar in the word of our Lord, and fayd: Altar, altar, thus faith our Lord: Behold a child fhall be borne to the houle of Daud, named ^aIofias, and he fhall immolate vpon thee prieftes of the excelfes, which now doe burne frankencenfe on thee, and he fhall burne mens bones vpon thee. ³ And he gaue a figne in that day, faying: This fhall be the figne, that our Lord hath fpoken: Behold the altar fhall be clouen, and the ashes fhall be powred out in it. ⁴ And when the king had heard the word of the man of God, which he cried out againft the altar in Bethel, he ftretched forth his hand from the altar, faying: Take him. And his hand withered, which he ftretched forth agaynft him: neither was he able to draw it backe vnto him. ⁵ The altar alfo was clouen, and the ashes were powred out of the altar, according to the figne which the man of God had told before in the word of our Lord. ⁶ And the king faid to the man of God: Befech the face of our Lord thy God, and pray for me, that my hand may be reftored me. And the man of God befought the face of our Lord, and the kinges hand was reftored to him, and it became as it was before. ⁷ And the king fpake to the man of God: Come home with me, that thou mayft dyne, and I wil geue thee giftes. ⁸ And the man of God answered the king: If thou wouldeft geue me the halfe part of thy houle, I wil not come with thee, nor eate bread, nor drinke water in this place: ⁹ for fo was it enioyned in the word of our Lord cōmanding: Thou fhalt not eate bread nor drinke water,

^a This forefhewing long before the name of a childe that fhould be borne, importeth that he fhould do great thinges. See 4. Reg. 22.

nor returne by the way that thou cameft. ¹⁰ He departed therefore by an other way, and returned not by the way, that he came into Bethel. ¹¹ And a certaine prophete being old dwelt in Bethel, to whom his fonnes came and told him al the workes, that the man of God had done that day in Bethel: and the wordes which he had fpoken to the king, they told their father. ¹² And their father fayd to them: What way went he? His fonnes fhewed him the way, by which the man of God was gone, which came out of Iuda. ¹³ And he faid to his fonnes: Sadle me an affe. Who when they had fadled it, he got vp, ¹⁴ and went after the man of God, and found him fitting vnder a terebinth: and he faid to him: Art thou the man of God that cameft out of Iuda? He answered: I am he. ¹⁵ And he fayd to him: Come home with me, that thou mayft eate bread. ¹⁶ Who fayd: I can not returne, nor come with thee, neither wil I eate bread, nor drinke water in this place: ¹⁷ becaufe our Lord fpake to me in the word of our Lord, faying: Thou fhalt not eate bread, and thou fhalt not drinke water there, nor returne by the way thou wenteft. ¹⁸ Who fayd to him: I alfo am a prophet like to thee: and ^a)an Angel hath fpoken to me in the word of our Lord, faying: Bring him backe with thee into thy houfe, that he may eate bread, and drinke water. He deceiued him, ¹⁹ and brought him backe with him: he did eate therefore bread in his houfe, and drunke water. ²⁰ And when they fate at the table, the word of our Lord came to the prophete, that brought him backe. ²¹ And he cried out to the man of God, which came out of Iuda, faying: Thus fayth our Lord: Becaufe thou haft not beene obedient to the mouth of our Lord, and haft not kept the commandment, which our Lord thy God commanded thee, ²² and haft returned, and eaten bread, & drunke water in the place wherein he commanded thee

^a This man of Bethel was in deede a prophet of God, but in this lied wickedly, and fo deceiuing the other prophet, made him to breake Gods commandment, for which he was flaine. VVherupon Hieroboam (whom the wiked prophet fought to please) was leffe afearde to procede in idolatrie.

that thou shouldest not eate bread, nor drinke water, thy dead bodie shal not be brought into the sepulchre of thy fathers. ²³ And when he had eaten & drunke, he fadled his affe for the prophet, whom he brought backe. ²⁴ Who when he was gone, a lion found him in the way, and ^a)killed him, and his bodie was cast forth in the way: and the affe stood by him, and the lion stood by the dead bodie. ²⁵ And behold, men passing by saw the dead bodie cast in the way, and the lion standing beside the bodie. And they came and diuulged it in the citie, wherein that old prophet dwelt. ²⁶ Which when that prophet heard, which had brought him backe out of the way, he sayd: It is the man of God, that was disobedient to the mouth of our Lord, and our Lord hath deliuered him to the lion, & he hath torne him, and killed him according to the word of our Lord, that he spake to him. ²⁷ And he sayd to his sonnes: Sadle me an affe. Who when they had fadled, ²⁸ and he was gone, he found his dead bodie cast forth in the way, and the affe and the lion standing by the corse: the lion ^b)did not eate of the dead bodie, nor hurt the affe. ²⁹ The prophet therefore tooke the corse of the man of God, and layd it vpon the affe, and returning brought it into the citie of the old prophete, that they might mourne for him. ³⁰ And he layd his corse in his owne sepulchre: and they mourned for him: Alas, alas my brother. ³¹ And when they had mourned for him, he sayd to his sonnes: When I shal be dead, burie me in the sepulchre, wherein the man of God is buried: beside his bones lay my bones. ³² For assuredly the word shal come to passe, which he hath foretold in the word of our Lord agaynst the altar that is in Bethel: and agaynst al the temples of the excelses, that are in the cities of Samaria. ³³ After these wordes Ieroboam returned not from his wicked way: but on the contrarie part he made of the most abiect of the people priestes of the excelses: Whosoever would, he filled his hand, and he was made a

^a Not only the deceiuer, but also he that is deceiued, is guiltie and punifhable for breakig Gods cōmandment.

^b By this it appeareth to be Gods worke and punifhment.

priest of the excelses. ³⁴ And for this cause did the house of Ieroboam finne, and was ouerthrowen, and destroyed from the face of the earth.

Chapter 14

Ahias the prophet forsheweth the ruine of Hieroboams familie: 12. namely the death of his sonne, for whom being sick, the mother consulteth the prophet. 20. Hieroboam dieth, and his sonne Nadab reigneth. 21. Some also of the people of Iuda, committing idolatrie and other finnes, 25. the King of Ægypt inuadeth and sacketh Hierusalem. 31. Roboam dieth and his sonne Abias reigneth.

At that time Abia the sonne of Ieroboam was sicke. ² And Ieroboam sayd to his wife: Arise, and change thy habite, that thou be not knowne to be the wife of Ieroboam, and goe into Silo, where Ahias the prophete is, which spake to me, that I should reigne ouer this people. ³ Take also in thy hand ten loaves, and crackneles, and a vessel of honie, and goe to him: for he wil shew thee what shal happen to this childe. ⁴ The wife of Ieroboam did as he had spoken: and rising vp went into Silo, and came into the house of Ahias: but he could not see, because his eyes were dimme for age. ⁵ And our Lord sayd to Ahias: Behold the wife of Ieroboam cometh in, to consult thee concerning her sonne that is sicke: thus and thus shalt thou speake to her. When she therefore entered in, and dissembled to be that she was, ⁶ Ahias heard the sound of her feet entering in at the doore, and sayd: Come in Ieroboams wife: Why doest thou fayne thy self to be an other woman? But I am sent to thee a heauie messenger. ⁷ Goe, and tel Ieroboam: Thus sayth our Lord the God of Israel: Because I haue exalted thee out of the middes of the people, and made thee prince ouer my people Israel: ⁸ and haue rent the kingdom of the house of Dauid, and geuen it to thee, and thou hast not bene as my seruant Dauid,

who kept my commandementes, and folowed me in al his hart, doing that which was wel liked in my fight: ⁹ but haft wrought euil aboue al, that haue beene before thee, and haft made thee ftrange and molten goddes, ^{a)}that thou mighteft prouoke me to anger, and haft reiected me behind thy backe: ¹⁰ therfore behold I wil bring in euils vpon the houle of Ieroboam, and wil ftrike of Ieroboam him that pyffeth to the wal, and the inclofed, and the vileft in Ifrael: and I wil cleanse the remaynes of the houle of Ieroboam, as dung is wont to be cleansed til al be pure. ¹¹ They that shal die of Ieroboam in the citie, them the dogges fhall eate: and they that shal die in the field, them the foules of the ayre shal deuoure: becaufe our Lord hath fpoken. ¹² Thou therfore arife, and goe into thy houle: and in the verie entrance of thy feete into the citie, the childe shal die, ¹³ and al Ifrael shal mourne for him, and shal burie him: for this onlie of Ieroboam shal be brought into the fepulchre, becaufe vpon him hath beene found a good word from our Lord the God of Ifrael, in the houle of Ieroboam. ¹⁴ And our Lord wil appoynt to him felf a king ouer Ifrael, that shal ftrike the houle of Ieroboam in this day, and in this time: ¹⁵ and our Lord the God of Ifrael shal ftrike it, as a reede is wont to be moued in the water: and he shal plucke out Ifrael from this good countrie, which he gaue to their fathers, and shal fcatter them ouer the Riuer: becaufe they haue made to them felues groues, to prouoke our Lord. ¹⁶ And our Lord shal deliuer Ifrael for the finnes of Ieroboam, who hath finned, & made Ifrael to finne. ¹⁷ The wife therfore of Ieroboam arofe, and departed, and came into Therfa: and when she entered the threshold of the houle, the childe died, ¹⁸ and they

