

# THE BOOKE OF DEVTERONOMIE, IN HEBREW ELLE HADDEBARIM

## THE ARGVMENT OF DEVTERONOMIE.

<i>S. Aug. q. 49. in Deuteron.</i>	Deuteronomi, in English <i>The fecond law</i> , so called not that there be two lawes of Moyfes, but becaufe the fame which was firft geuen in Mount Sinai, fiftie dayes after the children of Ifrael parted from Ægypt, is here repeted, in the eleuenth moneth of the fourtith yeare of their abode in the defert. In which repetition albeit Moyfes explicateth the fame law, adding alfo diuers things not expreffed before: yet it is but an Abridgement conceiued and vttered in fewer wordes. VWhereupon S. Bede ( <i>in</i>	This booke is a repetition, explication, and fuplement of the Law.
<i>et princ. Deutero.</i>	<i>princ. Leuit.</i> ) compareth this booke with the foure precedent, as one made of them al. For wheras <i>the former foure prefigured the foure Gofpels, this fignified the whole Gofpel</i> , contained in al foure. Likewise S. Hierom calleth it <i>A prefiguration of the Euangelical law: fo iterating former things, that al become new of old.</i> ( <i>Epift ad</i>	It prefigured the Gofpel.
<i>Manf. vlt.</i>	<i>Paulim. ca. 7. &amp; de Mans. 42.)</i> But touching the literal fenfe, Moyfes here comprifeth foure general things: vnto which after his death the fifth is added; and fo the	Conteineth fiue partes.
<i>Chap. 1.</i>	whole conteineth fiue partes. Firft, he briefly reciteth Gods fpecial benefites beftowed on this people, and their ingratitude, incredulitie, murmurings, and punishments. In the three firft chapters. Secondly he repeteth and	
4.	explicateth Gods precepts, moral, ceremonial, and iudicial, with the functions and offices of Priests, and	
12.	Leuites. From the 4. chap. to the 27. Thirdly he denounceth Gods promifes of manie bleffings, and thretes of punishments, for keeping or breaking his command-	
27.	ments. From the 27. chap. to the 31. Fourthly he exhorteth them to ferue and loue God, but withal fortelleth, that they wil often fal to great finnes, and for the fame	
31.	shal be punished, and at laft forfaking Chrift, shal be forfaken: yet finally bleffeth their tribes, in figure of the Gentiles, that shal be called in their place. Chap. 31. 32.	

and 33. Fiftly, in the laft chapter, Iofue writeth the death, burial, and fingular commendation of Moyfes. 34.

## Chapter 1

*Moyfes beginneth, the firft day of the eleuenth moneth and fourtith yeare after the children of Ifrael parted from Ægypt, to repete and explicate the Law; 6. firft putting them in mind of Gods munifence, his owne and other fuperiors care ouer them, their ingratitude, incredulitie, murmuring, 34. and punishment for the fame.*

The firft part.  
A repetition of Gods  
benefites, the peo-  
ples ingratitude,  
and punifhment.

**T**hese are the wordes, which Moyfes fpake to al Ifrael beyond Iordan, in the champion wilderneffe, againft the Read fea, betwen Pharan and Thophel and Laban and Haferoth, where there is verie much gold: <sup>2</sup> eleuen daies from Horeb by the way of mount Seir to Cadeſbarne. <sup>3</sup> The fourtith yeare, the eleuenth moneth, the firft day of the moneth Moyfes fpake to the children of Ifrael al thinges that our Lord had commanded him to fay vnto them: <sup>4</sup> after that he had ftroke Sehon king of the Amorrheites, which dwelt in Hefebon: and Og the king of Bafan which abode in Aferoth, and in Edrai, <sup>5</sup> beyond Iordan in the Land of Moab. And Moyfes began to expound the law, and to fay: <sup>6</sup> The Lord our God fpake to vs in Horeb, faying: It is fufficient for you that you haue ftayed in this mountaine: <sup>7</sup> returne, and come to the mountaine of the Amorrheites, and to the reft that are next to it champion and hillie and lower places againft the South, and befide the shore of the fea, the Land of the Chananeites, and of Libanus vnto the greate riuer Euphrates. <sup>8</sup> Behold (quoth he) I haue deliuered it to you: enter in and poſſeſſe it, vpon the which our Lord ſware to your fathers Abraham, Ifaac, and Iacob, that he would geue it to them, and to their feede after them. <sup>9</sup> And I ſaid to you at that time: <sup>10</sup> I alone can not ſufteyne you: becauſe the Lord your God hath multiplied you, and you are this day as the ſtarres of heauen, verie manie. <sup>11</sup> (The Lord God of your fathers

adde to this number manie thoufandes, and bleffe you  
 as he hath fpoken.) <sup>12</sup> I alone am not able to fufteyne  
 your bufineffes, and the charge of you and your quare-  
 les. <sup>13</sup> Geue from among you wife and fkilful men, and  
 fuch whofe conuerfation is approued in your tribes, that  
 I may appoint them your princes. <sup>14</sup> Then you answered  
 me: The thing is good which thou meaneft to do. <sup>15</sup> And  
 I tooke of your tribes men wife and noble, and appointed  
 them princes, tribunes, and centurions, and quinquage-  
 narians, and deanes, that might teach you al thinges.  
<sup>16</sup> And I commanded them, faying: Heare them, and  
 iudge that which is iuft: whether he be the fame coun-  
 trie man, or a ftranger. <sup>17</sup> There fhall be no difference of  
 perfons, fo fhall you heare the litle as the great: nei-  
 ther fhall you accept any mans perfon, becaufe it is  
 the iudgement of God. And if any thing feme hard to  
 you, referre it to me, and I wil heare it. <sup>18</sup> And I com-  
 manded al thinges that you ought to do. <sup>19</sup> And depart-  
 ing from Horeb, we paffed through the terrible and huge  
 wilderneffe, which you faw, by the way of the mountaine  
 of the Amorrheite, as the Lord our God had commanded  
 vs. And when we were come into Cadefbarne, <sup>20</sup> I faid  
 to you: You are come to the mountaine of the Amor-  
 rheite, which the Lord our God wil geue to vs. <sup>21</sup> See  
 the Land which the Lord thy God geueth thee: goe vp  
 and poffeffe it, as the Lord our God hath fpoken to thy  
 fathers: feare not, neither dread you any thing. <sup>22</sup> And  
 you came al vnto me, and faid: Let vs fend men that  
 may view the Land: and may bring vs word what way  
 we fhall afcend, and to what cities to goe. <sup>23</sup> And be-  
 caufe the faying pleaſed me, I ſent of you twelue men,  
 one of euerie tribe. <sup>24</sup> Who when they had gone, and  
 were afcended into the mountaines, they came as farre  
 as the Valley of clufter: and the Land being viewed,  
<sup>25</sup> taking of the fruites therof, to ſhew the fruitfulneffe,  
 they brought vnto vs, and faid: The Land is good, which  
 the Lord our God wil geue vs. <sup>26</sup> And you would not goe  
 vp, but being incredulous at the word of the Lord our  
 God, <sup>27</sup> you murmured in your tabernacles, and faid:  
 Our Lord hateth vs, and therefore hath brought vs out

of the Land of Ægypt, that he might deliuer vs into the hand of the Amorrheite, and defstroy vs. <sup>28</sup> Whither fhall we goe vp? the meffengers haue feared our hart, faying: The multitude is verie great, and taller of ftature then we: the cities greate, and fenfed euen vnto heauen, the fonnes of the Enacims we haue feene there. <sup>29</sup> And I faid to you: <sup>a</sup>)Feare not, neither be ye afrayed of them: <sup>30</sup> Our Lord God, which is your conductour, him felf wil fight for you, as he did in Ægypt in the fight of al. <sup>31</sup> And in the wilderneffe (thy felfe hafte feene) the Lord thy God hath caried thee, as a man is wont to beare his litle fonne, al the way, that you haue walked, vntil you came to this place. <sup>32</sup> And neither fo did you beleue the Lord your God, <sup>33</sup> who went before you in the way, and marked out the place wherein you fhould pitch your tentes, in the night fhewing you the way by fyre, and in the day by the pillar of a clowde. <sup>34</sup> And when our Lord had heard the voice of your wordes, being wrath he fware and faid: <sup>35</sup> There fhall not any of the men of this wicked generation fee the good Land, which by oath I promifed to your fathers: <sup>36</sup> befide Caleb the fonne of Iephone. For he fhall fee it, and to him I wil geue the Land, that he hath troden, and to his children, becaufe he hath folowed the Lord. <sup>37</sup> Neither is <sup>b</sup>)his indignation againft the people to be merueiled at, wheras our Lord being <sup>c</sup>)angrie with me alfo for you, faid: Neither fhalt thou enter in thither. <sup>38</sup> But Iofue the fonne of Nun thy minifter, he fhall enter for thee: exhort and ftrengthen him, and he fhall by lotte diuide the Land to Ifrael. <sup>39</sup> Your litle ones, of whom you faid that they fhould be ledde captiues, and your fonnes that this day know not the difference of good and euil, they fhall enter in: and to them I wil geue the Land, and they fhall poffeffe it. <sup>40</sup> But returne you and goe into

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<sup>a</sup> God fo helpeth his feruantes, that they alfo muft cooperate. *S. Aug. q. 1. in Deut.*

<sup>b</sup> Difference of finnes.

<sup>c</sup> God is alfo angrie with his good feruantes, and punifheth thẽ temporally, for final finnes. *S. Aug. q. 1. in Iofue.*

the wilderneffe by the way of the Redde fea. <sup>41</sup> And you answered me: We haue finned to our Lord: we wil goe vp and fight, as the Lord our God hath commanded. <sup>42</sup> And when you readie armed went vnto the mountaine, <sup>43</sup> our Lord faid to me: Say to them: Goe not vp, and fight not, for I am not with you: left you fal before your enemies. <sup>44</sup> I fpake, and you heard not: but refifting the commandement of our Lord, and fwelling with pride you went vp into the mountaine. <sup>45</sup> Therfore the Amorrheite that dwelt in the mountaines iffuing forth, and coming to meete you, purfewed you, as bees are wont to purfew: and fmote you from Seir as farre as Horma. <sup>46</sup> And when returning you wept before our Lord, he heard you not, neither would he condescend to your voice. <sup>47</sup> You abode therfore in Cadesbarne a great time.

## Chapter 2

*VVith commemoration of Gods continual protection of the Ifraelites, they are forbid to fight againft the Idumeans, 9. the Moabites, or Ammonites. 24. But againft Schon King of Hefebon they should fight, kil him and al his, and poffefse his land.*

**A**nd departing thence we came into the wilderneffe, that leadeth to the Redde fea, as our Lord had faid to me: and we compaffed the mountaine Seir a long time. <sup>2</sup> And our Lord faid to me: <sup>3</sup> It is fufficient for you to haue compaffed this mountaine: goe toward the North. <sup>4</sup> And command thou the people, faying: You fhall paffe by the borders of your brethren the children of Efau, which dwel in Seir, and they wil be affraid of you. <sup>5</sup> Looke diligently therfore that you fturre not againft them. For I wil not geue you of their land fo much as the fteppe of one foote can treade, becaufe I haue geuen the mountaine Seir to be the poffeffion of Efau. <sup>6</sup> Meates you fhall bie of them with money, and fhall eate: bought water fhall you draw, and drinke. <sup>7</sup> The Lord thy God hath bleffed thee in euerie worke

of thy handes: he knoweth thy iourney, how thou haft paffed this great wilderneffe, for fourtie yeares the Lord thy God dwelling with thee, & thou haft wanted nothing. <sup>8</sup> And when we had paffed by our brethren the children of Efau, that dwelt in Seir, by the champion way from Elath & from Afiongaber, we came to the way, that leadeth into the defert of Moab. <sup>9</sup> And our Lord faid to me: Fight not againft the Moabites, neither make battel againft them: for I wil not geue thee any of their land, becaufe I haue geuen Ar to the children of Lot in poffeffion. <sup>10</sup> Emim firft were the inhabitors therof, a great people, and valiant, and fo tall that <sup>a</sup>)they were thought, <sup>11</sup> as it were gigantes, of the Enacims ftocke, & were like the children of the Enacims. Moreouer the Moabites cal them Emim. <sup>12</sup> But in Seir before dwelt the Horrins: who being expelled and deftroyed, the children of Efau did inhabite it, as Ifrael did in the land of his poffeffion, which our Lord gaue him. <sup>13</sup> Ryfing vp therefore to paffe the Torrent Zared, we came to it. <sup>14</sup> And the time, that we walked from Cadefbarne vnto the paffage of the torrent Zared, was thirtie and eight yeares: vntil al the generation of the men that were warriors was confumed out of the campe, as our Lord had fworne: <sup>15</sup> whofe hand was againft them, that they should perish from among the campe. <sup>16</sup> And after al the warryers were dead, <sup>17</sup> our Lord fpake to me, faying: <sup>18</sup> Thou shalt paffe this day the borders of Moab, the citie named Ar: <sup>19</sup> and approaching vnto the frontiers of the children of Ammon, beware thou fight not againft them, neither once moue to battel: for I wil not geue thee of the land of the children of Ammon, becaufe I haue geuen it to the children of Lot in poffeffion. <sup>20</sup> It was reputed the land of gigantes: and gigantes in old time dwelt in it, whom the Ammonites cal Zomzommim, <sup>21</sup> a great and huge people, and of long ftature, as the Enacims whom our Lord deftroyed before their face: and he made them to dwel in their fteede, <sup>22</sup> as he had done to the children of

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<sup>a</sup> Thefe were men of very great ftature, but not equal to the gigantes before the floud.

Efau, that dwelt in Seir, deftroying the Horrheites, and deliuering their land to them, which they poffeffe vntil this prefent. <sup>23</sup> The Heueites alfo, that dwelt in Haferim as farre as Gaza, the Capadocians expelled: who iffuing out of Capadocia, deftroyed them, and dwelt in their fteede. <sup>24</sup> Arife ye, and paffe the torrent Arnon: behold I haue deliuered in thy hand Sehon king of Hefebon the Amorrheite, and beginne to poffeffe his land, and <sup>a)</sup>make warre againft him. <sup>25</sup> This day wil I beginne to fend thy terrour and feare vpon the peoples, that dwel vnder the whole heauen: that hearing thy name they may quake, and tremble after the manner of wemen in trauel, and be pinched with forow. <sup>26</sup> I fent therfore meffengers from the wildernes of Cademoth to Sehon the king of Hefebon with peacable wordes, faying: <sup>27</sup> We wil paffe through thy land, we wil goe the common high way: we wil not decline neither to the right hand, nor to the left. <sup>28</sup> Sel vs meates for money, that we may eate: Geue vs water for money, and fo we wil drinke. Onlie this that thou wilt graunt vs paffage, <sup>29</sup> as <sup>b)</sup>the children of Efau haue done, that dwel in Seir, and the Moabites, that abide in Ar: vntil we come to Iordan, and paffe to the Land, which the Lord our God wil geue vs. <sup>30</sup> And Sehon the king of Hefebon would not geue vs paffage: becaufe the Lord thy God had <sup>c)</sup>indurated his fpirit, and hardened his hart, that he might be deliuered into thy handes, as now thou feeft. <sup>31</sup> And our Lord faid to me: Behold I haue begunne to deliuer Sehon vnto thee, and his land, beginne to poffeffe it. <sup>32</sup> And Sehon came forth to meete vs with al his people to battel in Iafa. <sup>33</sup> And the Lord our God deliuered him to vs: and we fmote him with his fonnes and al his people. <sup>34</sup> And al his cities we tooke at that time, killing the inhabiters therof, men and wemen

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<sup>a</sup> By this we are inftructed to fight againft infidels, but not without fpecial caufe againft chriftians, fignified by the childrẽ of Lot and Efau.

<sup>b</sup> The Idumeans once denied them paffage *Num. 20. v. 20.* but afterward granted therto.

<sup>c</sup> God permitted him for his finnes, to indurate him felfe. See *Exod. 7. v. 3.*

and litle ones. We left nothing among them. <sup>35</sup> Except the cattel, which came to their portion that tooke prayes: and the fpoyles of the cities, which we tooke <sup>36</sup> from Aroer, which is fituated vpon the banke of the torrent Arnon, a towne that is fituated in a valley, as farre as Galaad. There was not a village or citie, that escaped our handes: the Lord our God deliuered al vnto vs. <sup>37</sup> Except the land of the children of Ammon, to the which we approached not: and al that adioyne to the torrent Ieboc, and the cities on the mountaine, and al the places from which the Lord our God prohibited vs.

### Chapter 3

*The victorie againft Og king of Bafan of the giants flock is repeted, 12. Ruben Gad and halfe tribe of Manafses haue poffeffion on the other fide Iordan from their brethren. 23. Moyfes praying that he may goe ouer Iordan, for the finnes of the people is denied.*

**T**herfore turning we went vp by the way of Bafan: and Og the king of Bafan came forth to meete vs with his people to fight in Edrai. <sup>2</sup> And our Lord faid to me: Feare him not: becaufe he is deliuered into thy hand with al his people and his land: and thou fhalt doe to him as thou haft done to Sehon king of the Amorrheites, that dwelt in Hefebon. <sup>3</sup> Therefore the Lord our God deliuered into our handes Og alfo the king of Bafan, and al his people: and we ftroke them to vtter deftruction, <sup>4</sup> waifting al his cities at one time. There was not a towne that escaped vs: fixtie cities, al the countrie of Argob the kingdome of Og in Bafan. <sup>5</sup> Al the cities were fenfed with verie high walles, and with gates and barres, befide innumerable townes that had no walles. <sup>6</sup> And we deftroyed them, as we had done to Sehon the king of Hefebon, deftroying euerie citie, and men and wemen and children: <sup>7</sup> but the cattel, and the fpoyles of the cities we tooke for our praye. <sup>8</sup> And we tooke at that time the land out of the hand of two kinges



of the Amorrheites, that were beyond Iordan: from the torrent Arnon vnto the mountaine Hermon, <sup>9</sup> which the Sidonians cal Sarion, and the Amorrheites Sanir: <sup>10</sup> al the cities, that are fituated in the plaine, and al the Land of Galaad and Bafan as farre as Selcha, and Edrai cities of the kingdome of Og in Bafan. <sup>11</sup> For onlie Og the king of Bafan remayned of the ftocke of gigantes. His bed of yron is fhewed, which is in Rabbath of the children of Ammon, hauing nine cubites in length, and foure in breadth after the meafure of <sup>a</sup>)the cubite of a mans hand. <sup>12</sup> And we poffeffed the Land at that time from Aroer, which is vpon the banke of the torrent Arnon, vnto the halfe part of mount Galaad: and the cities therof I gaue to Ruben and Gad. <sup>13</sup> And the other part of Galaad, and al Bafan of the kingdome of Og, I deliuered to the halfe tribe of Manaffes, al the countrie of Argob: and al Bafan is called the Land of gigantes. <sup>14</sup> Iair the fonne of Manaffes poffeffed al the countrie of Argob vnto the borders of Geffuri, and Machati. And he called Bafan by his owne name, Hauoth Iair, that is to fay, the townes of Iair, <sup>b</sup>)vntil this prefent day. <sup>15</sup> To Machir alfo I gue Galad. <sup>16</sup> And to the tribes of Ruben and Gad I gaue of the Land of Galaad as farre as the Torrent Arnon, halfe of the torrent, and the confines vnto the torrent Ieboc, which is the border of the childrē of Ammon: <sup>17</sup> and the plaine of the wilderneffe, and Iordan, and the borders of Cenereth vnto the fea of the defert, which is moft falt, at the foote of mount Phafga againft the eaft. <sup>18</sup> And I commāded you at that time, faying: The Lord your God geueth you this land for an inheritance, goe wel appointed before your brethren the children of Ifrael al you ftrong men: <sup>19</sup> except your wiues, and litle ones and your cattel. For I know you haue much cattel, & they muft

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<sup>a</sup> Longer forte of cubites are a foote and 9. inches: fo this bed was 15. foote and nine inches long, and 7. foote brode. *Vitruuius Agricola*.

<sup>b</sup> Efdras adding thefe wordes, and often times the like, did not againft the law, becaufe fuch additions are agreable and not contrarie to that which was written before.

remaine in the cities, which I haue deliuered you, <sup>20</sup> vntil our Lord geue reft to your brethren, as he hath geuen to you: and they alfo poffeffe the Land, which he wil geue them beyond Iordan: then shal euerie man returne to his poffeffion, which I haue geuen you. <sup>21</sup> Iofue alfo at that time I commanded, faying: Thyne eyes haue feene what the Lord your God hath done to thefe two kinges: fo wil he doe to al the kingdomes, to the which thou fhalt paffe. <sup>22</sup> Feare them not: for the Lord your God wil fight for you. <sup>23</sup> And I prayed our Lord at that time, faying: <sup>24</sup> Lord God thou haft begonne to fheue vnto thy feruant thy greatnes, and moft mightie hand. For neither is there other God either in heauen, or in earth, that is able to doe thy workes, and to be compared to thy ftrengh. <sup>25</sup> I wil paffe ouer therfore, and wil fee this excellent Land beyond Iordan, and this goodlie mountaine, and Libanus. <sup>26</sup> And our Lord was angrie with me <sup>a</sup>)for you, and heard me not, but faid to me: It fufficeth thee: fpeake no more to me of this matter. <sup>27</sup> Goe vp to the toppe of Phafga, and caft thine eies round about to the weft, and to the north, and the fouth, and the eaft, and behold it. For thou fhalt not paffe this Iordan. <sup>28</sup> Command Iofue, and encourage and ftrenghen him: for he shal goe before this people, and shal diuide vnto them the Land, which thou shalt fee. <sup>29</sup> And we abode in the valley againft the temple of Phogor.

## Chapter 4

*Moyfes exhorteth the people to kepe Gods commandments. 15. Namely that they make no fimilitude nor image of man, nor of beaft, bird, fish, funne, moone, nor of anie creature to ferue the fame for the Creator. He foretellet his owne death, 23. threatneth them if they forlake God, 41. and appointeth three cities of refuge, on the fame fide Iordan.*

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<sup>a</sup> See *Num. 20. v. 12.*

**A**nd now Ifrael heare the preceptes and iudgements, which I teach thee: that doing them, thou mayest liue, and entring in mayest possesse the Land, which the Lord the God of your fathers wil geue you. <sup>2</sup> You <sup>a</sup>shal not adde to the word, that I speake to you, neither shal you take away from it: keepe the commandment of the Lord your God which I command you. <sup>3</sup> Your eyes haue seene al thinges that our Lord hath done against Beelphegor, how he hath destroyed al his worshippers out of the middes of you. <sup>4</sup> But you that cleaue to the Lord your God, liue al vntil this present day. <sup>5</sup> You know that I haue taught you preceptes and iustices, as the Lord my God hath commanded me: so shal you do them in the Land, which you shal possesse: <sup>6</sup> and you shal obserue, and fulfil them in worke. For <sup>a</sup>this is your wisedome, and vnderstanding before peoples, that hearing al these preceptes, may say: Behold a people ful of wisedome and vnderstanding, a great nation. <sup>7</sup> Neither is there other nation so great, that hath goddes approching vnto them, as our God is present at al our petitions. <sup>8</sup> For what other nation is there so renowned that hath the ceremonies, and iust iudgements, and the whole law, which I wil sette forth this day before your eyes. <sup>9</sup> Keepe thy selfe therefore, and thy foule carefully. Forget not the wordes, that thine eyes haue seene, and let them not fal out of thy hart al the daies of thy life. Thou shalt teach them thy sonnes and thy nephewes, <sup>10</sup> the day wherein thou didst stand before the Lord thy God in Horeb, when our Lord spake to me, saying: Assemble vnto me the people, that they may heare my wordes, and may learne to feare me al the time that they liue on the earth, and may teach their children. <sup>11</sup> And you came to the foote of the mount, which burned euen vnto heauen: and there was in it darkenes, and a cloud and mist. <sup>12</sup> And our Lord spake to you from the middes of the fyre. The voice of his wordes you heard, and forme you saw not at al. <sup>13</sup> And he shewed

The second part.

A repetition & explication of the law.

<sup>a</sup> To kepe Gods cōmandments is counted by al nations the moft excellent wifdome.

you his couenant, which he commanded you to do, and the <sup>a</sup>)tenne wordes, that he wrote in two tables of ftone. <sup>14</sup> And he cōmanded me at that time that I should teach you the ceremonies and iudgementes, which you should doe in the Land, that you shal poffeffe. <sup>15</sup> Keepe therfore your foules carefully. You faw not any fimilitude in the day, that our Lord fpake to you in Horeb from the mid-des of the fire: <sup>16</sup> left perhaps deceiued you might make you a grauen fimilitude, or image of male or female, <sup>17</sup> the fimilitude of al cattel, that are vpon the earth, or of birdes, that flie vnder heauen, <sup>18</sup> and of creeping beaftes, that moue on the earth, or of fishes, that vnder the earth abide in the waters: <sup>19</sup> left perhapes lifting vp thyne eies to heauen, thou fee the Sunne and the Moone, and al the ftarres of heauen, and deceiued by errour thou adore and ferue them, which the Lord thy God created to ferue al nations, that are vnder heauen. <sup>20</sup> But you our Lord hath taken, and brought out of the yron furnace of Ægypt, to haue you his people by inheritance, as it is this prefent day. <sup>21</sup> And our Lord was angrie with me for your wordes, and he fware <sup>b</sup>)that I fhould not paffe ouer Iordan, nor enter into the excellent Land, which he wil geue you. <sup>22</sup> Behold I die <sup>c</sup>)in this ground, I shal not paffe ouer Iordan: you shal paffe, and poffeffe the goodlie Land. <sup>23</sup> Beware left at any time thou forget the couenant of the Lord thy God, which he hath made with thee: and make to thee a grauen fimilitude of thofe thinges, which our Lord hath prohibited to be made: <sup>24</sup> becaufe the Lord thy God is a confuming fyre, a ieloufe God. <sup>25</sup> If you shal begette fonnes and nephewes, and abide in the Land, and being deceiued make to you fome fimilitude, committing euil before the Lord your God, to prouoke him to wrath: <sup>26</sup> I cal this day heauen

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<sup>a</sup> Here and in other places it is manifelt that the commandments, called the *Decalogue*, are iuft tenne.

<sup>b</sup> Venial and leaft finnes paffe not with out temporal punifhment.

<sup>c</sup> This was alfo a Myfterie, that the old law, fignified by Moyfes, could not bring to heauen, the true land of promife, but the law of Chrif, fignified by Iofue. *Theodoret. q. 43. in Deut.*

and earth witneffes, that you shal quickly perish from out of the Land, which being paffed ouer Iordan you shal poffeffe. You shal not dwel therin long time, but our Lord wil deftroy you, <sup>27</sup> and difperfe you into al nations, and you shal remaine a few among the nations, to the which our Lord wil lead you. <sup>28</sup> And there you shal ferue goddes, that were framed with mens hand, wood and ftone that fee not, nor heare, nor eate, nor fmel. <sup>29</sup> And when thou shalt feeke there the Lord thy God, thou shalt finde him: yet fo, if thou feeke him with al thy hart, and al tribulation of thy foule. <sup>30</sup> After that al the thinges aforefaid shal finde thee, and in <sup>a</sup>the latter time thou shalt returne to the Lord thy God, and shalt heare his voice. <sup>31</sup> Becaufe the Lord thy God is a merciful God: he wil not leaue thee, nor altogether deftroy thee, nor forget the couenant, wherein he fware to thy fathers. <sup>32</sup> Aske of the dayes of old, that haue bene before thy time from the day that God created man vpon the earth, from one end of heauen to the other end therof, if euer there was done the like thing, or it hath beene knowen at any time, <sup>33</sup> that a people should heare the voice of God fpeaking out of the middes of fyre, as thou haft heard, and liued: <sup>34</sup> if God fo did that he went in, and tooke vnto him a Nation out of the middes of nations, by temptations, fignes, and wonders, by fight and ftrong hand, and ftretched out arme, and horrible vifions according to al thinges, that the Lord your God did for you in Ægypt, thine eies feeing it: <sup>35</sup> that thou mighteft know that our Lord, he is God, and there is none other befide him, <sup>36</sup> from heauen he made thee to heare his voice, that he might teach thee. And in earth he shewed thee his fyre, verie greate, and thou didft heare his wordes out of the middes of the fyre, <sup>37</sup> becaufe he loued thy fathers, and chofe their feede after them. And he brought thee out of Ægypt, going before thee in his great power, <sup>38</sup> to deftroy verie great nations and ftronger then thou at thy entring in, and to bring thee in, and geue thee their land in poffeffion, as thou feeft this prefent day. <sup>39</sup> Know

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<sup>a</sup> Conuerfion of the Iewes in the end of the world.

therefore this day, and thinke in thy hart that our Lord he is God in heauen aboue, and in the earth beneth, and there is none other. <sup>40</sup> Keepe his preceptes and commandementes, which I command thee: that it may be wel with thee, and thy children after thee, and thou mayest remayne a long time vpon the Land, which the Lord thy God wil geue thee. <sup>41</sup> Then Moyfes feparated three cities beyond Iordan at the east side, <sup>42</sup> that he might flee to them which should kil his neighbour not voluntarily, neither was his enemy a day or two before, and he might scape to some of these cities: <sup>43</sup> Bofor in the wilder nesse, which is situated in the champion countrie of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Bafan, which is in the tribe of Manaffes. <sup>44</sup> This is the law, that Moyfes sette before the children of Ifrael, <sup>45</sup> and these are the testimonies and ceremonies and iudgements, which he spake to the children of Ifrael, when they came out of Ægypt, <sup>46</sup> beyond Iordan in the valley against the temple of Phogor in the land of Sehon king of the Amorrhite, that dwelt in Hefebon, whom Moyfes stroke. The children of Ifrael also coming out of Ægypt, <sup>47</sup> possessed his land, and the land of Og the king of Bafan, the two kinges of the Amorrhites, which were beyond Iordan toward the ryng of the sunne: <sup>48</sup> from Aroer, which is situated vpon the banke of the torrent Arnon, vnto the mountaine Sion, which is also Hermon, <sup>49</sup> al the plaine beyond Iordan at the east side, vnto the sea of the wilder nesse, and vnto the foote of mount Phafga.

## ANNOTATIONS

2 You shal not adde.) Moyfes can not meane, that no more should be written, nor commanded; for then the last chapter of this booke, and the rest of the Bible should not haue benne written after his death; neither ought the Priestes or Prophetes to haue commanded anie thing not exprest in the law. And wheras Proteftantes say that al other Scriptures are included in the lawe, or pertaine to the explicatiō or performance therof: we also answer that vnwritten Traditiōs both in the old and new Testament are

As other Scriptures are included in the law, so also Traditiōs are contained in the Scriptures.

Brentius, Kēnifius, Caluin.

likewife implied, included, or pertain to the explication or performance of the law. For euen as the written doctrin of the Prophetes, yea and of Chrif, and his Apoftles, in general is contained in the law of Moyfes, fo alfo are certaine faftes, feaftes, rites, ceremonies and other traditions proued and confirmed by general fpeeches and axiomes written in holie Scriptures, as by our Sauours wordes to his Apoftles. *Luc. 10. He that heareth you, heareth me.* S. Paulus to other Chriftians (*1. Cor. 10.*) *other things vvhhen I come I vvill difpofe.* (*2. Theff. 2.*) *Hold the traditions vvhich you haue lerned:* and the like. VVherupon S. Auguftin *Li. 1. cont. Crefcon. c. 33.* geueth this rule, that *albeit an euident example can not be produced of holie Scripture, yet the truth of the fame Scriptures is holden by vs, vvhhen vve do that pleafeth the vvhole Church, vvwhich the authoritie of Scriptures commendeth.* The fame he teacheth *Epift. 80.* and in manie other places. So fdo S. Epiphanius in *compend. fides Cathol.* S. Hierom *Dialog. cont. Lucifer. c. 4.* S. Chryfoft. *ho. 4. in 1. Theffal. 4.* S. Bafil *de Spiritu Sancto, c. 39.* S. Irenius *li. 3. c. 4.*

The Church, commended by Scriptures, approueth Traditions.