^a Ieroboam did not wittingly and of purpofe fet vp falfe goddes, to the end he might prouoke God to anger: for his intention only was to kepe the people frō going to Ierufalem, left by that occafion *they should returne to Roboam their Lord, king of Iuda. ch. 12. v. 27.* But by fettīg vp idols he did prouoke God confequently to anger. So here and in other places this phrafe: *that he might prouoke: that it might be fulfilled*, and the like, fignifieth not the final caufe, but the fequle of other factes, without direct intention.

buried him. And al Ifrael mourned for him according to the word of our Lord, which he fpake in the hand of his feruant Ahias the prophete. ¹⁹ But the reft of the wordes of Ieroboam, how he fought, and how he reigned, behold they are written in the Booke of the wordes of the daies of the kinges of Ifrael. ²⁰ And the daies, that Ieroboam reigned, are two and twentie yeares: and he flept with his fathers: and Nadab his fonne reigned for him. ²¹ Moreouer Roboam the fonne of Salomon reigned in Iuda: one and fourtie yeares old was Roboam when he began to reigne: feuentene yeares reigned he in Ierufalem the citie, which our Lord chofe to put his name there, of al the tribes of Ifrael. And his mothers name was Naama an Ammonite. ²² And the men of Iuda did euil before our Lord, and prouoked him aboue al thinges, that their fathers had done, in their finnes which they finned. ²³ For they alfo built them altars, and ftatues, and groues vpon euerie high hil, and vnder euerie tree ful of grene leaues: ²⁴ yea and effeminates were in the land, and they did al the abominations of the gentiles, which our Lord deftroyed before the face of the children of Ifrael. ²⁵ And in the fifth yeare of the reigne of Roboam, Sefac the king of Ægypt came vp into Ierufalem, ²⁶ and tooke the treafures of the houfe of our Lord, and the kinges treafures, and al thinges he fpoyled: the shieldes alfo of gold, which Salomon had made: ²⁷ for the which Roboam made brafen shieldes, & deliuered them into the hand of the captaynes of shield bearers, and of them that kept watch before the doore of the kinges houfe. ²⁸ And when the king went into the houfe of our Lord, they that had the office to goe before, caried them: and afterward they recaried them to the armourie of the shieldbearers. ²⁹ And the reft of the wordes of Roboam, & al that he did, behold they are written in the Booke of the wordes of the daies of the kinges of Iuda. ³⁰ And there was warre between Roboam and Ieroboam alwaies. ³¹ And Roboam flept with his fathers, and was buried with them in the citie of Daud: and his mothers name was Naama an Ammonite: and Abias his fonne reigned for him.

Chapter 15

Abias reigneth wickedly in Iuda three yeares. 8. After him his sonne Afa succeding destroyeth idolatrie, reigning fourtie one yeares. 16. VVho hauing warres with the king of Ifrael, maketh league with the king of Syria. 24. Afa dying Iofaphat succedeth. 25. Nadab reigneth wickedly two yeares in Ifrael, is then flaine by Baafa of the tribe of Iffachar, 29. and his whole familie is destroyed. 33. Baafa also reigneth wickedly twentie foure yeares.

Therfore in the eighteenth yeare of king Ieroboam the sonne of Nabat, Abias reigned ouer Iuda. ² Three yeares he reigned in Ierufalem: the name of his mother was Maacha the daughter of Abeffalom. ³ And he walked in al the finnes of his father, which he had done before him: neither was his hart perfect with our Lord his God, as the hart of Daudid his father. ⁴ But for Daudids sake our Lord his God gaue him a lampe in Ierufalem, that he might rayse vp his sonne after him, and eestablish Ierufalem: ⁵ ^a)because Daudid had done right in the eyes of our Lord, and had not declined from al thinges, which he commanded him, al the daies of his life, except the matter of Vrias the Hetheite. ⁶ But there was warre between Roboam and Ieroboam al the time of his life. ⁷ And the rest of the wordes of Abias, and al that he did, are they not written in the Booke of the wordes of the kinges of Iuda? And there was warre between Abias and Ieroboam. ⁸ And Abias flept with his fathers, and they buried him in the citie of Daudid: and Afa his sonne reigned for him. ⁹ In the twentieth yeare therfore of Ieroboam the king of Ifrael reigned Afa the king of Iuda. ¹⁰ And he reigned one & fourtie yeares in Ierufalem. His mothers name was Maaca, the daughter of Abeffalom. ¹¹ And Afa did right before the sight of our Lord, as Daudid his father: ¹² and he tooke away the

^a Daudids posteritie conferred for his sake.

effeminate out of the land, and he purged al the filth of the idols, which his father had made. ¹³ Moreouer he remoued alfo Maaca his mother, that ſhe ſhould not be princeſſe in the ſacrifices of Priapus, and in the groue which ſhe had conſecrated: and he deſtroyed her denne, and brake the moſt filthie idol, and burnt it in the torrent cedron: ¹⁴ but ^a)the excelfes he did not take away. Otherwiſe the hart of Aſa was perfect with our Lord al his daies: ¹⁵ and he caried in thoſe thinges, which his father had ſanctified, and vowed into the houſe of our Lord, filuer and gold, and veſſels. ¹⁶ And there was warre between Aſa, and Baafa the king of Iſrael al their daies. ¹⁷ Baafa alfo the king of Iſrael went vp into Iuda, and built Rama, that no man might go out or come in of Aſaes ſide the king of Iuda. ¹⁸ Aſa therfore taking al the filuer, and gold that remained in the treaſures of the houſe of our Lord, and in the treaſures of the kinges houſe, gaue it into the handes of his ſeruantes: and he ſent to Benadad the ſonne of Tabremon the ſonne of Hezion, the king of Syria, which dwelt in Damafcus, ſaying: ¹⁹ There is a league between me and thee, & betwixt my father and thy father: therfore I haue ſent thee giftes, filuer and gold: and I deſire thee that thou come, and make void the league, that thou haſt with Baafa the king of Iſrael, and he may retire from me. ²⁰ Benadad agreing to king Aſa, ſent the princes of his armie into the cities of Iſrael, and they ſtroke Ahion, and Dan, and Abeldomum of Maacha, and al Cenneroſ, to witte, al the Land of Nephthali. ²¹ Which when Baafa had heard, he intermitted to build Rama, and returned into Therſa. ²² But king Aſa ſent word into al Iuda, ſaying: Let no man be excuſed, and they tooke ſtones from Rama, and the timber therof, wherwith Baafa had built, and Aſa of it built GabaaBeniamin, and Maſpha. ²³ But the reſt

^a Thoſe altares which Salomon had made for his wiues, that were idolaters Aſa deſtroyed not, but al which Roboã and Abias had made, or ſuffered to be made for their owne people he pulled downe. Iofias afterward deſtroyed alfo thoſe which Salomon had made. 2. Paral. 34.