## Chapter 5

*The tenne commandements are repeted and explained, 23. with commemoration of their dread and feare, when they heard the voice from the clowde, and faw the mountaine burne.*

**A**nd Moyfes called al Ifrael, and faid to them: Heare Ifrael the ceremonies & iudgements, which I fpeake in your eares this day: lerne them, and <sup>a)</sup>fulfil them in worke. <sup>2</sup> The Lord our God made a couenant with vs in Horeb. <sup>3</sup> Not with our fathers did he make the couenant, but with vs at this prefent, and doe liue. <sup>4</sup> Face to face did he fpeake to vs in the mount out of the middes of the fyre. <sup>5</sup> I was arbiter and <sup>b)</sup>mediatour betwixt our Lord and you at that time, to fhew you his wordes, for you feared the fire, and went not vp into the mount, and he faid: <sup>6</sup> I the Lord thy God, that brought thee out of the Land of Ægypt out

<sup>a</sup> It is not ynough to beleue only, or to know the commandments, but neceffarie alfo to *fulfil them in vvorke.*

<sup>b</sup> The title of mediator lawfully afcribed to Gods lieutenant in earth.

of the houle of feruitude. <sup>7</sup> Thou shalt not haue ftrange goddes in my fight. <sup>8</sup> <sup>a</sup>Thou shalt not make to thee a thing grauen, nor the fimilitude of any thinges, that are in heauen aboue, and that are in the earth beneath, and that abide in the waters vnder the earth. <sup>9</sup> Thou fhalt not adore them, and thou fhalt not ferue them. For I am the Lord thy God, a Iealoufe God, rendering the iniquitie of the fathers vpon the children vnto the third and fourth generation to them that hate me, <sup>10</sup> and doing mercie vpon manie thoufandes to them that loue me, and keepe my preceptes. <sup>11</sup> Thou fhalt not vfurpe the name of the Lord thy God in vaine: for he fhall not be vnpunifhed that taketh his name vpon a vaine thing. <sup>12</sup> Obferue the day of the Sabbath, to fanctifie it, as the Lord thy God hath commanded thee. <sup>13</sup> Six dayes fhalt thou worke, and shalt doe al thy workes. <sup>14</sup> The feuenth is the day of the Sabbath, that is, the reft of the Lord thy God. Thou shalt not doe any worke therin, thou, and thy fonne and daughter, man feruant and woman feruant, and oxe, and affe, and al thy cattel, and the ftranger that is within thy gates: that thy man feruant may reft, and thy woman feruant, euen as thy felfe. <sup>15</sup> Remember that thou alfo dideft ferue in Ægypt, and the Lord thy God brought thee out from thence in a ftrong hand, and ftretched out arme. Therefore hath he commanded thee that thou fhouldeft obferue the Sabbath. <sup>16</sup> Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayft liue a long time, and it may be wel with thee in the Land, which the Lord thy God wil geue thee. <sup>17</sup> Thou shalt not murder. <sup>18</sup> Neither shalt thou committe aduoutrie. <sup>19</sup> And thou fhalt not fteale. <sup>20</sup> Neither shalt thou fpeake againft thy neighbour falfe teftimonie. <sup>21</sup> Thou shalt not couet thy neighbours wife: <sup>a</sup>)Nor houle, nor field, nor man feruant, nor woman feruant, nor oxe, nor affe, and al thinges that are his. <sup>22</sup> Thefe wordes fpake our Lord to

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<sup>a</sup> Coueting an other mans wife, and coueting his goodes, differ as much, as the exterior actes of adultry and of theft. And fo thefe two commandments are as diftinct as the former two.



al your multitude in the mount, out of the middes of the fire and the cloude, and the darkenes, with a loude voice, adding nothing more: and he wrote them in the two tables of ftone, which he deliuered vnto me. <sup>23</sup> And you after you heard the voice out of the middes of the darkenes, and faw the mount burne, came to me al the princes of the tribes and the elders, and you faid: <sup>24</sup> Behold the Lord our God hath shewed vs his maieftie and greatnes, for we haue heard his voice out of the middes of the fire, and haue proued this day that God ſpeaking with man, man hath liued. <sup>25</sup> Why ſhal we die therfore, and this exceding great fire deuoure vs? For if we heare the voice of the Lord our God any more, we ſhal die. <sup>26</sup> What is al flesh, that it ſhould heare the voice of the liuing God, who ſpeaketh out of the middes of the fire as we haue heard, and may liue? <sup>27</sup> Approche thou rather: and heare al thinges that the Lord our God ſhal fay to thee: and thou ſhalt ſpeake to vs, and we hearing wil doe them. <sup>28</sup> Which when our Lord had heard, he faid to me: I haue heard the voice of the wordes of this people, which they ſpake to thee: they haue ſpoken al thinges wel. <sup>29</sup> Who ſhal geue them to haue fuch a minde, that they would feare me, and keepe al my commandementes at al time, that it may be wel with them and with their children for euer? <sup>30</sup> Goe and fay to them: Returne into your tentes. <sup>31</sup> But thou ſtand here with me, and I wil ſpeake to thee al my commandementes, and ceremonies and iudgementes: which thou ſhalt teach them, that they may doe them in the Land, which I wil geue them in poſſeffion. <sup>32</sup> Keepe therfore and doe the thinges which our Lord God hath commanded you: you ſhal not decline neither to the right hand, nor to the left: <sup>33</sup> but the way that the Lord your God hath commanded ſhal you walke, that you may liue, and it may be wel with you, and your daies may be prolonged in the land of your poſſeffion.

## ANNOTATIONS

Images of Idols forbid,  
but not of other things.

8 Thou shalt not make.) If our aduerfaries would quietly confider the coherence of the holie text, they might eafely fee, that this prohibition of making, and worshipping the fimilitude of anie creature, perteyneth to the former fentence: *Thou shalt not haue ftrange goddes*: more particularly forbidding either to make Idoles, or to worfhip fuch as others make; and that with commination, becaufe our Lord is a ielous God, and wil not fuffer his honour to be geuen to anie creature. But other Images were made in the old Teftament, by Gods commandment, and likewise Images of Chrift and his Sainctes are lawful and profitable among Chriftians, as before is noted. *Exod. 20.*

## Chapter 6

*God is diligently to be ferued, and loued with thy whole hart, thy whole foule, and whole ftrength. Al his precepts, ceremonies and iudgements muft be carefully kept, and commended to pofteritie.*

**T**hefe are the preceptes, and ceremonies, and iudgementes, which the Lord your God commanded that I should teach you, and you should doe them in the Land, whereunto you paffe ouer to poffeffe it: <sup>2</sup> that thou mayeft feare the Lord thy God, and keepe his commandementes and preceptes, which I command thee, and thy fonnes, and nephewes, al the dayes of thy life, that thy dayes may be prolonged. <sup>3</sup> Heare Ifrael, and obferue that thou doe the thinges which our Lord hath commanded thee, and it may be wel with thee, and thou mayeft be greatly multiplied, as the Lord God of thy fathers hath promifed thee a land flowing with milke and honie. <sup>4</sup> Heare Ifrael, The Lord our God, is one Lord. <sup>5</sup> Thou shalt loue the Lord thy God with thy whole hart, and with thy whole foule, and with thy whole ftrength. <sup>6</sup> And thefe wordes, which I command thee this day, fhall be in thy hart: <sup>7</sup> and thou shalt tel them to thy children, and thou shalt meditate fitting in thy houfe, and walking on thy iourney, fleeping, and ryfing. <sup>8</sup> And thou shalt bind them as a figne on thy

hand, and they shal be & shal moue between thine eies,  
<sup>9</sup> and thou shalt write them in the entrie, and on the  
doores of thy houle. <sup>10</sup> And when the Lord thy God shal  
haue brought thee into the Land, for the which he fware  
to thy fathers Abraham, Ifaac, and Iacob: and shal haue  
geuen thee great and goodlie cities, which thou didst  
not build, <sup>11</sup> houfes ful of al riches, which thou didst not  
erect, cefternes which thou didst not digge, vineyardes  
and oliueyardes, which thou didst not plant, <sup>12</sup> and thou  
shalt haue eaten and be ful: <sup>13</sup> take heede diligently lest  
thou forget our Lord, that brought thee out of the Land  
of Ægypt, out of the houle of feruitude. Thou shalt feare  
the Lord thy God, and <sup>a</sup>)him onlie shalt thou serue, and  
by his name shalt thou fweare. <sup>14</sup> You shal not goe after  
the ftrange goddes of al Nations, that are round about  
you: <sup>15</sup> becaufe the Lord thy God is a Iealoufe God in the  
middles of thee: lest fometime the furie of the Lord thy  
God be wrath againft thee, and take thee away from the  
face of the earth. <sup>16</sup> Thou shalt not tempt the Lord thy  
God, as thou didst tempt him in the place of tentation.  
<sup>17</sup> Keepe the preceptes of the Lord thy God, and the  
teftimonies and ceremonies, which he hath commanded  
thee: <sup>18</sup> And doe that which is pleafant and good in  
the fight of our Lord, that it may be wel with thee:  
and entring in thou mayest poffeffe the goodlie Land,  
wherof our Lord fware to thy fathers, <sup>19</sup> that he would  
deftroy al thy enemies before thee, as he hath fpoken.  
<sup>20</sup> And when thy fonne shal aske thee to morrow, fay-  
ing: What meane thefe teftimonies, and ceremonies, and  
iudgementes, which the Lord our God hath commanded  
vs? <sup>21</sup> thou shalt fay to him: We were the bondmen of  
Pharao in Ægypt, and our Lord brought vs out of Ægypt  
in a ftrong hand: <sup>22</sup> and he did fignes & wonders great  
and verie fore in Ægypt againft Pharao, and al his houle,  
in our fight, <sup>23</sup> and he brought vs out from thence, that  
being brought in he might geue vs the Land, wherupon  
he fware to our fathers. <sup>24</sup> And our Lord commanded

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<sup>a</sup> Some adoration agreeth to creatures, but feruice of Latria to God  
onlie. *S. Aug. q. 61. in Gen.*

that we should doe al thefe ordinances, and should feare the Lord our God, that it might be wel with vs al the daies of our life, as it is at this day. <sup>25</sup> And he wil be merciful to vs, if we keepe and doe al his preceptes before the Lord our God, as he commanded vs.

## ANNOTATIONS

### Chapter 7

*No league nor felowship to be had with the Gentiles: 5. but their altares, groues, and al their idoles to be deftroyed. 17. God promifeth victories to his people, willing them to truſt in him, and ferue him.*

**V**hen the Lord thy God ſhal haue brought thee into the land, which thou doeſt enter in to poſſeſſe, and ſhal haue deſtroyed manie Nations before thee, the Hetheite, and the Gergezeite, and the Amorrheite, and the Chananeite, and the Pherezeite, and the Heueite, and the Iebuſeite, ſeuē nations of much greater number then thou art, and ſtronger then thou: <sup>2</sup> and the Lord thy God ſhal haue deliuered them to thee, thou ſhalt ſtrike them vnto vtter deſtruction. Thou ſhalt not make league with them, nor pitie them, <sup>3</sup> nor make mariages with them. Thy daughter thou ſhalt not geue to his ſonne, nor take his daughter for thy ſonne: <sup>4</sup> for he wil ſeducer thy ſonne, that he folow not me, and that he rather ſerue ſtrange goddes, and the furie of our Lord wil be wrath, and ſhal quickly deſtroy thee. <sup>5</sup> But theſe thinges rather you ſhal doe to them:ouerthrow their altares, and breake their ſtatues, and cutte downe their groues, and burne their ſculp- tiles. <sup>6</sup> Becauſe thou art a holie people to the Lord thy God. The Lord thy God hath choſen thee, to be his peculiar people of al peoples, that are vpon the earth. <sup>7</sup> Not becauſe you paſſed al nations in number, is our Lord ioyned vnto you, and hath choſen you, wheras you

are fewer then al peoples: <sup>8</sup> but becaufe our Lord hath loued you, and hath kept the oath, which he fwore to your fathers: and hath brought you forth in a ftrong hand, and redemed you from the houle of feruitude, out of the hand of Pharao the king of Ægypt. <sup>9</sup> And thou shalt know that the Lord thy God, he is a ftrong and faithful God, keeping his couenant and mercie to them that loue him, and to them that keepe his preceptes, vnto a thoufand generations: <sup>10</sup> and rendring forthwith to them that hate him, fo that he deftroyeth them, and differeth no longer, <sup>a)</sup> immediatly rendering to them that they deferue. <sup>11</sup> Keepe therfore the preceptes and ceremonies and iudgements, which I command thee this day to doe them. <sup>12</sup> <sup>b)</sup> If after thou haft heard thefe iudgements, thou keepe and doe them, the Lord alfo thy God wil keepe the couenant vnto thee, and the mercie which he fwore to thy fathers: <sup>13</sup> and he wil loue and multiplie thee, and wil bleffe the fruite of thy wombe, and the fruite of thy land, thy corne, and vintage, oile, and heardes, the flockes of thy fheepe vpon the Land, for the which he fwore to thy fathers that he would geue it thee. <sup>14</sup> Bleffed fhalt thou be among al peoples. There fhall be none barren with thee of neither fexe, as wel in men as in thy flockes. <sup>15</sup> Our Lord wil take away from thee al difeafe: and the fore infirmities of Ægypt, which thou knoweft, he wil not bring vpon thee, but vpon al thyne enemies. <sup>16</sup> Thou fhalt deuoure al the peoples, which the Lord thy God wil geue thee. Thyn eye fhall not fpare them, neither shalt thou ferue their goddes, left they be the ruine of thee. <sup>17</sup> If thou fay in thy hart: Thefe nations are moe then I, how fhall I be able to deftroy them? <sup>18</sup> Feare not, but remember what the Lord thy God did to Pharao and to al the Ægyptians, <sup>19</sup> the exceding great plagues, which thyne eies faw, and the fignes and wonders, and the ftrong hand, and the fretched out arme, that the Lord thy God might bring thee forth: fo wil he

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<sup>a</sup> Not withftanding this commination, God oftentimes differeth punifhment, expecting the finners repentance.

<sup>b</sup> Gods promifes cõditional, if his people ferue him.

doe to al peoples, whom thou fearest. <sup>20</sup> Moreouer hornettes also wil the Lord thy God fend vpon them, vntil he deftroy and confume al that escaped thee, and can hide them felues. <sup>21</sup> Thou shalt not feare them, because the Lord thy God is in the middes of thee, a mightie God and terrible: <sup>22</sup> he wil confume these nations in thy fight by litle and litle and by partes. Thou mayest not deftroy them al together: lest perhappes the beastes of the earth multiplie againft thee. <sup>23</sup> And the Lord thy God wil geue them in thy fight: and wil kil them vntil they be vtterly deftroyed. <sup>24</sup> And he wil deliuer their kinges into thy handes, and thou shalt deftroy their names vnder heauen: no man shal be able to refist thee, vntil thou deftroy them. <sup>25</sup> Their sculptiles thou shalt burne with fyre: thou shalt not couet the filuer and gold, wherof they were made, neither shalt thou take to thee any thing therof, lest thou offend, because it is the abomination of the Lord thy God. <sup>26</sup> Neither shalt thou bring in ought of the Idol into thy house, lest thou become anathema, as also that is. As filthines thou shalt detest it, and as vncleannes and filth thou shalt account it abominable, because it is anathema.

## ANNOTATIONS

### Chapter 8

*The people is put in mind of afflictions which happened in the deserte, and of benefites as wel paft, as promifed, 11. to the end they loue and ferue God more effectually.*

**E**verie commandement, that I command thee this day, take diligent heede that thou doe it: that you may liue, and be multiplied, and entering in may poffesse the Land, for the which our Lord fware to your fathers. <sup>2</sup> And thou shalt remember al the iourney, through the which the Lord thy God hath brought thee fourtie yeares by the desert, that he might afflict and proue thee, and that the thinges that were in

thy hart might be made knowen, whether thou wouldest keepe his commandementes or not. <sup>3</sup> He afflicted thee with penurie, and gue thee for meate Manna, which thou knewest not nor thy fathers: for to shew vnto thee that <sup>a</sup>not in bread onlie a man liue, but in euerie word that procedeth from the mouth of God. <sup>4</sup> Thy rayment, wherwith thou waft couered, hath not decayed for age, and thy foote is not worne, lie this is the fourtith yeare. <sup>5</sup> That thou mayest recount in thy hart, that as a man disciplineth his sonne, so the Lord thy God hath disciplined thee, <sup>6</sup> that thou shouldest keepe the cōmandementes of the Lord thy God, & walke in his wayes, and feare him. <sup>7</sup> For the Lord thy God wil bring thee in vnto a good land, a land of riuers & waters and of fountaynes: in the plains wherof and mountaynes deepe floudes gush out: <sup>8</sup> a land of wheate, of barley & vineyardes, wherein figge trees and pomegranates, and oliueyardes doe grow: a land of oyle and honie. <sup>9</sup> Where without any penurie thou shalt eate thy bread, and enioy abundance of al thinges: whose ftones are yron, and out of the mountaynes therof are digged metalles of brasse: <sup>10</sup> that when thou hast eaten, and art ful, thou mayest bleffe the Lord thy God for the excellent land, which he hath geuen thee. <sup>11</sup> Obserue, and beware lest at any time thou forget the Lord thy God, and neglect his commandementes and iudgements and ceremonies, which I command thee this day: <sup>12</sup> lest after thou hast eaten and art filled, hast built goodlie houses, and dwelled in them, <sup>13</sup> and shalt haue herdes of oxen and flockes of sheepe, of gold and siluer, and of al thinges plentie, <sup>14</sup> thy hart be lifted vp, and thou remember not the Lord thy God, that brought thee out of the Land of Ægypt, out of the house of seruitude: <sup>15</sup> and was thy conductor in the huge and terrible wilderneffe, wherein was the serpent burning with his breath, and the scorpion and <sup>b</sup>the dipas,

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<sup>a</sup> God is able to make foode of what he please, or to sustaine men without meate.

<sup>b</sup> A serpent leffe then a scorpion, making those whom he byteth to die of thirst. *Solinus in polyhist. cap. de Africa.*

and no waters at al: who brought forth riuers out of the hardest rocke, <sup>16</sup> and fed thee with Manna in the wilderneffe, which thy fathers knew not. And after he had afflicted and proued thee, at the laft he had mercie vpon thee, <sup>17</sup> left thou fhouldest fay in thy hart: Myne owne force, and the ftrengh of myne owne hand, haue atchieued al thefe thinges for me. <sup>18</sup> But remember the Lord thy God, that he hath geuen thee ftrengh, that he might fulfil his couenant, concerning which he fwore to thy fathers, as this prefent day fheweth. <sup>19</sup> But if forgetting the Lord thy God, thou fhalt folow ftange goddes, and fhalt ferue and adore them: behold now I foretel thee that thou fhalt perifh vtterly. <sup>20</sup> As the Nations, which our Lord deftroyed at thyne entrie, fo fhall you alfo perish, if you be difobedient to the voice of the Lord your God.

## ANNOTATIONS

### Chapter 9

*Left they should impute the victories (which they fhall haue) to them felues, 6. they are put in mind of their often prouoking Gods wrath, 12. by idolatrie, 22. by murmuring, by concupifcence, by contempt, and other finnes, 25. for which they should haue bene deftroyed, but God fpared them for his promife made to Abraham Ifaac and Iacob.*

**H**eare Ifrael: Thou fhalt goe ouer Iordan this day; to poffeffe verie greate nations and ftonger then thy felfe, huge cities, and walled <sup>a</sup>)euen vnto heauen, <sup>2</sup> a great people and tal, the fonnes of the Enacims, whom thou haft feene, and heard, againft

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<sup>a</sup> Holie Scripture vfeth the figure *Hyperbola*, folowing the vulgar maner of fpeakig as wel to helpe the vnderftanding, as to moue affectiō in great and extraordinarie things.



whom no man is able to refitt. <sup>3</sup> Thou shalt know therefore this day that the Lord thy God him felfe wil paffe ouer before thee, a deuouring and confuming fyre, who shal deftroy and abolish and bring them to nothing before thy face quickly, as he hath fpoken to thee. <sup>4</sup> Say not in thy hart, when the Lord thy God shal haue deftroyed them in thy fight: For my iuftice hath our Lord brought me in to poffeffe this land, wheras thefe nations were deftroyed for their impieties. <sup>5</sup> For not becaufe of thy iuftices, and equitie of thy hart doeft thou enter in to poffeffe their landes: but becaufe they haue done impioufly, at thy entring in they are deftroyed: and that our Lord might accomplifh his word, which by oath he promifed to thy fathers Abraham, Ifaac, and Iacob. <sup>6</sup> Know therefore that not for thy iuftices hath the Lord thy God geuen thee this excellent land in poffeffion, wheras thou art a verie ftiffe necked people. <sup>7</sup> Remember, and forget not how thou didft prouoke the Lord thy God to wrath in the wilderneffe. From the fame day, that thou cameft out of Ægypt vnto this place, thou haft alwayes contended againft our Lord. <sup>8</sup> For in Horeb alfo thou didft prouoke him, and being wrath he would haue deftroyed thee, <sup>9</sup> when I went vp into the mounte, to receiue the tables of ftone, of the couenant which our Lord made with you: and I continewed in the mounte fourtie daies and nightes, not eating bread, nor drinking water. <sup>10</sup> And our Lord gaue me two tables of ftone written with the finger of God, and conteyning al the wordes that he fpake to you in the mounte from the middes of the fyre, when the affembly of the people was gathered. <sup>11</sup> And when fourtie dayes were paffed, and as manie nightes, our Lord gaue me the two tables of ftone, the tables of couenant, <sup>12</sup> and he faid to me: Arife, and goe downe from hence quickly: for thy people, which thou didft bring out of Ægypt, haue quickly forfaken the way, that thou haft fhewed them, and haue made them <sup>a</sup>a molten idol. <sup>13</sup> And againe our Lord faid to me: I fee that this people is ftiffe necked: <sup>14</sup> fuffer me that I may deftroy

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<sup>a</sup> The fimilitude of a calfe and called it their god. *Exod. 32.*

them, and abolish their name from vnder heauen, and may fet thee ouer a Nation, that is greater and ftronger then this. <sup>15</sup> And when I came downe from the burning mounte, and held the two tables of couenant with both handes, <sup>16</sup> and faw that you had finned to the Lord your God, and had made you a molten calfe, and had quickly forfaken his way, which he had shewed you: <sup>17</sup> I caft the tables out of my handes, and brake them in your fight. <sup>18</sup> And I fel downe before our Lord as before, fourtie dayes and nightes not eating bread, nor drinking water, for al your finnes, which you committed againft our Lord, and prouoked him to wrath: <sup>19</sup> for I feared his indignation and anger, wherwith being moued agaynft you, he would haue deftroyed you. And our Lord heard me this time alfo. <sup>20</sup> Againft Aaron alfo being exceeding angrie, he would haue deftroyed him, and for him, in like maner did I pray. <sup>21</sup> And your finne that you had committed, that is, the calfe, I tooke, and burnt it with fyre, and breaking it into peeces, and bringing it wholly into duft, I threw it into the torrent, that defcendeth from the mount. <sup>22</sup> In the burning alfo and in the tentation, and in the Sepulchres of concupifcence you prouoked our Lord: <sup>23</sup> and when he fent you from Cadefbarne, faying: Goe vp, and poffeffe the Land, that I haue geuen you, and you contemned the commandement of your Lord God, and did not beleue him, neither would you heare his voice: <sup>24</sup> but were alwaies rebellious from the day that I beganne to know you. <sup>25</sup> And I lay before our Lord fourtie dayes and nightes, in the which I humbly befought him, that he would not deftroy you as he had threatened: <sup>26</sup> and praying I faid: Lord God, deftroy not thy people, and thyne inheritance, which thou haft redemed in thy greatnes, whom thou didft bring out of Ægypt in a ftrong hand. <sup>27</sup> Remember thy feruantes Abraham, Ifaac, and Iacob: regard not the ftubbournes of this people, and his impeitie and finne: <sup>28</sup> left perhappes the inhabitantes of the land, out of which thou haft brought vs, fay: The Lord could not bring them in vnto the Land, that he promifed them, and he hated them: therefore did he bring them forth, that he might

kil them in the wildernes. <sup>29</sup> Which are thy people and thyne inheritance, whom thou didst bring forth in thy great strength, and in thy stretched out arme.

## ANNOTATIONS

### Chapter 10

*Moyfes receiuing the fecond tables of the tenne commandments, and making an arke put them therin. 6. With mention of certaine places where the children of Ifrael had camped, of Aarons death, and to the Levites offices, and possessions, 12. he inculcateth the feare and loue of God, and the keeping of his precepts. 16. Namely to circumcise the hart, 19. to loue strangers 20. and not to ferue, nor sweare by false goddes.*

**A**t that time our Lord said to me: Hewe thee two tables of stone, as the former were, and come vp to me into the mount: and thou shalt make an arke of wood, <sup>2</sup> and I wil write in the tables the wordes that were in them, which before thou didst breake, and thou shalt put them in the arke. <sup>3</sup> I made therefore an arke of the wood Settim. And when I had hewed two tables of stone like to the former, I went vp into the mount, hauing them in my handes. <sup>4</sup> And he wrote in the tables, according as he had written before, the ten wordes, which our Lord spake to you in the mount from the middes of the fyre, when the people was gathered: and he gaue them to me. <sup>5</sup> And returning from the mount, I came downe, and put the tables into the arke, that I had made, which are there til this present, as our Lord commanded me. <sup>6</sup> And the children of Ifrael remoued their campe from Beroth of the children of Iacan into <sup>a</sup>)Moferā, where Aaron died and

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<sup>a</sup> This Moferā where Aaron died, is more commonly called *Hor*. *Num. 10. & 33.*

was buried, for whom, Eleazar his sonne did the function of priefthood. <sup>7</sup> Thence they came into Gadgad: from the which place departing, they camped in Ietebatha, in a Land of waters and torrentes. <sup>8</sup> At that time he separated the tribe of Leui, to carie the arke of the couenant of our Lord, and to stand before him in the minifterie, and to bleffe in his name vntil this present day. <sup>9</sup> For the which cause Leui had no part, nor poffeffion with his brethren: becaufe our Lord him felf is his poffeffion, as the Lord thy God promifed him. <sup>10</sup> And I ftoode in the mount, as before, fourtie daies and nightes: and our Lord heard me this time alfo, and would not deftroy thee. <sup>11</sup> And he faid to me: Goe, and march before the people, that they may enter, and poffeffe the Land, which I fware to their fathers that I would deliuer to them. <sup>12</sup> And now Ifrael, what doth the Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his waies, and loue him, and ferue the Lord thy God with al thy hart, and with al thy foule: <sup>13</sup> and keepe the commandementes of our Lord, and his ceremonies, which I command thee this day, that it may be wel with thee? <sup>14</sup> Behold heauen is the Lords thy God, and the heauen of heauen, the earth and al thinges that are in it. <sup>15</sup> And yet to thy fathers was our Lord ioyned, and he loued them, and chofe their feede after them, that is to fay you, from al Nations, as this day it is proued. <sup>16</sup> Circumcife therfore the prepuce of your hart, and your necke indurate no more: <sup>17</sup> becaufe the Lord your God he is the God of goddes, and the Lord of lordes, a great God and mightie, and terrible, that accepteth not perfon nor giftes. <sup>18</sup> He doth iudgement to the pupil and the widowe, loueth the ftranger, and geueth him victual & rayment. <sup>19</sup> And do you therfore loue ftrangers becaufe you alfo were ftrangers in the Land of Ægypt. <sup>20</sup> Thou fhalt feare the Lord thy God, and ferue him only: to him thou fhalt cleaue, and <sup>a</sup>fhalt fweare in his name. <sup>21</sup> He is thy praife, and thy

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<sup>a</sup> VWhen iuft cause requireth an oath, it muft be made in the name of God, not of falfe goddes.

God, that hath done for thee theſe greate and terrible thinges, which thyne eies haue ſeene. <sup>22</sup> In feuentie foules did thy fathers goe downe into Ægypt: and behold now the Lord thy God hath multiplied thee as the ſtarres of heauen.

## ANNOTATIONS

### Chapter 11

*For the benefites of God (wherof ſome are repeted, and others promifed) the Ifraelites are bound to loue him. 16. But if they forfake him he threatneth puniſhmentes, 26. propoſing benediction and malediction as they ſhal deferue.*

**L**oue therfore the Lord thy God, and obſerue his preceptes and ceremonies, his iudgementes and commandmentes at al time. <sup>2</sup> Know this day the thinges that your children know not, who ſaw not the diſcipline of the Lord your God, his great doinges and ſtrong hand, and ſtretched out arme, <sup>3</sup> the ſignes and workes which he did in the middes of Ægypt to Pharao the king, and to al his land, <sup>4</sup> and to al the hoſte of the Ægyptians, and to their horſes and charriottes: how the waters of the red ſea couered them, when they purſewed you, and how our Lord deſtroyed them vntil this preſent day: <sup>5</sup> and to you what thinges he hath done in the wildernes, til you came to this place: <sup>6</sup> and to Dathan and Abiron the ſonnes of Eliab, which was the ſonne of Ruben: whom the earth opening her mouth ſwalowed vp with their houſes and tabernacles, and al their ſubſtance, which they had in the middes of Ifrael. <sup>7</sup> Your eies haue ſeene al the great workes of our Lord, that he hath done, <sup>8</sup> that you may keepe al his commandementes, which I command you this day, and may enter in, and poſſeſſe the Land, to the which you enter, <sup>9</sup> and may liue in it a great time: which our Lord by oath promifed to your fathers, and to their feede, flowing with milke and honie.

<sup>10</sup> For the Land, which thou goest to possess, is not as the Land of Ægypt, which thou camest out of, where when the feede is sown, waters are brought in to water it after the maner of gardens: <sup>11</sup> but it is hilly and champion, expecting raine from heauen, <sup>12</sup> which the Lord thy God doth alwaies visite, and his eyes are on it from the beginning of the yeare vnto the end thereof. <sup>13</sup> If then you obey my commandementes, which I command you this day, that you loue the Lord your God, and serue him with al your hart, and with al your soule: <sup>14</sup> he wil geue rayne to your Land <sup>a</sup>the timely and the lateward, that you may gather your corne, and wine, and oyle, <sup>15</sup> and haye out of the fieldes to feede your cattel, and that your felues may eate and be filled. <sup>16</sup> Beware lest perhaps your hart be deceiued, and you depart from our Lord, and serue strange goddes, and adore them: <sup>17</sup> and our Lord being wrath shutte vp heauen, and the raine come not downe, nor the earth geue her spring, and you perish quickly from the excellent Land, which our Lord wil geue you. <sup>18</sup> Put these my wordes in your hartes and mindes, and hang them for a signe on your handes, and place them betwen your eyes. <sup>19</sup> Teach your children that they meditate them, when thou fittest in thy house, & walkest on the way, and liest downe and restest vp. <sup>20</sup> Thou shalt write them vpon the postes and gates of thy house: <sup>21</sup> that thy daies may be multiplied, and the dayes of thy children in the Land, which our Lord sware to thy fathers, that he would geue it them as long as the heauen hangeth ouer the earth. <sup>22</sup> For if you keepe the commandementes which I command you, and doe them, that you loue the Lord your God, and walke in al his wayes, cleauing to him, <sup>23</sup> Our Lord wil destroy al these nations before your face, and you shal possess them, which are greater and stronger then you. <sup>24</sup> Euerie place, that your foote shal treade, shal be yours. From the desert, and from Libanus, from the great riuer Euphrates vnto the west sea shal be your borders.