of al the wordes of Afa, and al his forces, and al that he did, & the cities that he built, are not theſe written in the Booke of the words of the dayes of the kinges of Iuda? Howbeit in the time of his old age he was difeaſed in his feete. ²⁴ And he flept with his fathers, & was buried with them in the citie of Daudid his father. And Iofaphat his ſonne reigned for him. ²⁵ But Nadab the ſonne of Ieroboam reigned ouer Ifrael the ſecond yeare of Afa the king of Iuda: and he reigned ouer Ifrael two yeares. ²⁶ And he did that which is euil in the fight of our Lord, and walked in the waies of his father, and in his finnes, wherwith he made Ifrael to finne. ²⁷ And Baafa the ſonne of Ahias of the houſe of Iffachar, lay in wayte againſt him, and ſtroke him in Gebbethon, which is a citie of the Philiftines: for Nadab and al Ifrael befieged Gebbethon. ²⁸ Baafa therfore flew him in the third yeare of Afa the king of Iuda, and reigned for him. ²⁹ And when he reigned, he ſtoke ^aal the houſe of Ieroboam: he leaft not ſo much as one ſoule of his feede, til he deſtroied him according to the word of our Lord, which he had ſpoken in the hand of Ahias the Silonite; ³⁰ for the finnes of Ieroboam, which he had finned, and wherwith he had cauſed Ifrael to finne, and for the offence, wherwith he prouoked our Lord the God of Ifrael. ³¹ But the reſt of the wordes of Nadab, and al that he wrought, are not theſe thinges written in the Booke of the wordes of the daies of the kinges of Ifrael? ³² And there was warre betwen Afa and Baafa the king of Ifrael al their daies. ³³ In the third yeare of Afa the king of Iuda, reigned Baafa the ſonne of Ahias, ouer al Ifrael in Therfa foure and twentie yeares. ³⁴ And he did euil before our Lord, & walked in the waies of Ieroboam, and in his finnes, wherwith he made Ifrael to finne.

Chapter 16

Iehu for prophecying the deſtruction of Baafa and his houſe, 7. is flaine. 8. Yet his ſonne Ela reigneth tvvo

^a The authour of ſchiſme puniſhed in his poſteritie.

yeares. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people choofing Amri (prince of the armie) their king, 18. Zambri desporatly burneth himfelfe and the kings palace. 21. An other part folow Thebni as king til his death. 23. Amri reigneth tvvelue yeares vvickedly. 29. His fonne Achab fuccedeth, marieth Iezabel, and ferueth Baal. 34. In the meane time Hiel repaireth Iericho.

And the word of our Lord came to Iehu the fonne of Hanani agaynft Baafa, faying: ² For fo much as I haue exalted thee out of the duft, & fette thee duke ouer my people Ifrael, but thou haft walked in the way of Ieroboam, and haft made my people Ifrael to finne, that thou mighteft anger me with their finnes: ³ behold, I wil cut downe the pofteritie of Baafa, and the pofteritie of his houle, and I wil make thy houle as the houle of Ieroboam the fonne of Nabat. ⁴ Whofoeuer of Baafa shal die in the citie, him shal the dogges eate: and whofoeuer of his shal die in the countrie, him shal the fowles of the ayre deuoure. ⁵ But the reft of the wordes of Baafa, and whatfoeuer he did, and his battels, are not thefe things written in the Booke of the wordes of the daies of the kinges of Ifrael? ⁶ Baafa therefore fleft with his fathers, and was buried in Therfa: and Ela his fonne reigned for him. ⁷ And when the word of our Lord came in the hand of Iehu the fonne of Hanani the prophete agaynft Baafa, and agaynft his houle, and agaynft al the euil, that he had done before our Lord, to anger him in the workes of his handes, that it should be made as the houle of Ieroboam: for this caufe he flew him, that is to fay, iehu the fonne of Hanani, the prophete. ⁸ In the fixe and twentieth yeare of Afa the king of Iuda, reigned Ela the fonne of Baafa ouer Ifrael in Therfa two yeares. ⁹ And his feruant Zambri rebelled agaynft him, the captayne of the halfe part of the horfemen: and Ela was in Therfa drinking, and dronken in the houle of Arfa the gouernour of Therfa. ¹⁰ Zambri therefore rushing in, ftroke and flew him in the

feuen and twentieth yeare of Afa the king of Iuda, & he reigned for him. ¹¹ And when he reigned, and fate vpon his throne, he ftroke al the houle of Baafa, and he leaft not of it one that could pyffe agaynft a wal, & his kinsfolke and frendes. ¹² And Zambri deftroyed al the houle of Baafa, according to the word of our Lord, that he had fpoken to Baafa in the hand of Iehu the prophet, ¹³ for al the finnes of Baafa, and the finnes of Ela his fonne, who finned, and made Ifrael to finne, prouoking our Lord the God of Ifrael in their vanities. ¹⁴ But the reft of the wordes of Ela, and al that he did, are not thefe written in the Booke of the wordes of the daies of the kinges of Ifrael? ¹⁵ In the feuen and twentieth yeare of Afa the king of Iuda, reigned Zambri feuen daies in Therfa: moreouer the armie befieged Gebbethon a citie of the Philiftines. ¹⁶ And when they heard that Zambri had rebelled, and flayne the king, ^aal Ifrael made Amri their king, who was General of the warfare ouer Ifrael that day, in the campe. ¹⁷ Amri therfore went vp, and al Ifrael with him from Gebbethon, and they befieged Therfa. ¹⁸ And Zambri feing that the citie should be taken, he went into the palace, and burnt him felf with the kinges houle: and he died ¹⁹ in his finnes, which he had finned doing euil before our Lord, and walking in the way of Ieroboam, and in his finne; wherwith he made Ifrael to finne. ²⁰ But the reft of the wordes of Zambri, and of his treafon, and tyrannie, are not thefe thinges written in the Booke of the wordes of the dayes of the kinges of Ifrael? ²¹ Then was the people of Ifrael diuided into two partes: the halfe part of the people folowed Thebni the fonne of Gineth, to make him king: and the halfe part Amri. ²² But the people that was with Amri, preuayled ouer the people that folowed Thebni the fonne of Gineth: and Thebni died, and Amri reigned. ²³ In

^a Al thofe that were in the campe chofe their general to be their king and preuailed therein: though an other half of Ifrael chofe and folowed an other for a time.

a)the one and thirteth yeare of Afa the king of Iuda Amri reigned ouer Ifrael, twelue yeares: in Therfa he reigned fix yeares. ²⁴ And he bought the mount of Samaria of Somer for two talentes of filuer: and he built it, and he called the citie which he had built, by the name of Semer the lord of the mount of Samaria. ²⁵ And Amri did euil in the fight of our Lord, and wrought wickedly aboue al, that were before him. ²⁶ And he walked in al the way of Ieroboam the fonne of Nabat, and in his finnes wherwith he made Ifrael to finne: that they might anger our Lord the God of Ifrael in their vanities. ²⁷ But the reft of the wordes of Amri, and the battels he made, are not thefe thinges written in the Booke of the wordes of the daies of the kinges of Ifrael? ²⁸ And Amri flept with his fathers, and was buried in Samaria and Achab his fonne reigned for him. ²⁹ But Achab the fonne of Amri reigned ouer Ifrael the eight and thirteth yeare of Afa the king of Iuda. And Achab the fonne of Amri reigned ouer Ifrael in Samaria two and twentie yeares. ³⁰ And Achab the fonne of Amri did euil in the fight of our Lord aboue al, that were before him. ³¹ Neither did it fuffice him that he walked in the finnes of Ieroboam the fonne of Nabat: beſides he tooke to wife Iezabel the daughter of Ethbaul the king of the Sidonians. And he went, and ferued Baal, and adored him. ³² And he fette an altar to Baal in the temple of Baal, which he had built in Samaria, ³³ and he planted a groue: and Achab added in his worke, prouoking our Lord the God of Ifrael aboue al the kinges of Ifrael, that were before him. ³⁴ In his daies Hiel of Bethel built Iericho: ^b)in Abiram his firſt borne he founded it, and in Segub his laſt he fette vp the gates therof: according to the word of our Lord, which he ſpake in the hand of Iofue the fonne of Nun. *Iofue. 8.*

^a Thebni being then dead he reigned peacably for he began his reigne the 17. yeare of Afa *v. 15. & 16.* and reigned in al 12. yeares.

^b VVhen Hiel began to build Iericho, his eldeſt fonne died, ſo the reſt ſucceſſiuely, that the laſt died when he finiſhed the building: becauſe God by the mouth of Iofue had forbid the building therof.

Chapter 17

Elias by his prayer shutteth the heauen from raining. 6. Is fed by a crovv, 15. and by a vvidovv of Sareptha, 16. vvhoſe potte of meale, and barrel of oyle diminitheth not. 17. Her ſonne dieth, and is rayfed to life.

And Elias the Theſbite of the inhabitants of Galaad ſaid to Achab: Our Lord liueth the God of Iſrael, in whoſe fight I ſtand, if there ſhal be theſe yeares dew and rayne, but according to the wordes of my mouth. ² And the word of our Lord came to him, ſaying: ³ Depart from hence, and goe agaynſt the Eaſt, and be hidde in the Torrent carith, which is agaynſt Iordan, ⁴ and there thou ſhalt drinke of the torrent: and I haue commanded the rauens that they feede thee there. ⁵ He therfore went, and did according to the word of our Lord: and when he was gone, he fate in the Torrent carith, which is againſt Iordan. ⁶ The rauens alſo brought him bread and fleſh in the morning, in like maner bread and fleſh in the euening, and he dranke of the torrent. ⁷ But after certayne daies the torrent was dried: for it had not rayned vpon the earth. ⁸ Therfore the word of our Lord came to him, ſaying: ⁹ Arife, and goe into Sareptha of the Sidonians, and thou ſhalt tarie there: for I haue commanded a wydow woman there to feede thee. ¹⁰ He aroſe, and went into Sareptha. And when he was come to the gate of the citie, the wydow woman appeared to him gathering ſtickes, and he called her, and ſayd to her: Geue me a litle water in a veſſel, that I may drinke. ¹¹ And when ſhe went to fetch it, he cried after her ſaying: Bring me alſo, I befeche thee, a morſel of bread in thy hand. ¹² Who answered: Our Lord thy God liueth, I haue no bread, but ſo much meale in a potte as a hand can hold, and a litle oyle in a veſſel: behold I gather two ſtickes, that I may goe in, and dreſſe it for me and my ſonne, that we may eate, and die. ¹³ To whom Elias ſayd: Feare not, but goe, and doe as thou haſt ſayd: but firſt make for me of the fame meale a litle harth cake, and bring it to me: and for thy ſelf

and thy fonne thou shalt make afterward. ¹⁴ For thus fayth our Lord the God of Ifrael: The potte of meale shal not fayle, nor the veffel of oile be diminished vntil the day, wherein our Lord wil geue rayne vpon the face of the earth. ¹⁵ Who went and did according to the word of Elias: and he did eate, and she, and her houle: and from that day ¹⁶ the pot of meale fayled not, and the veffel of oyle was not diminished, according to the word of our Lord, which he fpake in the hand of Elias. ¹⁷ And it came to paffe after thefe thinges, the fonne of the woman, the goodwife of the houle, fel ficke, and the fickeneffe was verie vehement fo that there remayned no breath in him. ¹⁸ She therfore fayd to Elias: What is to me and thee thou man of God? comeft thou vnto me, that myne iniquities might be remembred, and thou mighteft kil my fonne? ¹⁹ And Elias fayd to her: Geue me thy fonne. And he tooke him from her bofome, and caried him into the vpper chamber where him felf abode, and layd him vpon his bed. ²⁰ And he cried to our Lord, and fayd: O Lord my God, ^a)what, the widow alfo with whom I am after a fort fufteyned, haft thou afflicted, that thou wouldest kil her fonne? ²¹ And he ftretched forth, & meafured him felfe vpon the childe three tymes, & he cried to our Lord, and fayd: O Lord my God, let the foule of this childe, I befecche thee, returne into his bodie. ²² And our Lord heard the voice of Elias: and the foule of the child returned into him, and he reuiued. ²³ And Elias tooke the childe, and brought him downe from the vpper chamber into the lower houle, and deliuered him to his mother, and fayd to her: Behold thy fonne liueth. ²⁴ And the woman fayd to Elias: Now, in this I haue knowen that thou art a man of God, and the word of our Lord in thy mouth is true.

^a To this queſtion (fayth S. Auguſtin) the prophet answered in ſpिरite: No. For God killed not this childe to afflict ſo good a mother, but to confirme her in true religion & comforte her by rayſing him from death. So Lazarus died not to remaine dead, but to be rayſed to life, for Gods more glorie. *Ioan. 11. v. 4. S. Aug. li. 2. q. 5. ad Simplicia.*

Chapter 18

The third yeare of famine, Elias meeting the chief gouernour of Achabs house, hardly perfwadeth him to tel Achab, that he is present. 17. Achab blameth Elias; but Elias freely auoucheth that not he, but Achab troubleth Ifrael. 19. By a miracle foure hundred and fiftie fallprophetes are conuincd, 40. and are flaine. 41. Elias prayeth and it rayneth.

After manie daies the word of our Lord came to Elias, the third yeare, faying: Goe, and fthew thy felf to Achab, that I may geue rayne vpon the face of the earth. ² Elias therfore went to fthew himfelf to Achab: and there was fore famine in Samaria. ³ And Achab called Abdias the gouernour of his house: and Abdias did feare our Lord very much. ⁴ For when Iezabel killed the prophetes of our Lord, he tooke an hundred prophetes, and hid them by fiftie and fiftie in caues, and fed them with bread and water. ⁵ Achab therfore fayd to Abdias: Goe into the land to al the fountaynes of waters, and into al valleys, if perhaps we may finde graffe, and faue the horfes and mules, and the beaftes may not vtterly perish. ⁶ And they diuided the countries between them, that they might goe circuite about them: Achab went one way, and Abdias an other way feuerally. ⁷ And when Abdias was in the way, Elias mette him: who when he knew him, ^afel on his face, and fayd: My lord, art not thou Elias? ⁸ To whom he answered: I am. Goe, and tel thy lord: Elias is here. ⁹ And he fayd: What haue I finned, that thou deliuereft me thy feruant into the hand of Achab, that he may kil me? ¹⁰ Our Lord thy God liueth, there is no nation or kingdom, whither my lord hath not fent to feeke

^a Abdias adored Elias as the prophete of God, and a holie man not with ciuil honour, for in the world Abdias was the greater perfon, nor with diuine honour, for that had benne idolatrie. It was therefore religious honour, called *dulia*, due to fpiritual excellencie of Gods feruantes.

thee: and al anfwering: He is not here: he adiured al kingdomes and nations, for that thou waft not found. ¹¹ And now thou fayeft to me: Goe, and tel thy lord: Elias is here. ¹² And when I am departed from thee, the Spirit of our Lord wil carie thee into a place, that I know not: and I entering in shal tel Achab, and not finding thee, he wil kil me: and thy feruant feareth our Lord from his infancie. ¹³ Hath it not beene told thee my lord, what I did when Iezabel killed the prophetes of our Lord, that I hid of the prophetes of our Lord an hundred men, by fiftie and fiftie in caues, and fed them with bread and water? ¹⁴ And now thou fayeft: Goe, and tel thy lord: Elias is here: that he may kil me? ¹⁵ And Elias fayd: The Lord of hostes liueth, before whose face I ftand, this day wil I appeare to him. ¹⁶ Abdias therefore went to meete Achab, and told him: and Achab came to meete Elias. ¹⁷ And when he had feene him, he fayd: Art thou he that doeft truble Ifrael? ¹⁸ And he fayd: Not I haue troubled Ifrael, but thou, and the houle of thy father, who haue forsaken the commandmentes of our Lord, and haue folowed Baalim. ¹⁹ Neuertheleffe fend now, and gather vnto me al Ifrael in the mount of Carmel, and the prophetes of Baal foure hundred fiftie, and the prophetes of the groues, foure hundred, which eate of Iezabels table. ²⁰ Achab sent to al the children of Ifrael, and gathered together the prophetes in the mount of Carmel. ²¹ And Elias coming to al the people, fayd: ^a)How long halt you on two fides? If our Lord be God, folow him: but if Baal, folow him. And the people did not anwer him a word. ²² And Elias fayd agayne to the people: I onlie remayne a prophete of our Lord: and the prophetes of Baal are foure hundred and fiftie men. ²³ Let two oxen be geuen vs, and let them choofe to them felues one oxe, and cutting it into peeces let them lay it vpon wood, but put no fyre vnder: and I wil dresse the other oxe, and wil lay it vpon wood, and