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<sup>a</sup> Raine after feeding and before haruest signifieth Gods grace first stirring vp the soule, and affixing the same to the end.

<sup>25</sup> None shal ftand againft you: your terrour and feare shal the Lord your God geue vpon al the land that you shal treade, as he hath fpoken to you. <sup>26</sup> Behold I fette forth in your fight this day <sup>a</sup>)benediction and malediction: <sup>27</sup> benediction, if you obey the commandementes of the Lord your God, which I command you this day: <sup>28</sup> malediction, if you obey not the commandementes of the Lord your God, but reuolt from the way, which now I doe shew you, and walke after ftrange goddes, which you know not. <sup>29</sup> And when the Lord thy God shal haue brought thee into the Land, to the which thou goeft to inhabite, thou shalt put the benediction vpon mounte Garizim, the malediction vpon mounte Hebal: <sup>30</sup> which are beyond Iordan behinde the way that bendeth to the going downe of the funne in the Land of the Chananeite, which dwelleth in the champion countrie againft Galgala, which is beside the valle that reacheth and entreth farre. <sup>31</sup> For you shal paffe ouer Iordan, to poffeffe the Land, which the Lord your God wil geue you, that you may haue and poffeffe it. <sup>32</sup> See therfore that you fulfil the ceremonies and iudgementes, which I shal fette this day in your fight.

## ANNOTATIONS

### Chapter 12

*Al idolatrie, and whatfoeuer apperteineth therto muft be deftroyed. 5. Sacrifices, tithes, and donaries muft be offered in the fpecial place. 15. Eating flesh they muft not eate the bloud. 29. In no cafe to imitate the idolatrie of gentiles.*

**T**hese are the preceptes and iudgementes, that you muft do in the Land, which the Lord God

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<sup>a</sup> God worketh, and we cooperate, for he taketh not away, but helpeth freewil. *S. Aug. q. 15. in Deut.*

of thy fathers wil geue thee, to poffeffe it al the daies, that thou shalt goe vpon the earth. <sup>2</sup> Subuert al places, wherein the nations, which you shal poffeffe, worshipped their goddes vpon the high mountaines, and hilles, and vnder euerie tree ful of leaues. <sup>3</sup> Ouerthrow their altares, and breake their ftatues, their groues burne with fire, and their Idols hewe al to peeces: defstroy their names out of thofe places. <sup>4</sup> You shal not doe fo to the Lord your God: <sup>5</sup> but <sup>a</sup>)to the place, which the Lord your God hath chofen of al your tribes, to put his name there and to dwel in it, shal you come: <sup>6</sup> and shal offer in that place your holocaustes and victimnes, the tithes and firft fruites of your handes, and your vowes and donaries, the firft borne of your oxen and sheepe. <sup>7</sup> And you shal eate there in the fight of the Lord your God: and you shal reioyce in al thinges, whereunto you shal put your hand, you and your houle, wherein the Lord your God hath bleffed you. <sup>8</sup> You shal not doe there the thinges, that we doe here this day <sup>b</sup>)euerie man that which feemeth good to him felf. <sup>9</sup> For vntil this prefent time you are not come to reft, and to the poffeffion, which the Lord your God wil geue you. <sup>10</sup> You shal paffe ouer Iordan, and shal dwel in the Land, which the Lord your God wil geue you, that you may haue reft from al enemies round about: and may dwel without al feare, <sup>11</sup> in the place, which the Lord your God shal choofe, that his name may be therein. Thither shal you bring al the thinges, that I command you, holocaustes, and hoftes, and tithes, and the firft fruites of your handes: and whatfoeuer is the principal in the giftes, that you shal vowe to our Lord. <sup>12</sup> There shal you feafte before the Lord your God, you and your fonnes and daughters, men feruantes and women feruantes, and the Leuite, that dwelleth in your cities, for he hath no other part and poffeffion among

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<sup>a</sup> Peculiar place appropriate to Gods feruice.

<sup>b</sup> In the defert they could not obferue the ceremonies of the Law: but comming to reft they were bound to kepe al one fette forme of holie rites.



you. <sup>13</sup> Beware thou offer not thy holocaustes in euerie place, that thou shalt fee: <sup>14</sup> but in that, which our Lord shal choofe, in one of thy tribes shalt thou offer hoftes, and shalt doe what thinges foeuer I command thee. <sup>15</sup> But if thou wilt eate, and the eating of flesh delight thee, kil, and eate according to the bleffing of the Lord thy God, which he hath geuen thee in thy cities: whether it be vncleane, that is to fay, blemished and feeble: or cleane, that is to fay, found and without blemish, fuch as is lawful to be offered, as the doa and the hart, shalt thou eate it, <sup>16</sup> only without eating of the bloud, which thou shalt power out vpon the earth as water. <sup>17</sup> Thou canst not eate in thy townes the tithe of thy corne, and wine, and oyle, the firft borne of thy hearde and cattel, and al thinges that thou voweft, and that thou wilt offer voluntarily, and the firft fruites of thy handes: <sup>18</sup> but before the Lord thy God shalt thou eate them in the place, which the Lord thy God shal choofe, thou and thy fonne and thy daughter, and man feruant, and woman feruant, and the Leuite, that dwelleth in thy cities: and thou shalt reioyce and be refreshed before the Lord thy God in al thinges, whereunto thou shalt extend thy hand. <sup>19</sup> Take heede thou forfake not the Leuite al the time that thou liueft in the land. <sup>20</sup> When the Lord thy God shal haue dilated thy borders, as he hath spoken to thee, and thou wilt eate the flesh, that thy foule defireth: <sup>21</sup> and if the place be farre of, which the Lord thy God shal choofe, that his name may be there, thou shalt kil of the hearde and cattel, which thou haft as I haue commanded thee, and shalt eate in thy townes, as it pleafeth thee. <sup>22</sup> As the doa is eaten and the hart, fo shalt thou eate them: both the cleane and vncleane shal eate in common. <sup>23</sup> This onlie beware, that thou eate not the bloud, for their bloud is for the foule: and therefore thou muft not eate the foule with the flesh: <sup>24</sup> but vpon the earth thou shalt power it as water, <sup>25</sup> that it may be wel with thee and thy children after thee, when thou shalt doe that which pleafeth in the fight of our Lord. <sup>26</sup> But the thinges which thou haft fanctified, and vowed to our Lord, thou shalt take vp, and shalt come

to the place, which our Lord shal choofe: <sup>27</sup> and shalt offer thy oblations the flesh and the bloud vpon the altar of the Lord thy God: the bloud of thy hoftes thou shalt power on the altar: and the flesh thy felf shalt eate. <sup>28</sup> Obferue and heare al thinges that I command thee, that it may be wel with thee and thy children after thee for euer, when thou shalt doe that which is good and pleafing in the fight of the Lord thy God. <sup>29</sup> When the Lord thy God shal haue deftroyed before thy face the nations, that thou entreft in to poffeffe, and thou shalt poffeffe them, and dwel in their land: <sup>30</sup> beware left thou imitate them, after they be fubuerted at thy entring in, and thou require their ceremonies, faying: As thefe nations haue worshipped their goddes, fo wil I alfo worshippe. <sup>31</sup> Thou shalt not doe in like maner to the Lord thy God. For al the abominations, that our Lord doeth abhorre, haue they done to their goddes, offering their fonnes and daughters, and burning them with fyre. <sup>32</sup> What I command thee, that onlie doe to our Lord: neither adde any thing, nor diminish.

## ANNOTATIONS

No hoftes lawful in facrifice but fuch as the law appointed.

New precepts may be added, not contrarie to the former.

<sup>32</sup> That only do to our Lord.) VVheras the Gentiles offered their fonnes and daughters (*v. 31.*) and other abominable facrifices to Idols, God commandeth his people to offer thofe things only, which are prefcribed by the law, and neither to imolate anie other thing, nor exclude anie thing appointed by the fame law for facrifice. As for other preceptes, it is likewife forbid to adde or diminish anie thing that may corrupt the law: but was euer lawful for Superiours, to adde more preceptes agreable, and not contrarie to the former. So King Dauid eftablifhed a new law that fuch as ftayed with the baggage, fhould haue like portion of the praye, with thofe that fought in battel. *1. Reg. 30.* And our Sauour by his prefence (*Ioan 10.*) approued the feaft of dedication, intituted long after Moyfes law. *1. Machab. 4.*

## Chapter 13

*Falfe Prophets muft be flaine, 6. how nere foeuer they be in kinred, or freindshipe. 12. The whole citie that shal*

*permite falle doctrin muft be vtterly deftroyed, men, beaftes, and al moueables, and neuer be built againe.*

**I**f there rife in the middes of thee a prophete, or one that faieth he hath feene a dreame, and foretel a figne and a wonder, <sup>2</sup> and it come to paffe which he fpake, and he fay to thee: <sup>a)</sup>Let vs goe, and folow ftrange goddes, which thou knoweft not, and let vs ferue them: <sup>3</sup> thou shalt not heare the wordes of that prophete or dreamer: for the Lord your God tempteth you, that it may appeare whether you loue him or no, with al your hart, and with al your foule. <sup>4</sup> Folow the Lord your God, and feare him, and keepe his commandentes, and heare his voice: him you shal ferue, and to him you shal cleaue. <sup>5</sup> And that prophete or forger of dreames shal be flaine: becaufe he fpake that he might auert you from the Lord your God, which brought you out of the Land of Ægypt, and redemed you from the houle of feruitude: that he might make thee to erre from the way, that the Lord thy God commanded thee: and thou shalt take away the euil out of the middes of thee. <sup>6</sup> If thy brother the fonne of thy mother, or thy fonne or daughter, or thy wife that is in thy bofome, or thy freind, whom thou loueft as thy foule, wil perfwade thee fecretly, faying: Let vs goe, and ferue ftrange goddes, which thou knoweft not, nor thy fathers, <sup>7</sup> of al nations round about, that be nigh or farre, from the beginning vnto the end of the earth, <sup>8</sup> confent not to him, nor heare him, neither let thyne eie fpare him to pitie and hide him, <sup>9</sup> but <sup>b)</sup>forthwith thou shalt kil him. Let thy hand be firft vpon him, and after thee al the people lay hand on him. <sup>10</sup> With ftones shal he be ftoned to death: becaufe he would haue withdrawen thee from the Lord thy God, which brought thee out of the Land of Ægypt, from the houle of feruitude: <sup>11</sup> that al Ifrael hearing may feare,

<sup>a</sup> Noueltie in Religion is a marke of idolatrie or herefie.

<sup>b</sup> Euerie priuat man is not commanded, nor warrented by this to kil: but euerie one is bound to informe the Magiftrate, and fo by order of iuftice to procede againft the wicked.

and may doe no more any thing like to this. <sup>12</sup> If in one of thy cities, which the Lord thy God shal geue thee to inhabite, thou heare some say: <sup>13</sup> There are gone forth <sup>a</sup>)children of Belial out of the middes of thee, and haue auerted the inhabitants of their citie, and haue said: Let vs goe, and ferue ftrange goddes which you know not: <sup>14</sup> inquire carefully, and diligently, the truth of the thing being looked into, if thou finde it certaine that is said, and that this abomination is in act committed, <sup>15</sup> thou shalt forthwith fstrike the inhabitantes of that citie in the edge of the fworde, and shalt defstroy it and al thinges that are in it, vnto the very beaftes. <sup>16</sup> What ftuffe alfo foeuer there is, thou shalt gather together in the middes of the ftreates therof, and shalt burne it with the citie it felfe, fo that thou confume al thinges to the Lord thy God, and it be a heape for euer: it shal be built no more, <sup>17</sup> and there shal nothing fticke in thy hand of that anathema: that our Lord may be turned from the wrath of his furie, and may haue mercie on thee, and multiplie thee as he fware to thy fathers, <sup>18</sup> when thou shalt heare the voice of the Lord thy God, keeping al his preceptes, which I command thee this day, that thou mayest doe that which is pleafing in the fight of the Lord thy God.

## ANNOTATIONS

### Chapter 14

*Gentiles maner of mourning for the dead is prohibited. 3. Likewife to eate things vncleane, with mention of certaine cleane and vncleane beaftes, 9. fishes, 11. and birdes. 21. Alfo preceptes of pietie, clemencie, paying tithes, firft fruites, 27. nourishing of Leuites, ftrangers, orphanes, and widowes.*

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<sup>a</sup> Such as wil not indure difcipline are called *children of Belial*, that is *vvithout yoke*.

**B**e ye the children of the Lord your God: you shall not cutte your felues, nor make bauldnes for the dead, <sup>2</sup> because thou art a holie people to the Lord thy God: and he chofe thee to be his peculiar people of al nations, that are vpon the earth. <sup>3</sup> Eate not the thinges that are vncleane. <sup>4</sup> This is the beaft, that you ought to eate: The ox, and the sheepe, and the goate, <sup>5</sup> the hart and the doe, the bufile, the chamois, the pygargue, the wilde beefe, the camelopard. <sup>6</sup> Euerie beaft, that diuideth the hoofe in two partes, and cheweth the cudde, shall you eate. <sup>7</sup> But of them, that chew the cudde, and diuide not the hoofe, thefe you shall not eate, as the camel, the hare, the cheroiril: because they chew the cudde, and diuide not the hoofe, they shall be vncleane to you. <sup>8</sup> The fwine also because it diuideth the hoof, and cheweth not the cudde, shall be vncleane. Their flesh you shall not eate, and their carcaffes you shall not touche. <sup>9</sup> Thefe shall you eate of al that abide in the waters: Such as haue finnes and fcales, eate: <sup>10</sup> them that are without finnes and fcales, eate not, because they are vncleane. <sup>11</sup> Al birdes that are cleane eate. <sup>12</sup> The vncleane eate not: to witte, the eagle, and the grype, and the ofprey, <sup>13</sup> the ringtaile, and the vulture and kite according to their kinde: <sup>14</sup> and al of the rauens kinde, <sup>15</sup> and the oftriche, and the owle, and the fterne, and the hawke according to his kinde: <sup>16</sup> the herodian and the fwanne, and the ftorke, <sup>17</sup> and the diuer, the porphyryon, and the nightcrow, <sup>18</sup> the onocratal, and the charadryon, euerie one in their kinde: the lapwing also and the batte. <sup>19</sup> And al that creepeth and hath litle winges, shall be vncleane, and shall not be eaten. <sup>20</sup> Al that is cleane, eate. <sup>21</sup> But whatfoeuer is dead of it felfe, eate not therof. <sup>a</sup> To the ftranger, that is within thy gates, geue it to eate, or fel it to him: because thou art the holie people of our

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<sup>a</sup> If thefe thiſs were vncleane by nature they were not lawful for anie nation to eate, but being only forbid to the Iewes fheweth, that this prohibition was ceremonial, only for that time and people.

Lord thy God. Thou shalt <sup>a)</sup>not boyle a kidde in the milke of his damme. <sup>22</sup> The tenth part thou shalt feperate of al thy fruites that fpring in the earth euerie yeare, <sup>23</sup> and thou shalt eate in the fight of our Lord thy God in the place, which he shal choofe, that his name may be inuocated therin, the tithe of thy corne, and wine, and oile, and the firft borne of thy hearde and sheepe: that thou mayest lerne to feare our Lord thy God at al time. <sup>24</sup> But when the way, and the place which our Lord thy God shal choofe, are farre, and he hath bleffed thee, and thou canst not carie al thefe thinges thither, <sup>25</sup> thou shalt fel, and bring al into a price, and shalt carie it in thy hand, and shalt goe to the place, which our Lord thy God shal choofe: <sup>26</sup> and thou shalt buy with the fame money whatfoeuer pleafeth thee, either of hearde, or of sheepe, wine alfo and ficere, and al that thy foule defireth: and thou shalt eate before our Lord thy God, and shalt feaft, thou and thy houle: <sup>27</sup> and the Leuite that is within thy gates, beware thou forfake him not, becaufe he hath no other part in thy poffeffion. <sup>28</sup> The third yeare thou shalt feperate an other tenth of al thinges, that growe to thee at that time: and shalt lay it vp within thy gates. <sup>29</sup> And the Leuite shal come that hath no other part nor poffeffion with thee, and the ftranger and pupil and widow, that are within thy gates, and shal eate and be filled: that our Lord thy God may bleffe thee in al the workes of thy handes that thou shalt doe.