^a Such zelous expoftulation is neceffarie to al Neutrals in religion who are *neither hott nor cold, but lukevvarme*, fuch as Angels deteft. *Apoc. 3.*

put no fire vnder. ²⁴ Inuocate ye the names of your goddes, & I wil inuocate the name of my Lord: and the God that shal heare by fyre, let the fame be God. And al the people anfwering, sayd: A very good propofition. ²⁵ Elias therfore fayd to the prophetes of Baal: Choofe you one ox, and make it firft, becaufe you are manie: & inuocate the names of your goddes, and put no fire vnder. ²⁶ Who when they had taken the ox, which he gaue them, they dreffed it: and they inuocated the name of Baal from morning vntil midday, faying: Baal heare vs. And there was no voice, nor any that answered: and they leaped ouer the altar, that they had made. ²⁷ And when it was now midday, Elias iefte at them, faying: Crie with a lowder voice: for he is God, and perhaps he fpeaketh, or is in his inne, or in the way, or at the leaft he flepeth, that he muft be waked. ²⁸ They cried therfore with a lowd voice, and cut them felues after their rite with kniues and lancers, til they were al embrewed with bloud. ²⁹ And after the midday was pafte, and whiles they prophecied, the time was come, when they vfed to offer facrifice, neither voice was heard, nor any did anfwer, nor attend them praying: ³⁰ Elias fayd to al the people: Come vnto me. And the people coming to him, he repayred the altar of our Lord, that was deftroyed. ³¹ And he tooke twelue ftones according to the number of the tribes of the children of Iacob, to whom the word of our Lord came, faying: Ifrael fhall be thy name. ³² And he built of the ftones an altar in the name of our Lord: and he made a water gutter, as it were by two furrowes round about the altar, ³³ and he layed the wood in order, and diuided the ox in iointes, and layd it vpon the wood, ³⁴ and faid: Fil foure buckettes with water, and powre vpon the holocauft, and vpon the wood. And againe he fayd: Doe it alfo the fecond time. Who hauing donne it the fecond time, he faid: The third time alfo doe the fame. And they did fo the third time, ³⁵ and the waters ranne about the altar, and the trough of the conduite was filled. ³⁶ And when it was now time that the holocauft fhould be offered, Elias the prophete coming faid: Lord God of Abraham,

and Ifaac, & Ifrael, fhew this day that thou art the God of Ifrael, and I thy feruant, & that according to thy commandment I haue done al thefe things. ³⁷ Heare me Lord, heare me: ^a)that this people may learne, that thou art our Lord God, & thou haft conuerted their hart againe. ³⁸ And the fire of our Lord fel, & deuoured the holocauft, & the wood, and the ftones, licking alfo the duft, and the water, that was in the water gutter. ³⁹ Which when al the people had feene, they fel on their face, and faid: Our Lord he is God, our Lord he is God. ⁴⁰ And Elias faid to them: Apprehend the prophetes of Baal, and let not one efcape of them. Whom when they had taken, Elias brought them to the Torrent cifton, and killed them there. ⁴¹ And Elias fayd to Achab: Goe vp, eate, and drinke: becaufe there is found of much raine. ⁴² Achab went vp to eate and drinke: and Elias went vp into the toppe of Carmel, and flatte on the earth put his face betwen his knees, ⁴³ and he faid to his feruant: Goe vp, and looke toward the fea. Who when he was gone vp, and had looked, he faid: There is nothing. And againe he faid to him: Returne feuen tymes. ⁴⁴ And in the feuenth time: Behold a litle cloud as it were a mans foote, came vp from the fea. Who faid: Goe vp and fay to Achab: Yoke thy chariote and goe downe, left the raine preuent thee. ⁴⁵ And when he turned him felfe hither and thither, behold the heauens were darkened, and cloudes, and winde, and there fel great raine. Achab therefore going vp went into Iezrahel: ⁴⁶ and the hand of our Lord was made vpon Elias, and his loynes girded he ranne before Achab, vntil he came into Iezrahel.

Chapter 19

Elias fleing Iezabel, in the defert eateth a harth cake and drinketh water, brought by an Angel, and fo goeth

^a VWhen miracles are attempted for trial of the truth, the diuels powre is refrayned, & only the truth is teftified: *Our Lord vvorking vvithal, & confirming the doctrin vvith fignes folovving. Marc. vlt.*

fourtie dayes and nightes vnto mount Horeb. 9. Lamenting that he alone is leift of the prophetes of God. 15. God commandeth him to returne to Damafcus, and anoint Hazael king of Syria, Iehu king of Ifrael, and Elifeus a prophet: 18. and telleth him, there remaine feuen thoufand in Ifrael, which haue not bowed to Baal.

And Achab told Iezabel al thinges that Elias had done, and how he had killed al the prophetes with the fword. ² And Iezabel fent a meffenger to Elias, faying: Thefe thinges do the goddes to me, and thefe adde they, if this houre to morow I make not thy foule as the foule of one of them. ³ Elias therfore was afraid, & ryfing he went whither foeuer his wil caried him: and he came into Berfabee of Iuda, and leaft his feruant there, ⁴ and went forward into the defert, one dayes iourney. And when he was come, and fate vnder a iuniper tree, he defired for his foule to die, and fayd: It fufficeth me Lord, take my foul: for I am not better then my fathers. ⁵ And he caft him felf downe, and flept in the fhadow of the iuniper tree: and behold an Angel of our Lord touched him, and fayd to him: Arife, and eate. ⁶ He looked, and behold at his head harthbaked bread, and a veffel of water: he therfore did eate, and drinke, and he flept againe. ⁷ And the Angel of our Lord returned the fecond time, and touched him, and faid to him: Arife, eate: for thou haft yet a great way to goe. ⁸ Who when he was rifen: did eate and drinke, & walked in the ftrengh of that meate fourtie daies, and fourtie nightes, vnto the mount of God, Horeb. ⁹ And when he was come thither, he taried in a caue: and behold the word of our Lord came vnto him, & he faid to him: What doeft thou here Elias? ¹⁰ But he answered: With zelee haue I beene zelous for our Lord the God of hoftes becaufe the children of Ifrael haue forfaken thy couenant: thy altars haue they deftroyed, & thy prophetes they

haue flaine with the fword, & ^{a)}I alone am leaft, & they feeke my life to take it away. ¹¹ And he faid to him: Come forth, and ftand in the mount before our Lord: and behold our Lord paffeth, and a great winde, and ftrong ouerthrowing mountaynes, and breaking rockes before our Lord: not in the winde is our Lord, and after the winde an earth quake: not in the earth quake is our Lord, ¹² and after the earth quake fire: not in the fire is our Lord, and after the fire a wiftling of a gentle winde. ¹³ Which when Elias had heard, he couered his face with his mantel, and coming forth ftood in the doore of the caue, and behold a voyce vnto him, faying: What doeft thou here Elias? ¹⁴ And he answered: With zeale haue I beene zelous for our Lord the God of hoftes: becaufe the children of Ifrael haue forfaken thy couenant: thyn altars they haue deftroyed, and thy prophetes they haue flaine with the fword, and I alone am leaft, and they feeke my life to take it away. ¹⁵ And our Lord fayd to him: Goe, and returne into thy way by the defert of Damafcus: and when thou art come thither thou ^{b)}fhalt anoint Hazael king ouer Syria, ¹⁶ and Iehu the fonne of Namfi thou fhalt anoynt king ouer Ifrael: and Elifeus the fonne of Saphat, which is of Abelmeula, thou fhalt anoynt prophet for thee. ¹⁷ And it fhall be, whofoeuer fhall efcape the fword of Hazael, him Iehu fhall kil: and whofoeuer fhall efcape the fword of Iehu, him fhall Elifeus kil. ¹⁸ And I wil leaue me in Ifrael feuen thoufand men, whofe knees haue not beene bowed before Baal, and euerie mouth, that hath not adored him kyffing his handes. ¹⁹ Elias therefore departing thence, found Elifeus the fonne of Saphat, ploughing with twelue yoke of oxen, and

^a Elias knew no other at that infant in the tenne tribes, that were not partakers in idolatrie; but there were in deede feuen thoufand (*v. 18.*) that bowed not their knees to Baal. And the whole kingdom of Iuda obferued true religion, where Afa then reigned, and after him Iofaphat: both good kinges, *chap. 15. v. 11. 22. v. 43. 2. Par. 15. &. 17.*

^b Elias prophecied that thefe two fhould be kinges, and caft his cloke ouer Elizeus. *v. 19.* Elizeus declared to Hazael that he fhould be king. *4. Reg. 8.* An other prophet annointed Iehu. *4. Reg. 9.*

he was one of them that ploughed with twelue yoke of oxen: and when Elias came to him, he caft his mantel vpon him. ²⁰ Who forthwith leauing the oxen ranne after Elias, and faid: Let me kiffe, I pray thee, my father, and my mother, and fo I wil folow thee. And he fayd to him: Goe, and returne: for that which was my part, I haue donne to thee. ²¹ And returning from him, he tooke a yoke of oxen, and killed them, and fod the flesh with the plough of the oxen, and gaue to the people, and they did eate: and ryfing vp he departed, and folowed Elias, & miniftred to him.

Chapter 20

The Syrians threatning and befieging Samaria, 13. God fignifieth by a prophet to Achab, that he shal haue the victorie. 20. Which he obtaineth. 23. Also the fecond yeare fighting in the champaine. 31. But fauing the king of Syrias life, and making league with him, 35. one of the children of the prophetes being flaine, for not ftryking when he was fo commanded, 37. an other denounceth reuenge to Achab, for not killing the Syrian King.

Moreouer Benadad the king of Syria, gathered together al his hoft, & two & thirtie kinges with him, & horfes, and chariotes: and going vp fought agaynft Samaria, and befieged it. ² And fending meffengers to Achab the king of Ifrael into the citie, ³ he faid: Thus faith Benadad: Thy filuer, and thy gold is mine: and thy wiues, and thy principal children be mine. ⁴ And the king of Ifrael answered: According to thy word my lord king, I am thine, and al that is mine. ⁵ And the meffengers returning, faid: Thus faith Benadad, which fent vs vnto thee: Thy filuer, and thy gold, and thy wiues, and thy children thou shalt geue me. ⁶ To morow therefore this verie houre I wil fend my feruantes to thee, and they shal fearch thy houle, and the houle of thy feruantes: and al that pleafeth them, they shal put in their handes, and take away. ⁷ And the

king of Ifrael called al the ancientes of the land, and faid: Marke, and fee that he seeketh to intrappe vs. For he fent to me for my wiues, and children, and for the filuer and gold: and I faid not nay. ⁸ And al the ancientes, and al the people faid to him: Heare not, neither agree vnto him. ⁹ He therfore answered the meffengers of Benadad: Tel my lord the king: Al thinges for the which thou didft fend to me thy feruant in the beginning I wil doe: but this thing I can not doe. ¹⁰ And the meffengers returning made report vnto him, who fent againe, and fayd: Thefe thinges doe the goddes to me, and thefe adde they, if the duft of Samaria shal fuffice for the handfulles of al the people, that foloweth me. ¹¹ And the king of Ifrael anfwering, fayd: Tel him: ^a)Let not the girded glorie as the vngirded. ¹² And it came to paffe, when Benadad had heard this word, himfelf and the kinges dranke in pauilions, and he fayd to his feruantes: Befette the citie, and they did befette it. ¹³ And behold a prophete coming to Achab the king of Ifrael, faid to him: Thus fayth our Lord: Haft thou in dede fene al this exceding great multitude? behold, I wil deliuer them into thy hand this day: that thou mayft know, that I am the Lord. ¹⁴ And Achab faid: By whom? And he faid to him: Thus faith our Lord: By the feruantes of the princes of the prouinces. And he faid: Who fhall begin to fight? And he faid: Thou. ¹⁵ He therfore muftered the feruantes of the princes of the prouinces, and he found the number of two hundred thirtie two: and he muftered after them the people, al the children of Ifrael, feuen thoufand. ¹⁶ And they went forth at noone. But Benadad dranke al dronken in his tent, and two and thirtie kinges with him, which were come to ayde him. ¹⁷ The feruantes therfore of the princes of the prouinces iffued

^a Not at the putting on of armour, is time to boaft of victorie, but rather at putting it of. For thofe that are girded, and ftrongly armed do vnwisely in truſting their owne ſtrength, and contemning their aduerſaries: for by ſo doing they are often ouerthrowne. And thofe that diſtruſting them ſelues truſt in God, one way or other alwaies preuaile. A neceſſarie leſſon, both in temporal and ſpiritual warfayre.

forth in the forefront. Benadad therefore sent. Who told him, saying: Men are come forth out of Samaria. ¹⁸ And he said: Whether they come for peace, take them alive: or else to fight, alive take ye them. ¹⁹ The servants therefore of the princes of the provinces issued forth, and the rest of the army followed: ²⁰ and every one smote the man, that came against him: and the Syrians fled, and Israel pursued them. Benadad also the king of Syria fled on horseback with his horsemen. ²¹ Moreover the king of Israel issuing forth smote the horses and chariots, and he smote Syria with a great slaughter. (²² And a prophet coming to the king of Israel, said to him: Goe, and take courage, and know, and see what thou doest: for the year following the king of Syria will come up against thee.) ²³ But the servants of the king of Syria said to him: The goddesses of the mountaynes be their goddesses, therefore have they overcome us: but it is better that we fight against them in the champaine, & we shall overcome them. ²⁴ Thou therefore do this word: Remove all the kings from thine army, and put captains for them: ²⁵ and repair the number of fouldiers, that are slain of thine, and horses according to the old horses, & chariots according to the chariots, which thou hadst before: and we will fight against them in the champaine, and thou shalt see that we shall overcome them. He believed their counsel, and did so. ²⁶ Therefore after a year was passed, Benadad mustered the Syrians, and went up into Aphec, to fight against Israel. ²⁷ Moreover the children of Israel were mustered, and taking victuals they went forth on the contrary side, and camped against them, as it were two little flocks of goates: but the Syrians filled the land. (²⁸ And a man of God coming, said to the king of Israel: Thus saith our Lord: Because the Syrians have said: The Lord is God of the mountaines, and is not God of the Valleys: I will geue all this great multitude into thy hand, and ^a)you shall know that I am

^a Manie victories and other benefites were bestowed vpon Achab, to make him knowe God: but he contemning them all remained in his impietie, and finally was slain. *ch. 22. v. 38.*

the Lord.) ²⁹ And feuen dayes did thefe, and they direct their armies one againft the other, and in the feuenth day was the battel fought: and the children of Ifrael ftroke the Syrians an hundred thoufand footemen in one day. ³⁰ And they that remained in Aphec, fled into the citie: and the wal fel vpon feuen and twentie thoufand men, that were leaft. Moreouer Benadad fleing entered the citie, into a chamber that was within a chamber, ³¹ and his feruantes faid to him: Behold, we haue heard that the kinges of the houle of Ifrael are merciful: Let vs therfore put fackclothes on our loynes, and cordes on our heades, and goe forth to the king of Ifrael: perhaps he wil faue our liues. ³² They girded their loines with fackclothes, and put cordes on their heades, and came to the king of Ifrael, and faid to him: Thy feruant faith: Let my foule liue, I befech thee. And he faid: If he be yet aliue he is my brother. ³³ Which the men tooke for good lucke: and in haft caught the word of his mouth, and faid: Thy brother Benadad. And he faid to them: Goe and bring him to me. Benadad therfore came out to him, and he lifted him vp into his chariote. ³⁴ Who faid to him: The cities which my father tooke from thy father, I wil render: doe thou make thee ftretes in Damafcus, as my father made in Samaria, and I confederate wil depart from thee. He therfore made a league, and dimiffed him. ³⁵ Then a certaine man of the children of the prophetes fayd to his felow in the word of our Lord: Strike me. But he would not ftrike. ³⁶ To whom he faid: Becaufe thou wouldeft not heare the word of our Lord, behold thou fhalt depart from me, and a lion fhall ftrike thee. And when he was departed a litle from him, a lyon found him, and flew him. ³⁷ But finding alfo an other man, he faid to him: Strike me. Who ftroke him, and wounded him. ³⁸ The prophete therfore went, and mette the king in the way, and with fprinkling of duft changed his face and his eies. ³⁹ And when the king paffed by, he cried to the king, and faid: Thy feruant went forth to fight hand ftrokes: and when a certaine man was fled, one brought him to me, and faid: Keepe this man: who if he fhall flippe away, thy life fhall be for his life, or thou

shalt pay a talent of filuer. ⁴⁰ And whiles I being trubled turned hither and thither, fodenly he appeared not. And the king of Ifrael fayd to him: This is thy iudgement, which thy felf haft decreed. ⁴¹ But he forthwith wyped of the duft from his face, and the king of Ifrael knew him, that he was of the prophetes. ⁴² Who fayd to him: Thus fayth our Lord: ^a)Becaufe thou haft let goe out of thy hand a man worthie to die, thy life fhall be for his life, and thy people for his people. ⁴³ The king of Ifrael therefore returned into his houfe, contemning to heare, & raging came into Samaria.