## ANNOTATIONS

### Chapter 15

*Remiffion of debtes in the feuenth yeare to the Ifraelites, but not to ftrangers. 4. Albeit there wil alwayes be fome*

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<sup>a</sup> Al fhew of crueltie to be auoided. Myftically this prefigured, that Chrift (for the fimilitude of finful flefh fignified by a kidde) fhould not be flaine in his infancie. *S. Tho. 1. 2. q. 102. a. 6. ad 4.*

*poore, yet they muſt fo lend to their needie bretheren, that none be forced to begge. 12. A bought ſeruant that is an hebrew muſt be ſet free in the ſeuenth yeare, 16. except he deſire to ſerue ſtil. 19. The firſtborne in al cattel muſt be conſecrated to God, without making priuate profite therof.*

**I**n the ſeuenth yeare thou ſhalt make a remiſſion,<sup>2</sup> which ſhal be celebrated in this order. He to whom any thing is owing of his freind or neighbour and brother, can not aſke it againe, becauſe it is the yeare of remiſſion of our Lord. <sup>3</sup> Of the ſejourner and ſtranger thou ſhalt exact: of thy countrie man and neighbour thou ſhalt not haue power to require it. <sup>4</sup> And <sup>a</sup>needie perſon and begger there ſhal be none among you: that our Lord thy God may bleſſe thee in the land, which he wil geue thee in poſſeſſion. <sup>5</sup> Yet ſo if thou heare the voice of our Lord thy God, and keepe al thinges that he hath bid, and which I command thee this day, he wil bleſſe thee, as he hath promiſed. <sup>6</sup> Thou ſhalt lend to manie nations, and thy ſelfe ſhalt borrow of no man. Thou ſhalt haue dominion ouer verie manie nations, and no man ſhal haue dominion ouer thee. <sup>7</sup> If one of thy brethren that abideth within the gates of thy citie in the land, which our Lord thy God wil geue thee, come to pouertie: thou ſhalt not harden thy hart, nor cloſe thy hand, <sup>8</sup> but ſhalt open it to the poore man, and ſhalt lend him, that which thou perceiueſt he hath neede of. <sup>9</sup> Beware left perhaps an impious cogitation ſteale in vpon thee, and thou ſay in thy hart: The ſeuenth yeare of remiſſion draweth nigh, & turne away thy eies from thy poore brother denying to lend him that which he asketh: left he crie againſt thee to our Lord, and <sup>b</sup>it become a finne vnto thee. <sup>10</sup> But thou ſhalt

<sup>a</sup> The Iſraelites were bound to do their endeouour that none ſhould be needie among them: notwithstanding for exerciſe of loue & charitie Gods prouidence ſuffered ſome to be poore. *v. 7. & 11.*

<sup>b</sup> He that can and wil not feede his neighbour in extremitie, killeth him. *S. Amb. li. 2. de Offic. c. 7.*

geue to him: neither shalt thou doe any thing craftely in releuing his neceffities: that our Lord thy God may bleffe thee at al times, and in al thinges whereunto thou shalt put thy hand. <sup>11</sup> There shal not want poore in the land of thy habitation: therfore I command thee that thou open thy hand to thy needie and poore brother, that liueth in the Land. <sup>12</sup> When thy brother an Hebrew man, or Hebrew woman is fold to thee, and hath ferued thee fix yeares, in the feuenth yeare, thou shalt let him goe free: <sup>13</sup> and to whom thou geueft freedom, thou fhalt in no cafe suffer him to depart emptie: <sup>14</sup> but geue him his wayfare of thy flockes, and of thy barne floore, and thy preffe, wherwith our Lord thy God fhall bleffe thee. <sup>15</sup> Remember that thy felf alfo didft ferue in the Land of Ægypt, and our Lord thy God made thee free, and therfore doe I now command thee. <sup>16</sup> But if he fay: I wil not depart: becaufe he loueth thee, and thy houle, and feeleth that he is wel with thee: <sup>17</sup> thou fhalt take an awle, and bore through his eare in the dore of thy houle, and he fhall ferue thee for euer. To thy woman feruant alfo thou fhalt doe in like maner. <sup>18</sup> Turne not away thine eies from them, when thou makeft them free: becaufe he hath ferued thee fix yeares after the wages of an hireling: that our Lord thy God may bleffe thee in al the workes that thou doeft. <sup>19</sup> Of the firft borne, that come forth in thy hearde and fleepe, whatfoeuer is of the male fexe, thou fhalt fanctifie to our Lord thy God. Thou shalt not worke with the firft borne of an oxe, and thou shalt not sheare the firft borne of thy fleepe. <sup>20</sup> In the fight of our Lord thy God shalt thou eate them euerie yeare in the place, that our Lord shal choofe, thou and thy houle. <sup>21</sup> But if it haue blemish, and be either lame, or blind, or in any part disfigured or feeble, it shal not be immolated to our Lord thy God: <sup>22</sup> but within the gates of thy citie shalt thou eate it: as wel the cleane as the vncleane in like maner shal eate them as the doa, and the hart. <sup>23</sup> This onlie shalt thou obferue, that their bloud thou eate not, but power it out on the earth as water.



## ANNOTATIONS

## Chapter 16

*Three <sup>a)</sup>more folemne feaftes to be kept euerie yeare, Pafch, 9. Pentecoft, 13. and the feaft of tabernacles. 18. Iuft Iudges to be appointed in euerie citie. 21. Al occafions of Idolatrie to be auoyded.*

**O**bferue the moneth of new corne, and the firft 1. Pafch. of the fpring time, that thou mayeft make the Phafe to our Lord thy God: becaufe in this moneth our Lord thy God, brought thee out of Ægypt by night. <sup>2</sup> And thou shalt immolate the Phafe to our Lord thy God, of sheepe, and of oxen in the place, which our Lord thy God fhall choofe, that his name may dwel there. <sup>3</sup> Thou shalt not eate in it leuened bread: Seuen daies shalt thou eate without leuen, the bread of affliction, becaufe in feare didft thou come out of Ægypt: that thou mayeft remember the day of thy comming out of Ægypt, al the dayes of thy life. <sup>4</sup> Leuened fhall not appeare in al thy coaftes for feuen daies, and there fhall not remayne of the flesh of that which was immolated at euen the firft day vntil morning. <sup>5</sup> Thou canft not immolate the Phafe in euerie one of thy cities, which our Lord thy God wil geue thee; <sup>6</sup> but in the place, which our Lord thy God fhall choofe, that his name may dwel there: thou shalt immolate the Phafe at euen at the going downe of the funne, when thou cameft out of Ægypt. <sup>7</sup> And thou shalt boyle, and eate it in the place, which our Lord thy God fhall choofe, and in the morning ryfing vp thou shalt goe into thy tentes. <sup>8</sup> Six daies shalt thou eate azymes: and in the feuenth day, becaufe it is the collection of our Lord thy God, thou shalt doe no worke. <sup>9</sup> Seuen weekes 2. Pentecoft. shalt thou number from that day wherein thou didft put the fickle to the corne, <sup>10</sup> and thou shalt celebrate the

<sup>a</sup> The reft of the feaftes are mentioned *Lewit. 23. Num. 28. & 29.* Here only three of the principal.

3. Feaft of  
Tabernacles.

festiual day of weekes to our Lord thy God, a voluntarie oblation of thy hand, which thou shalt offer according to the bleffing of our Lord thy God: <sup>11</sup> and thou shalt feaft before our Lord thy God, thou, & thy fonne, and thy daughter, and thy man feruant, and thy woman feruant, and the Leuite that is within thy gates, and the ftranger and pupil and widow, which abide with you: in the place which our Lord thy God shal choofe, that his name may dwel there: <sup>12</sup> and thou shalt remember that thou waft a feruant in Ægypt: and thou shalt keepe and doe the thinges that are commanded. <sup>13</sup> The folemnie tie alfo of Tabernacles thou fhalt celebrate feuen daies, when thou haft gathered thy fruite of the barne floore and the preffe: <sup>14</sup> and thou shalt feaft in the festiuitie, thou, thy fonne, and thy daughter, thy man feruant and woman feruant, the Leuite alfo and ftranger, and pupil and widow that are within thy gates. <sup>15</sup> Seuen daies shalt thou celebrate the feaftes to our Lord thy God in the place, which our Lord shal choofe: and our Lord thy God wil bleffe thee in al thy frutes, and in euerie worke of thy handes, and thou shalt be in ioye. <sup>16</sup> Three times in a yeare shal al thy male appeare in the fight of our Lord thy God in the place which he shal choofe: in the folemnie tie of Azymes, in the folemnie tie of weekes, and in the folemnie tie of Tabernacles. There shal not appeare before our Lord any emptie: <sup>17</sup> but euerie one shal offer according to that he hath, according to the bleffing of our Lord his God, which he shal geue him. <sup>18</sup> Iudges and maifters shalt thou appoynt in al thy gates, which our Lord thy God shal geue thee, in euerie of thy tribes: that they may iudge the people with iuft iudgement, <sup>19</sup> and not decline to either part. Thou shalt not accept perfon, nor giftes: becaufe that giftes blinde the eies of the wife, and change the wordes of the iuft. <sup>20</sup> <sup>a</sup>)Iuftly shalt thou purfew that which is iuft: that thou mayeft liue and poffeffe the Land, which our Lord thy God shal geue thee. <sup>21</sup> Thou shalt plante no groue, nor any tree

<sup>a</sup> It is not ynough to doe that is iuft except it be donne iuftly, to a good end for loue of iuftice.

neere the altar of our Lord thy God. <sup>22</sup> Neither fhalt thou make nor fette to thy felf a ftatue: which thing our Lord thy God hateth.

## ANNOTATIONS

### Chapter 17

*Perfect hoftes, not mamed nor defectiue, muft be offered to God, Idolaters ftoned to death. 8. VVhen inferior iudges differ, the caufe muft be decided by the High Prielt in confiftorie. Who is warranted not to erre therin, and al are bound to obey his fentence. 14. The dutie alfo of a king (whom in future time God wil condefcend to geue them) is defcribed, with fpecial charge to receiue the law of God at the Prieftes handes.*

**T**hou shalt not immolate to our Lord thy God a sheepe, and an oxe, wherein there is blemish, or any fault: becaufe it is abomination to our Lord thy God. <sup>2</sup> When there shal be found with thee within one of thy gates, which our Lord thy God shal geue thee, man or woman that do euil in the fight of our Lord thy God, and tranfgrefse his couenant, <sup>3</sup> that they goe and ferue ftrange goddes, and adore them, the funne and the moone, and al the hofte of heauen, which thinges I commanded not: <sup>4</sup> and this is told thee, and hearing it thou haft inquired diligently, and found it to be true, and the abomination is committed in Ifrael: <sup>5</sup> thou fhalt bring forth the man and the woman, that haue committed that moft heynous thing, to the gates of thy citie, and they shal be ftoned. <sup>6</sup> At the mouth of two, or three witneffes shal he perish that is to be flaine. Let no man be killed, one onlie geuing teftimonie againft him. <sup>7</sup> The hand of the witneffes shal be firft to kil him, and the hand of the reft of the people shal be layd on laft: that thou mayest take away the euil out of the middes of thee. <sup>8</sup> ♪ If thou perceiue that the

iudgement with thee be hard and doubtful between bloud and bloud, caufe and caufe, leprofie and not leprofie: and thou fee that the wordes of the iudges within thy gates doe varye: arife, and goe vp the place, which our Lord thy God shal choofe. <sup>9</sup> And thou shalt come to the prieftes of the Leuitical ftocke, and to <sup>a)</sup>the iudge, that shal be at that time: and thou shalt aske of them, who shal shew thee the truth of the iudgement. <sup>10</sup> And thou fhalt do whatfoeuer they, that are <sup>b)</sup>prefidentes of the place, which our Lord fhall choofe, fhall fay and teach thee, <sup>11</sup> according to his law; and thou shalt folow their fentence: neither shalt thou decline to the right hand nor to the left hand. <sup>12</sup> But he that shal be proude, refufing to obey the commandement of the Priest, which at that time miniftreth to our Lord thy God, and the decree of the iudge, that man shal die, and thou shalt take away the euil out of Ifrael: <sup>13</sup> and the whole people hearing shal feare, that none afterward fwel in pride. <sup>14</sup> When thou art entred the Land, which our Lord thy God wil geue thee, and doeft poffeffe it, and dwellest in it, and fayest: I wil fette a king ouer me, as al nations haue round about: <sup>15</sup> him shalt thou fette, whom our Lord thy God shal choofe of the number of thy brethren. A man of an other nation that is not thy brother, thou canst not make king. <sup>16</sup> And when he is made, he shal not multiplie to him felfe horfes, nor lead backe the people into Ægypt, taking high courage for the number of his horfemen, efpecially whereas our Lord hath commanded you that in no cafe you returne any more the fame way. <sup>17</sup> He <sup>c)</sup>shal not haue manie wiues, that may allure his minde, nor huge weightes of filuer and gold. <sup>18</sup> And after he shal fitte in the throne of his kingdome, he shal copie to him felfe the Deuteronomie of this Law in a volume,

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<sup>a</sup> In the councel of Prieftes one fupreme Iudge, which was the High Priest. *v. 12.*

<sup>b</sup> There were not manie prefidentes at once, but in fucceffion, one after an other.

<sup>c</sup> Pluralitie of wiue is not here forbid; for king Dauid tranfgreffed not this precept hauing more then one or two: but Salomon offended in multiplying manie wiues. *S. Aug. q. 17. in Deut.*

a)taking the copie of the priestes of the Leuitical tribe,  
 19 and he shal haue it with him, and shal reade it al the  
 dayes of his life, that he may learne to feare our Lord  
 his God, and keepe his wordes and ceremonies, that are  
 commanded in the law. 20 And that his hart be not lifted  
 vp into pride ouer his brethren, nor decline to the right  
 fide or the left fide, that he may reigne a long time, and  
 his fonnes ouer Ifrael.

## ANNOTATIONS

8 If the iudgement be hard.) For a ful and assured decision  
 of al controuerfies, God here intituted to his people a fupreme  
 Tribunal, that in cafe inferior Iudges varied in iudgement, recourse  
 might be had to the Councel of Priestes, where one chiefe Iudge,  
 the High Priest, was appointed to geue sentence, and al others  
 commanded to receiue and obey the fame.

Supreme Iudge of  
 controuerfies.

9 vvho shal shevv the truth.) God fo affitted this confiftorie  
 with his fpirite of truth, that their sentence was infallible: though  
 otherwife they might erre, either in life, or in priuate opinion.  
 VVherfore, our Sauour diftinguifhing between their publique doc-  
 trin, and their workes, taught the people, that for fomuch as the  
 Scribes and Pharifees fate in Moyfes chaire, and yet tranfgreffed  
 Gods commandmentes, euerie one should *obferue and doe as they  
 faide: but not doe according to their vvorkes. Mat. 23.* And  
 S. Iohn afcribeth the true sentence geuen by Caiphas in the coun-  
 cel, to his office of High Priest, faying: (*Ioan. 11.*) *He faid  
 not this of him felfe, but being the high priest of that yeare, he  
 prophecied that IESVS should die for the nation and to gather  
 into one the children of God.* VVhere the high priest by vertue  
 and priuilege of his office, vttered the truth, which him felfe nei-  
 ther meant nor vnderftood. And this happened when the Law and  
 Priefthood of the Iewes was to decline & geue place to Chrifts new  
 ordinance, and therefore no doubt God euer directed the sentence  
 of the high Priest: and moft fpecially now Chrift preferueth the  
 Apoftolique See from error in faith, and in general decrees touch-  
 ing manners: yea though the chiefe vifible Iudge were as wicked  
 as Caiphas. And therefore the Proteftantes euafion is friuolous,  
 limiting the priests sentence to binde the fubiectes, *fo long as  
 he is the true minifter of God, and pronounceth according to his  
 vvord.* For except God affitted him, that he should pronounce ac-  
 cording to his word, and fo al men reft fatisfied, fubmitting them

Sentence of the  
 Iewes confiftorie  
 infallible.