Chapter 21

Naboth for denying his vineyard to King Achab, is by quene Iezabels commandment, fallly accused, and ftoned to death. 10. Achab haftening to poffeffe the vineyard, Elias the prophet threatneth him manie euiles, 23. and no leffe to Iezabel: both being obftinate in finne. 27. Yet Achab for feare of punishment, doth external workes of penance, and therby elcapeth part of the temporal plagues.

And after thefe wordes, at that tyme Naboth the Iezrahelite had a vineyard, which was in Iezrahel, befide the palace of Achab the king of Samaria. ² Achab therefore fpake to Naboth, faying: Geue me thy vineyard, that I may make me a garden of herbes, becaufe it is nigh, and ioyning to my houfe, and ^b)I wil geue thee for it a better vineyard: or if thou

^a Foolifh pittie in fparing a dangerous & common enimie is offenfiffe to God, & feuerely punifhed by his iuftice.

^b If no fubiect were lord of anie land, but only at the kings pleafure & kinges were proper lordes of al the landes in their kingdomes, then Achab might haue taken Naboths vinyard; efpecially geuing him a better, or money for it. Neither was it a vaine fcruple in Naboth, to conferue his ancefters inheritance. For both his denial is here iuftified, and Achabs extortion condemned. S. Ambrofe *li. 3. offic. c. 9.* counteth Naboth a Martyr. See *Annot. 1. Reg. 8.*

thinke it more commodious for thee, the price of filuer, fo much as it is worth. ³ To whom Naboth answered: Our Lord be merciful to me, that I geue not the inheritance of my fathers to thee. ⁴ Achab therefore came into his houle with indignation, and fretting vpon the word, that Naboth the Iezrahelite had fpoken to him, faying: I wil not geue thee the inheritance of my fathers. And cafting him felf vpon his bed, he turned away his face to the wal, and did not eate bread. ⁵ And Iezabel his wife went in vnto him, and fayd to him: What is this matter, whereupon thy foule is greued? and why eateft thou not bread? ⁶ Who answered her: I fpake to Naboth the Iezrahelite, and fayd to him: Geue me thy vineyard, taking money for it: or if it pleafe thee, I wil geue thee a better vineyard for it. And he fayd: I wil not geue thee my vineyard. ⁷ Iezabel therefore his wife fayd to him: Thou art of great authoritie, and doeft wel gouerne the kingdome of Ifrael: Arife, and eate bread, and be of good cheere, I wil geue thee the vineyard of Naboth the Iezrahelite. ⁸ She therefore wrote letters in the name of Achab, and figned them with his ring, and fent to the ancientes, and the chiefe men that were in his citie, and dwelt with Naboth. ⁹ And this was the tenor of the letters: Proclame a faft, and make Naboth fitte among the chiefe of the people, ¹⁰ and fuborne two men the children of Belial agaynft him, and let them beare falfe teftimony: that he hath ^ableffed God and the king: and bring him forth, and ftone him, and fo let him die. ¹¹ His citizens therefore the ancientes and chiefe men, that dwelt with him in the citie, did as Iezabel had commanded them, and as it was written in the letters which she fent to them: ¹² they proclaimed a faft, and made Naboth fitte among the chiefe of the people. ¹³ And two men the children of the diuel being brought forth, they made them fitte agaynft him: but they, as deuelish men, gaue teftimonie agaynft him before the multitude: Naboth hath bleffed God and the king: for the which thing they

^a To auoide horrors of blafphemie holie fcripture often vfeth the terme *blefsing* for *curfing*.

brought him forth without the citie, and killed him with ftones. ¹⁴ And they fent to Iezabel, faying: Naboth is ftoned, and is dead. ¹⁵ And it came to paffe, when Iezabel had heard that Naboth was ftoned, and dead, she fpake to Achab: Arife, and poffeffe the vineyard of Naboth the Iezrahelite, who would not agree vnto thee, and geue it taking money: for Naboth liueth not, but is dead. ¹⁶ Which when Achab had heard, to witte, that Naboth was dead, he arofe, & went downe into the vineyard of Naboth the Iezrahelite, to poffeffe it. ¹⁷ The word of our Lord therefore came to Elias the Thefbite, faying: ¹⁸ Arife, and goe downe to meete Achab the king of Ifrael, who is in Samaria: behold he goeth downe to the vineyard of Naboth, to poffeffe it: ¹⁹ and thou shalt fpeake to him, faying: Thus fayth our Lord: Thou haft flayne, moreouer alfo thou haft poffeft. And after thefe wordes thou shalt adde: Thus fayth our Lord: In this place, wherein the dogges haue licked the bloud of Naboth, they shal licke thy bloud alfo. ²⁰ And Achab fayd to Elias: Haft thou found me thyne enemy? Who fayd: I haue found thee, for that thou art fold, to doe euil in the fight of our Lord. ²¹ Behold I wil bring euil vpon thee, and wil cut downe thy pofteritie, and wil kil of Achab him that piffeth agaynft the wal, and the inclofed, and the laft in Ifrael. ²² And I wil make thy houle, as the houle of Ieroboam the fonne of Nabat, and as the houle of Baafa the fonne of Ahias: becaufe thou haft done, to prouoke me to anger, and haft made Ifrael to finne. ²³ But of Iezabel alfo our Lord fpake, faying: The dogges shal eate Iezabel in the field of Iezrahel. ²⁴ If Achab die in the citie, the dogges shal eate him: but if he die in the field, the foules of the ayre shal eate him. ²⁵ Therefore there was not fuch an other as Achab, who ^a)was fold to doe euil in the fight of our Lord: for his wife Iezabel fette him on, ²⁶ and he became abominable, in fo

chap. 22. v. 38.

^a So addicted to wickednes, as if he had folde him felfe to the diuel for fome temporal profite or pleafure. *In your iniquities you are folde. Ifaie. 50. S. Aug. q. 102. ex vitro. teft. S. Greg. ho. 10. in Ezech.*

much that he folowed the idols, which the Amorrheites had made, whom our Lord confumed before the face of the children of Ifrael. ²⁷ Therefore when Achab had heard thefe wordes, he rent his garmentes, and couered his flesh with haercloth, and fafted and flept in sackcloth, and walked cafting downe his head. ²⁸ And the word of our Lord came to Elias the Thefbite, faying: ²⁹ Haft thou not feene Achab humbled before me? therefore, becaufe he hath humbled him felf for my fake, I wil not bring in the euil in his dayes, but in his fonnes daies wil I bring the euil vpon his houfe.

Chapter 22

Achab King of Ifrael confulting and beleuing falfe prophetes rather then Micheas a true prophet, accompanied with Iofaphat king of Iuda, refolueth to fight againft the Syrians for Ramoth Galaad. 26. Committeth Micheas to prifon, 29. procedeth to the warre, 34. is flaine, and Ochozias fuccedeth. 41. Iofaphat refufeth to traffike longer with Ochozias; dieth, and his fonne Ioram reigneth. 52. Ochozias foloweth the euil fteppes of his parents.

There paffed therefore three yeares without warre between Syria and Ifrael. ² And in the third yeare, Iofaphat the king of Iuda went downe to the king of Ifrael. (³ And the king of Ifrael fayd to his feruantes: Are you ignorant that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of Syria?) ⁴ And he fayd to Iofaphat: Wilt thou come with me to fight into Ramoth Galaad? ⁵ And Iofaphat fayd to the king of Ifrael: I as I am, fo thou alfo: my people and thy people are one: and my horfemen thy horfemen. And Iofaphat fayd to the king of Ifrael: Aske, I befech thee, this day the word of our Lord. ⁶ The king of Ifrael therefore affembled the prophetes, about foure hundred men, and he fayd to them: Shal I goe into Ramoth Galaad to fight, or fitte ftill? Who answered: Goe vp, and our Lord wil geue it into the kinges hand.

⁷ And Iofaphat fayd: ^a)Is there not here fome prophete of our Lord, that we may aske by him? ⁸ And the king of Ifrael fayd to Iofaphat: There is one man leaft, by whom we may aske our Lord: but I hate him, becaufe he doeth not prophecie vnto me good, but euil, Micheas the fonne of Iemla. To whom Iofaphat fayd: Speake not fo ô king. ⁹ The king of Ifrael therfore called a certaine eunuch, and fayd to him: Make haft, and bring hither Micheas the fonne of Iemla. ¹⁰ And the king of Ifrael, and Iofaphat the king of Iuda fate eche in his throne clothed with royal attyre, in a court befide the doore of the gate of Samaria, and al the prophetes prophecied before them. ¹¹ Sedecias the fonne of Chanaana made him felf ^b)hornes of yron, and fayd: Thus fayth our Lord: With thefe shalt thou ftrike Syria, til thou deftroy it. ¹² And al the prophetes in like maner prophecied, faying: Afcend into Ramoth Galaad, and goe prosperoufly, & our Lord wil deliuer it into the Kinges handes. ¹³ But the meffenger, that went to cal Micheas, fpake to him, faying: Behold the wordes of the prophetes with one mouth preach good thinges to the king: let thy word therfore be like to theirs, and fpeake good thinges. ¹⁴ To whom Micheas fayd: Our Lord liueth, whatfoeuer our Lord shal tel me, that wil I fpeake. ¹⁵ He therfore came to the king, and the king fayd to him: Micheas, shal we goe into Ramoth Galaad to fight, or fitte ftil? To whom he answered: ^c)Afcend, and goe prosperoufly, and our Lord wil deliuer it into the kinges handes. ¹⁶ But the king fayd to him: I adiure thee agayne and agayne, that thou fpeake not to me but that which is true in the name

^a The godlie King Iofaphat iuftly fufpecting the fchifmatical falfe prophetes, aduifed the other King to cōfult a true prophet of God.

^b Falfprophetes imitate true prophetes in fome exterior thinges, to make their prophecies feme more authentical. Such hornes appeared in a prophetical vifion to Zacharie the prophet. *Zach. 1. v. 18.*

^c The prophet geueth not this for a refolute anfwer, but feing the king wil goe, he prayeth he may go prosperoufly. And the king conceiueth no otherwife of his anfwer, and therfore vrgeth him to anfwer refolutly in the next wordes, *I adiure thee &c.*

of our Lord. ¹⁷ And he fayd: I faw al Ifrael difperfed in the mountaynes, as fheepe not hauing a fhepeheard, and our Lord fayd: Thefe haue no maifter: let euerie man returne into his houfe in peace. (¹⁸ Therefore the king of Ifrael fayd to Iofaphat: Did I not tel thee, that he doeth not prophecie me good, but alwaies euil?) ¹⁹ But he adding, fayd: Therefore heare the word of our Lord: I faw our Lord fitting vpon his throne, and al the hofte of heauen affifting him on the right hand and on the left: ²⁰ and our Lord fayd: Who shal deceiue Achab the king of Ifrael, that he may goe vp, and fal in Ramoth Galaad? And one fayd thefe maner of wordes, and an other otherwife. ²¹ And there came forth a fpirit, and ftood before our Lord, and fayd: I wil deceiue him. To whom our Lord fpake: Wherein? ²² And he fayd: I wil goe forth, and be a lying fpirit in the mouth of al his prophetes. And our Lord fayd: Thou shalt deceiue, and shalt preuayle: ^a)goe forth, and doe fo. ²³ Now therefore behold our Lord hath geuen the fpirite of lying in the mouth of al thy prophetes, that are here, and our Lord hath fpoken euil agaynft thee. ²⁴ And Sedecias the fonne of Chanaana came, and fmote Micheas on the cheeke, and fayd: Hath the Spirit of our Lord leaft me, and hath it fpoken to thee? ²⁵ And Micheas fayd: Thou fhalt fee in that day, when thou shalt enter into thy chamber, ^b)within the chamber to be hid. ²⁶ And the king of Ifrael fayd: Take Micheas, and let him tarie with Amon the gouernour of the citie, and with Ioab the fonne of Am-elech, ²⁷ and tel them: Thus fayth the king: Caft this man into prifon, and feede him with bread of tribulation, and water of diftreffe, til I returne in peace. ²⁸ And Micheas fayd: If thou returne in peace, our Lord hath not fpoken in me. And he fayd: Heare al ye peoples.

^a The coherence of the text sheweth that God only permitted, but commanded not the diuel to deceiue Achab. So S. Auguftin *li. 2. q. vlt. ad Simplic.* S. Greg. *li. 2, c. 21. Moral.* and other fathers explicate this & like places.

^b VVhen this falfe prophet heard that the kīg was flaine he hidde him felfe, fearing the kings fonnes, that they would kil him. *Iofephus li. 8. c. 14. Antiq.*

²⁹ Therefore the king of Ifrael went vp, and Iofaphat the king of Iuda into Ramoth Galaad. ³⁰ The king of Ifrael therfore fayd to Iofaphat: Take armour, and goe into the battel, and put on thyne owne garmentes. Moreouer the king of Ifrael changed his habite, and went into the battel. ³¹ And the king of Syria had commanded the princes of his chariotes thirtie and two, faying: You shal not fight agaynft any leffer, or greater, but agaynft the king of Ifrael onlie. ³² When therfore the princes of the chariotes had feene Iofaphat, they fufpected that he was the king of Ifrael, and making a violent affault they fought agaynft him: & Iofaphat cried out. ³³ And the princes of the chariotes perceiued that he was not the king of Ifrael, and they ceafed from him. ³⁴ And a certaine man bent his bow, directing the arrow at al aduenture, and ^a)by chance he ftroke the king of Ifrael between the lunges and the ftomacke. But he fayd to his cochere: Turne thy hand, and carrie me out of the armie, becaufe I am greuoufely wounded. ³⁵ The bat-tel therfore was fought that day, and the king of Ifrael ftood in his chariote agaynft the Syrians, and he died in the euening: & the bloud of the wound ranne into the middes of the chariote, ³⁶ and the herauld founded in al the armie before the funne fette, faying: Euerie man returne into his citie, and into his countrie. ³⁷ And the king died, and was carried into Samaria: and they buried the king in Samaria, ³⁸ and washed his chariote in the poole of Samaria, and the dogges licked his bloud, and they washed the raynes of the bridle, according to the word of our Lord which he had fpoken. ³⁹ But the reft of the wordes of Achab, and al that he did, and the houle of yuorie, that he built, and of al the cities that he built, are not thefe thinges written in the Booke of the wordes of the daies of the kinges of Ifrael? ⁴⁰ Achab therfore flept with his fathers, and Ochozias his fonne

^a It happened by chance in respect of the archers intentiō, but otherwise by Gods prouidence directing his hand. So Achabs craftie perfwading Iofaphat to put on his kinglie attyre, (*v. 30.*) him felf fighting in vulgar armour, faued him not from iuft reuenge.

reigned for him. ⁴¹ But Iofaphat the fonne of Afa began to reigne ouer Iuda the fourth yeare of Achab the king of Ifrael. ⁴² Fiue and thirtie yeares old was he when he began to reigne, and fiue and twentie yeares he reigned in Ierufalem: the name of his mother was Azuba the daughter of Salai. ⁴³ And he walked in al the way of Afa his father, and he declined not from it: and he did that which was right in the fight of our Lord. ⁴⁴ But yet he tooke not away the excelfes: for as yet the people did facrifice, and burnt incense in the excelfes. ⁴⁵ And Iofaphat had peace with the king of Ifrael. ⁴⁶ But the reft of the wordes of Iofaphat, and his workes, which he did, and his battels, are not thefe thinges written in the Booke of the wordes of the daies of the kinges of Iuda? ⁴⁷ Yea and the remnant of the effeminate, which remayned in the daies of Afa his father, he tooke out of the land. ⁴⁸ Neither was there then a king appoynted in Edom. ⁴⁹ But king Iofaphat had made nauies on the fea, which should not faile into Ophir for gold: and they could not goe, becaufe they were broken in Afiongaber. ⁵⁰ Then fayd Ochozias the fonne of Achab to Iofaphat: Let my feruantes goe with thy feruantes in the fhippes. And Iofaphat would not. ⁵¹ And Iofaphat flept with his fathers, and was buried with them in the Citie of Daud his father: and Ioram his fonne reigned for him. ⁵² And Ochozias the fonne of Achab began to reigne ouer Ifrael in Samaria, in the feuententh yeare of Iofaphat the king of Iuda, and he reigned ouer Ifrael two yeares. ⁵³ And he did euil in the fight of our Lord, and walked in the way of his father and his mother, and in the way of Ieroboam the fonne of Nabat, who made Ifrael to finne. ⁵⁴ He ferued alfo Baal, and adored him, and prouoked our Lord the God of Ifrael, according to al thinges which his father had done.