The high priest  
 was chief Iudge.

Proteftantes  
 friuolous euafion.

English Bible.  
 1603.

<sup>a</sup> Temporal good Princes take the law, and word of God, at the  
 Priests handes.

felues to his fentence, the controuerfie fhould be endles, and this confitorie nothing worth: but ftill be new examinations and new iudgements, whether the former were according to Gods word or no.

Pride in priuate opinion punifhed with death.

12 He that fhall be proude.) This alfo conuinceth, that al were bound to accept of the high priefts fentence, the law condemning him of pride, that *refufed to obey the commandment of the Priefft, vvhich at that time miniftred to our Lord*, and for his difobedience punifhing him with death.

## Chapter 18

*In fteed of other inheritance Priefftes and Leuites haue prouifion by Sacrifices and oblations. 9. Al fuperftition to be auoided. 15. Perpetuitie of prophetes, and finally one fpecial PROPHET (to wit, CHRIST) is promifed. 20. Falfe prophetes muft be flaine.*

**T**he priefftes and Leuites, and al that are of the fame tribe, fhall haue no part nor inheritance with the reft of Ifrael, becaufe they fhall eate the facrifices of our Lord, and his oblations, <sup>2</sup> and nothing els fhall they receiue of the poffeffion of their brethren: for our Lord him felfe is their inheritance, as he hath fpoken to them. <sup>3</sup> This fhall be the right of the priefftes from the people, and from them that offer vic-times: whether they immolate oxe, or sheepe, they fhall geue to the priefft the foulder and the mawe: <sup>4</sup> the firft fruites of corne, of wine, and oile, and a part of the woole of their sheepe fhearing. <sup>5</sup> For him hath our Lord chofen of al thy tribes, that he might ftand, and minifter to our Lord, he and his fonnes for euer. <sup>6</sup> If a Leuite goe out of one of thy cities of al Ifrael in the which he dwelleth, and would come defiring the place which our Lord fhall choofe, <sup>7</sup> he fhall minifter in the name of our Lord his God, as al his brethren the Leuites, that fhall ftand at that time before our Lord. <sup>8</sup> He fhall receiue the fame portion of meates, that the reft doe: befide that, which in his owne citie is dew to him by fucceffion from his fathers. <sup>9</sup> When thou art entred the Land, which our Lord

thy God shal geue thee, beware thou be not willing to imitate the abominations of those nations. <sup>10</sup> Neither let there be found in thee any that shal expiate his sonne, or daughter, making them to passe through the fyre: or that demandeth of fowthfayers, and obserueth dreames and diuinations, neither let there be a forcerer, <sup>11</sup> nor inchanter, nor that consulteth with pithone, or diuiners, and seeketh the truth of the dead. <sup>12</sup> For al these thinges our Lord abhorreth, and for these abominations wil he destroy them at thy entring in. <sup>13</sup> Thou shalt be perfect; and without spotte with our Lord thy God. <sup>14</sup> These nations, whose land thou shalt possesse, heare fowthfayers and diuiners: but thou art otherwise instructed of our Lord thy God. <sup>15</sup> <sup>a</sup>A PROPHET of thy nation and of thy brethren like vnto me, wil our Lord thy God raise vp to thee: him thou shalt heare, <sup>16</sup> as thou didst request of our Lord thy God in Horeb, when the assemblie was gathered, and saidst: I wil no more heare the voice of our Lord my God, and this exceeding great fire I wil see no more, lest I die. <sup>17</sup> And our Lord said to me: They haue spoken al thinges wel. <sup>18</sup> A prophete wil I raise vp to them out of the middes of their brethren like to thee: and I wil put my wordes in his mouth, and he shal speake al thinges that I shal command him. <sup>19</sup> But he that wil not heare his wordes, which he shal speake in my name, I wil be the reuenger. <sup>20</sup> And the prophet that being deprauid with arrogancie wil speake in my name, the thinges <sup>a</sup>that I did not command him to say, <sup>b</sup>or in the name of strange goddes, shal be flaine. <sup>21</sup> And if in secrete cogitation thou answer: How shal I vnderstand the word, that our Lord spake not? <sup>22</sup> This signe thou shalt haue: That which the same prophete foretelleth, in the name of the Lord and cometh not to passe: that our Lord hath not spoken, but by the arrogancie of his minde

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<sup>a</sup> This sorte of false prophets signified Heretikes, that preach false things in Christs name.

<sup>b</sup> These prefigured Apostates, which renouncing Christ, expressly professe false goddes.

the prophet hath forged it: and therefore thou shalt not feare him.

## ANNOTATIONS

The fame wordes may haue diuers literal fenfes.

15 A PROPHET of thy nation.) Amongst other places this plainly proueth that the fame wordes in holie Scripture may haue diuers literal fenfes. For first the coherence of the text sheweth, that God here promised to geue his people an other extraordinarie prophet, after Moyfes death, of their owne nation: as wel to take away occasion of seeking to fouthfayers, diuiners, and other prophane prophetes of false goddes, strictly forbidden in the wordes going immediatly before; as in approbation of their conuenient desire, mentioned in the wordes folowing, to heare Gods wil, not by him self, nor by an Angel, but by Moyfes, who was now shortly to be taken from them. And so this promise was first performed in Iosue, succeding next after Moyfes in gouernment. And as neede required God ceased not to send more prophetes besides their ordinarie Priests. Again this place is also vnderstood of Christ our Sauour, chief Prophete, and master of al prophetes; S. Peter fo expounding it. *Act. 3. v. 22. & 23.*

## Chapter 19

*Certaine cities of refuge muft be assigned for casual manflaughter. 11. Wilful murther punished by death without remifsion, 15. fo it be conuincd by two or three witnesfes. 16. False witnesfes punished with the paine, which the crime objected deferueth.*

**V**hen our Lord thy God hath destroyed the nations, whose land he wil deliuer to thee, and thou doest possesse it, and dwellest in the cities and houses therof: <sup>2</sup> three cities shalt thou separate to thee in the middes of the Land, which our Lord thy God wil geue thee in possession, <sup>3</sup> <sup>a)</sup>preparing diligently the way: and thou shalt diuide the whole prouince of thy Land equally into three partes: that he which for murder

<sup>a</sup> The way to the cities of refuge were paved, and markes set for direction, that he which fled might not erre in his way.



is a fugitiue, may haue neere at hand, whither to escape.  
<sup>4</sup> This shal be the law of the murderer that fleeth, whose life is to be faued: He that ftriketh his neighbour vnwitting, and that is proued yesterday and the day before to haue had no hatred againft him: <sup>5</sup> but to haue gone with him fimply vnto the wood to cutte wood, and in cutting of wood the axe flipped out of his hand, and the yron falling from the handle ftrooke his freind, and killed him: he shal flee to one of the cities aforefaid, and liue: <sup>6</sup> left perhaps the next kinfeman of him, whose bloud was shed, pricked with forow, purfew, and apprehend him if the way be too long, and ftricke his life, that is not guiltie of death, becaufe he is proued to haue had no hatred before, againft him that was flaine. <sup>7</sup> Therefore I command thee, that thou feparat three cities of equal diftance one from an other. <sup>8</sup> And when our Lord thy God shal haue dilated thy borders, as he fwere to thy fathers, and shal geue thee al the Land, that he promifed them, (<sup>9</sup> yet fo, if thou keepe his commandementes, and do the thinges which I command thee this day, that thou loue our Lord thy God, and walke in his wayes at al time) thou shalt added to thee other three cities, and shalt duple the number of the three cities aforefaid: <sup>10</sup> that innocent bloud be not shed in the middes of the Land, which our Lord thy God wil geue thee to poffeffe, left thou be guiltie of bloud. <sup>11</sup> But if any man hating his neighbour, lie in wayte for his life, and rife and ftrike him, and he die, and he flee to one of the cities aforefaid, <sup>12</sup> the ancientes of his citie shal fend, and take him out of the place of refuge, and shal deliuer him into the hand of the kinfeman of him, whose bloud was fhed, and he shal die. <sup>13</sup> <sup>a</sup>)Thou shalt not pitie him, and thou fhalt take away the guiltie bloud out of Ifrael, that it may be wel with thee. <sup>14</sup> Thou shalt not take, and transferre thy neighbours boundes, which thy predeceffours did fette in thy poffeffion, which our Lord thy

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<sup>a</sup> This was fayd to the whole people who muft not intreate for the murderers pardon: but the kinfmen of him that was flaine, might remitte the punifhment.

God wil geue thee in the Land, that thou shalt receiue to poffeffe. <sup>15</sup> One witneffe ſhal not ſtand againſt any man, whatſoeuer finne, or wickedneffe it be: but in the mouth of two or three witneffes ſhal euerie word ſtand. <sup>16</sup> If a lying witneffe ſtand againſt a man, accusing him of preuarication, <sup>17</sup> both of them, whoſe the cauſe is, ſhal ſtand before our Lord in the fight of the prieſtes and the iudges that ſhal be in thoſe daies. <sup>18</sup> And when ſearching moſt diligently, they ſhal finde that the falſe witneſſe hath ſaid a lie againſt his brother: <sup>19</sup> they ſhal render to him as he meant to doe to his brother, and thou ſhalt take away the euil out of the middes of thee: <sup>20</sup> that others hearing may haue feare, and may not be bold to doe ſuch things. <sup>21</sup> <sup>a)</sup> Thou ſhalt not pitie him, but life for life, eie for eie, tooth for tooth, hand for hand, foote for foote ſhalt thou exacte.

## ANNOTATIONS

### Chapter 20

*Lawful warres are to be vndertaken with corege and confidence. 5. Such as for ſpecial cauſes may be difcoreged, muſt be difmiſſed from the field. 10. VVhat to be obſerued towards the enimie. 19. VVhat trees may not be cut downe, and what forte may be, for the vſe of warres.*

**I**f thou goe forth to warre againſt thyne enemies, and ſee the horſe men and chariottes, and the multitude of the aduerſaries hoſte greater then thou haſt, thou ſhalt not feare them: becauſe the Lord thy God is with thee, which brought thee out of the Land of Ægypt. <sup>2</sup> And when the battel is now at hand, the prieſt ſhal ſtand before the armie, and ſhal ſpeake to the people thus: <sup>3</sup> Heare Iſrael, you this day ioyne battel againſt your enemies, let not your hart feare, be not

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<sup>a</sup> This pertained to the Iudge: who without partialitie muſt do iuſtice.

affrayed, retire not, neither dread them: <sup>4</sup> because our Lord your God is in the middes of you, and wil fight for you against your aduerfaries, to deliuer you from danger. <sup>5</sup> The Captaines also through euerie bande in the hearing of the hofte shal proclaime: <sup>a</sup>)what man is there, that hath built a new houle, and hath not dedicated it? let him goe, and returne into his houle, left perhaps he die in the battel, and an other dedicate it. <sup>6</sup> What man is there that hath planted a vineyard, and hath not as yet made it to be common, wherof al men may lawfully eate? let him goe, and returne into his houle: left perhaps he die in the battel, and an other man execute his office. <sup>7</sup> What man is there, that hath despoused a wife, and not taken her? let him goe, and returne into his houle, left perhaps he die in the warre, and an other take her. <sup>8</sup> These thinges being said they shal adde the rest, and shal speake to the people: What man is there feareful, and fainte harted? let him goe, and returne into his houle, left he make the hartes of his brethren to feare, as him selfe is frighted with feare. <sup>9</sup> And when the Captaines of the host shal hold their peace, and make an end of speaking, euerie man shal prepare their bandes to fight. <sup>10</sup> If at anie time thou come to winne a citie, thou shalt first offer peace. <sup>11</sup> If they receiue it, and open the gates to thee, al the people that is therein, shal be faued, and shal ferue thee vnder tribute. <sup>12</sup> But if they wil not make peace, and shal beginne battel against thee, thou shalt affalt it. <sup>13</sup> And when our Lord thy God shal deliuer it into thy hand, thou shalt strike al, that is therein of the male sexe, in the edge of the sword, <sup>14</sup> excepting women and children, the cattel and other thinges, that are in the citie. Al the praye thou shalt diuide to the armie, and thou shalt eate of the spoiles of thine enemies, which our Lord thy God shal geue thee. <sup>15</sup> So shalt thou doe to al cities, that be verie farre from thee, and be not of

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<sup>a</sup> Men poffessed with such desires haue not like valure to good fouldiars. And by word or example often difcorege others. So in spiritual warfare, we must not be addicted to worldlie profit, or pleasures.

these cities, which thou shalt receiue in poſſeſſion. <sup>16</sup> But of thoſe cities, that ſhal be geuen thee, thou ſhalt ſuffer none at al to liue: <sup>17</sup> but ſhalt kil them in the edge of the ſword, to witte, the Hetheite, and Amorrheite, and Chananeite, the Pherezeite, and Heueite, and Iebuſeite, as our Lord thy God hath commanded thee: <sup>18</sup> left perhaps they teach you to doe al the abominations, which them felues did worke to their goddes: and you finne againſt our Lord your God. <sup>19</sup> When thou haſt beſieged a citie a long time, and haſt compaſſed it with munition to winne it, thou ſhalt not cutte downe the trees, that may be eaten of, neither ſhalt thou ſpoile the countrey round about with axes: becauſe it is a tree, and not a man, neither can it increaſe the number of warriors againſt thee. <sup>20</sup> But if there be any trees not fruitful, but wilde, and apt for other vſes, cutte them downe, and make engines, vntil thou take the citie, which fighteth againſt thee.

## ANNOTATIONS

### Chapter 21

*How to feke out a ſecrete murtherer. 10. Wemen taken in battel may be married, and afterwardeſ can not be ſold nor made bondwemen. 15. The eldeſt ſonne may not be deprived of his birthright for hatred of his mother. 18. A ftubburne ſonne muſt be ſtoned to death. 22. VWhen one is hanged on a gibbet, he muſt be taken downe the ſame day, and buried.*

**V**hen there ſhal be found in the Land, which our Lord thy God wil geue thee, the corps of a man flaine, and he that is guiltie of the murder is not knowne <sup>2</sup> thy ancientes, and iudges ſhal goe forth, and meaſure from the place of the corps the diſtance of euerie citie round about: <sup>3</sup> and which they ſhal perceiue to be neerer then the reſt, the ancientes of

that citie shal take an heifer out of the heard, that hath not drawn yoke, nor ploughed the ground, <sup>4</sup> and shal bring her to a rough and ftonie valley, that neuer was ploughed, nor receiued feede: and in it they shal ftrike of the necke of the heifer: <sup>5</sup> and the priestes the fonnes of Leui shal come, whom our Lord thy God hath chofen to minifter to him, and to bleffe in his name, and at their word euerie matter dependeth, and whatfoeuer is cleane or vncleane muft be iudged. <sup>6</sup> And the ancientes of that citie shal come to the flaine perfon, and shal wash their handes ouer the heifer, that was ftrooken in the valley, <sup>7</sup> and shal fay: Our handes did not fheede this bloud, <sup>a</sup>)nor our eies fee it. <sup>8</sup> Be merciful to thy people Ifrael, whom thou haft redemed O Lord, and impute not innocent bloud in the middes of thy people Ifrael. And the guilte of bloud shal be taken from them: <sup>9</sup> and thou shalt be free from the innocents bloud, that was fhed, when thou shalt haue done that which our Lord hath commanded thee. <sup>10</sup> If thou goe forth to fight againft thyne enemies, and our Lord thy God deliuer them in thy hande and thou leade them away captiue, <sup>11</sup> and feeft in the number of the captiues a beautiful woman, and loueft her, and wilt haue her to wife, <sup>12</sup> thou fhalt bring her into thy houle: who fhall shaue of her hare, and payre her nailes, <sup>13</sup> and put of the rayment, wherein she was taken: and fitting in thy houle, shal mourne her father and mother one moneth: and afterward thou shalt enter vnto her, and fhalt sleepe with her, and fhe fhall be thy wife. <sup>14</sup> But if afterward she content not thy mynde, thou shalt let her goe free, neither canft thou fel her for money, nor opprefse her by might: becaufe thou haft humbled her. <sup>15</sup> If a man haue two wiues, one beloued, and the other hated, and they haue begotten children by him, and the fonne of the hated be the firftborne, <sup>16</sup> and he meaneth to diuide his fubftance among his fonnes: he can not make the fonne of the beloued the firft borne, and preferre him before the fonne of the hated, <sup>17</sup> but

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<sup>a</sup> By this ceremonie and abiuration they purged them felues, that they were not negligent in doing iuftice.

the fonne of the hated he shal acknowledge for the first borne, and shal geue to him of those thinges, which he hath, al duple: for this is the beginning of his children, & to this are dew the first birth rightes. <sup>18</sup> If a man begette a ftubbourne and froward fonne, that wil not heare the commandementes of his father and mother, and being chaftened, contemneth to be obedient: <sup>19</sup> they shal take him, and bring him to the ancientes of his citie, and to the gate of iudgement, <sup>20</sup> and shal fay to them: This our fonne is froward and ftubborne, he contemneth to heare our admonitions, he geueth himself to comeffation, and to ryote and bankeringes: <sup>21</sup> the people of the citie shal ftone him: and he shal die, that you may take away the euil out of the middes of you, and al Ifrael hearing it may be afrayde. <sup>22</sup> When a man hath offended so that he is to be punished by death, and being condemned to die is hanged on a gybbet: <sup>23</sup> his bodie shal not remaine vpon the tree, but the same day shal be buried: becaufe he is <sup>a</sup>)accursed of God that hangeth on a tree: and thou shalt not contaminate thy Land, which our Lord thy God geueth thee in poffeffion.

## ANNOTATIONS

### Chapter 22

*Pietie towardes neighboures. 5. Neither fexe may vse the apparel of the other. 6. Crueltie to be auoided euen towardes birdes. 8. Batlement about the roofe of a house. 9. Things of diuers kindes not to be mixed. 12. Cordes in the hemmes of a cloke. 13. Trail and punishment of adulterie and of deflowring virgines. 30. The fonne may not marie his ftepmother.*

**T**hou fhalt not fee thy brothers oxe, or sheepe ftraying, and paffe by: but fhalt bring it backe

<sup>a</sup> Myftically, he is cursed that perfitteth in finne, as it were hanging on the tree, by which our first parents finned.

to thy brother, <sup>2</sup> although thy brother be not nigh, and thou know him not: thou shalt bring them vnto thy houle, and they shal be with thee vntil thy brother seeke them, and receiue them. <sup>3</sup> In like manner fhalt thou doe with his affe, and with his rayment, and with euerie thing of thy brothers, that shal be loft: if thou finde it, neglect it not as pertheyning to an other. <sup>4</sup> If thou see thy brothers affe or oxe to be fallen in the way, thou shalt not contemne it, but shalt lift it vp with him. <sup>5</sup> A woman shal not be clothed with mans apparel, neither shal a man vse womans apparel: for he is abominable before God that doeth these thinges. <sup>6</sup> If walking by the way thou finde a birdes nest in a tree or on the ground, and the damme fitting vpon the young or the egges: thou shalt not hold her with her young, <sup>7</sup> but shalt let her goe, taking the young and holding them: that it may be wel with thee, and thou mayest liue a long time. <sup>8</sup> When thou buildest a new houle, thou shalt make <sup>a</sup>) a batlement to the rooffe round about: lest blood be shed in thy houle, and thou be guiltie an other flipping, and falling headlong. <sup>9</sup> Thou shalt not fowe thy vineyard with diuerse feede: lest both the feede which thou didst fow, and the thinges that grow of the vineyard, <sup>b</sup>) be sanctified together. <sup>10</sup> Thou fhalt not plough with an oxe and affe together. <sup>11</sup> Thou fhalt not weare a garment that is wouen of wolle and linnen. <sup>12</sup> Thou shalt make litle cordes in the hemme at the foure corners of thy cloke, wherwith thou shalt be couered. <sup>13</sup> If a man marrie a wife, and afterward hate her, <sup>14</sup> and seeke occasions to put her away, objecting vnto her a verie il name, and say: I tooke this wife, and compayning with her: I found her not a virgin: <sup>15</sup> her father and mother shal take her, and shal carie with them the signes of her virginitie to the ancientes of the citie that are in the

<sup>a</sup> Their houfes had flat roofes as manie of our churches, pallaces, and castles, where battlements are necessarie for danger of falling when, anie walke thereon.

<sup>b</sup> For correction of so couetous a mind the whole fruite must be offered to pious vses. *Theodoret. q. 23. in Deut.*

gate: <sup>16</sup> and the father shal fay: I gaue my daughter vnto this man to wife: whom becaufe he hateth, <sup>17</sup> he layeth vnto her a verie il name, so that he fayeth: I found not thy daughter a virgin: and behold thefe are the signes of my daughters virginitie. They shal fspread the vesture before the ancientes of the citie: <sup>18</sup> and the ancientes of that citie shal take the man, and beate him, <sup>19</sup> condemning him besides in a hundred ficles of filuer, which he shal geue to the wenches father, becaufe he hath infamoufly fpred a verie il name vpon a virgin of Ifrael: and he shal haue her to wife, and can not put her away al the daies of his life. <sup>20</sup> But if it be true which he obiected, and virginitie be not found in the wench: <sup>21</sup> they shal caft her forth without the doores of her fathers houle, and the men of her citie shal ftone her to death, and she fhall die: becaufe fhe hath done wickednes in Ifrael, to fornicate in her fathers houle: and thou shalt take away the euil out of the middes of thee. <sup>22</sup> If a man lie with an other mans wife, both shal die, that is to fay, the aduouterer and the aduoutereffe: and thou shalt take away the euil out of Ifrael. <sup>23</sup> If a man haue despoufed a maide that is a virgine, and fome man finde her in the citie, and lie with her, <sup>24</sup> thou shalt bring forth both of them to the gate of that citie, and they shal be ftoned: the maide, becaufe she cried not, being in the citie: the man, becaufe he hath humbled his neighbours wife, and thou shalt take away the euil from the middes of thee. <sup>25</sup> But if the man finde the maide that is despoufed, in the field, and taking her, lie with her, he alone shal die: <sup>26</sup> the maide shal fuffer nothing, neither is she guiltie of death: for as a theefe ryfeth againft his brother, and taketh away his life, so alfo did the maide fuffer. <sup>27</sup> She was alone in the field: she cried, and there was no man to deliuer her. <sup>28</sup> If a man finde a maide that is a virgin, which hath not a fpoufe, and taking her lie with her, and the matter come into iudgement: <sup>29</sup> he that lay with her, shal geue to the father of the maide fiftie ficles of filuer, and shal haue her to wife, becaufe he hath humbled her: he can not put her away al the daies of his life. <sup>30</sup> No man shal take his fathers wife, nor reuele his couering.



## ANNOTATIONS

## Chapter 23

*Eunuches, baftardes, Moabites, & Ammonites may not enter into the Church. 7. Idumeans, and Ægyptians may be admitted. 9. Obseruation of fpiritual and corporal cleannes. 15. Other preceptes concerning fugitiues, 17. fornication, 19. vfurie, 21. vowes, 24. and eating other mens grapes or corne.*

**A**n <sup>a</sup>eunuch that hath his ftones broken, or cutte of, & his yeard cutte away, shal not enter into the church of our Lord. <sup>2</sup> Mamzer, that is to fay, one borne of a common woman, shal not enter into the church of our Lord, vntil the tenth generation. <sup>3</sup> The <sup>b</sup>Ammonite, and the Moabite yea after the tenth generation shal not enter into the church of our Lord, for euer: <sup>4</sup> becaufe they would not meete you with bread and water in the way, when you came out of Ægypt: and becaufe they hyred againft thee Balaam, the fonne of Beor of Mefopotamia in Syria, to curfe thee: <sup>5</sup> and our Lord thy God would not heare Balaam, and he turned his curfing into thy bleffing, for that he loued thee. <sup>6</sup> Thou shalt not make peace with them, neither doe thou feeke their good al the daies of thy life for euer. <sup>7</sup> Thou shalt not abhorre the Idumeite, becaufe he is thy brother: nor the Ægyptian, becaufe thou waft a ftranger in his land. <sup>8</sup> They that are borne of them, in the third generation shal enter into the church of our Lord. <sup>9</sup> When thou goeft forth againft thyne enemies to battel, thou shalt keepe thy felf from al euil

<sup>a</sup> Such as are barrē in good workes can not enter into Gods houfe. *Theod. q. 25. in Deut.*

<sup>b</sup> Thefe natiōs not able to hurt the children of Ifrael, neither by denying ordinarie curtefies, nor by force, nor by hyring Balaā to curfe them, yet inuegling them with carnal finnes, fignified obftinate peruerfe finners, that neuer amending can neuer be rightly receiued into the Church of God.

thing. <sup>10</sup> If there be among you a man, that is polluted in a dreame by night, he shal goe forth without the campe, <sup>11</sup> and shal not returne, before he be washed with water at euen: and after funne fette he shal returne into the campe. <sup>12</sup> Thou shalt haue a place without the campe, whither thou mayest goe to the necessities of nature, <sup>13</sup> caryng on thy girdle a piked instrument, & when thou fittest downe, thou shalt digge round about, and with the earth that is digged vp shal couer <sup>14</sup> that which thou art eafed of (for our Lord thy God walketh in the middes of thy campe, to deliuer thee, and to geue thyne enemies vnto thee) and let thy campe be holie, and let no filthines appeare therein, lest he forfake thee. <sup>15</sup> Thou shalt not deliuer the feruant to his Maister, that is fled to thee. <sup>16</sup> He shal dwel with thee in the place, that shal please him, and in one of thy cities shal he rest: vex him not. <sup>17</sup> There shal be no whoore of the daughters of Ifrael, nor whooremonger of the sonnes of Ifrael. <sup>18</sup> Thou shalt not offer the hire of a ftrompet, nor the price of a dogge, in the houle of our Lord thy God, whatfoeuer it be that thou haft vowed: becaufe both is abomination before our Lord thy God. <sup>19</sup> Thou shalt not lend to thy brother money to vfurie, nor coine, nor any other thing: <sup>20</sup> but <sup>a</sup>)to the ftranger. And to thy brother thou shalt lend, that which he needeth without vfurie: that our Lord thy God may bleffe thee in al thy worke in the Land, which thou shalt enter to poffesse. <sup>21</sup> When thou haft vowed a vow to our Lord thy God, thou shalt not flacke to pay it: becaufe our Lord thy God wil require it and if thou delay, it shal be reputed to thee for finne. <sup>22</sup> <sup>b</sup>)If thou wilt not promife, thou shalt be without finne. <sup>23</sup> But that which is once gone out of thy lippes, thou shalt obferue, and shalt doe as thou haft promised to our Lord thy God, and haft spoken with thy proper wil and thyne owne mouth. <sup>24</sup> Entring into thy neighbours

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<sup>a</sup> Onlie lawful enemies are here called ftrangers: where therfore is iuft caufe of warre, there only it is lawful to exercife vfurie. *S. Amb. li. de Tobia. c. 15.*

<sup>b</sup> Vowes binde where otherwife was no obligation.

vineyarde, eate grapes as much as shal pleafe thee: but carrie none out with thee. <sup>25</sup> If thou enter into thy frein-des corne, thou shalt breake the eares, and rubbe them in thy hand: but with a fickle thou shalt not reape.

## ANNOTATIONS

### Chapter 24

*Diurce permitted to auoide greater euil. 5. The newly married muft not goe to warre. 7. He that trateroufly felleth a man muft be flaine. 8. Difobedience to Priestes incurreth leprofie. 10. Such things may not be taken to pledge, as can not be wel fpared. 14. Poore laborers muft be prefently payed. 16. Not one punished for an others fault, but right iudgement to al, 18. and liberal almes to the poore.*

**I**f a man take a wife, and haue her, and she finde not grace before his eies for fome lothfomenes: he shal write a bil of diurce, and shal geue it in her hand, and <sup>a</sup>dimiffe her out of his houle. <sup>2</sup> And being departed when she shal haue married an other husband, <sup>3</sup> and he also hateth her, and hath geuen her a bil of diurce, and hath dimiffed her out of his houle, or is deade: <sup>4</sup> the former husband can not take her againe to wife: becaufe she is polluted, and is made abominable before our Lord: lest thou make thy Land to finne, which our Lord thy God shal deliuer thee to poffeffe. <sup>5</sup> When a man hath lately taken a wife, he shal not goe forth to battel, neither shal any publique neceffitie be inioyned him, but he shal attend to his owne houle without fault, that one yeare he may reioyce with his wife. <sup>6</sup> Thou shalt not take for a pledge the nether, or the vpper milftone: becaufe <sup>a</sup>he hath pledged his life to thee. <sup>7</sup> If

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<sup>a</sup> This hebrew phrafe signifieth, that pledging the thing wherein the meanes of life confisteth is as if he pledged his life.

any man be taken folciting his brother of the children of Ifrael, and felling him take a price, he shal be flaine, and thou shalt take away the euil from the middes of thee. <sup>8</sup> Obserue diligently that thou incurre not the plague of leprofie, but thou shalt doe whatfoeuer the priestes of the Leuitical focke shal teach thee, according to that, which I haue commanded them, and fulfil thou it carefully. <sup>9</sup> Remember what our Lord your God did to Marie, in the way when you came out of Ægypt. <sup>10</sup> When thou fhalt require of thy neighbour any thing, that he oweth thee, thou fhalt not enter into his houle to take away a pledge: <sup>11</sup> but thou fhalt stand without, and he shal bring forth to thee that which he hath. <sup>12</sup> But if he be poore, the pledge shal not lodge with thee that night, <sup>13</sup> but forthwith thou shalt restore it to him before the going downe of the funne: that fleeping in his rayment, he may bleffe thee, & thou mayest haue iustice before our Lord thy God. <sup>14</sup> Thou shalt not denie the hyre of the needie, and poore man thy brother, or the stranger, that dwelleth with thee in the land, and is within thy gates: <sup>15</sup> but the same day thou shalt pay him the price of his labour, before the going downe of the funne, <sup>a</sup>)because he is poore, and there withal susteyneth his life: lest he crie against thee to our Lord, and it be reputed to thee for a finne. <sup>16</sup> The fathers shal not be flaine for the children, nor the children for the fathers, but euerie one shal die for his owne finne. <sup>17</sup> Thou shalt not peruert the iudgement of the stranger and the pupil, neither shalt thou take away the widows rayment for a pledge. <sup>18</sup> Remember that thou didst serue in Ægypt, and our Lord thy God deliuered thee from thence. Therefore I command thee that thou doe this thing. <sup>19</sup> When thou hast reaped the corne in thy field, and forgetting hast left a sheafe, thou shalt not returne to take it away: but thou shalt suffer the stranger, and the pupil, and the widow to take it away, that our Lord thy God may bleffe thee in al

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<sup>a</sup> In case the laborer susteyneth his life by his dailie wages, then not to pay him is in effect to kil him: and such finne crieth to God for reuenge.

the worke of thy handes. <sup>20</sup> If thou haue gathered the fruites of thy oliue trees, whatfoeuer remaineth on the trees, thou shalt not returne to gather it: but shalt leaue it to the ftranger, the pupil, and the widow. <sup>21</sup> If thou make vintage of thy vineyard, thou shalt not gather the cluſters that remaine, but they ſhal goe to the vſes of the ftranger, the pupil, and the widow. <sup>22</sup> Remember that thou alſo didſt ſerue in Ægypt, and therefore I command thee that thou doe this thing.

## ANNOTATIONS

1 Dimiffe her.) VWhether this diuorce was tollerated as a leſſe finne, to auoide a greater, as S. Hierom (*li. 1. in Mat. c. 5. & li. 3. in c. 19.*) S. Chryſoſtom (*ho. 12. in Mat. 5.*) and others teach; or diſpenſed withal, and ſo made lawful to the Iewes, which is alſo probable, for that none of the holie Prophetes did euer reprehend it; ſure it is, that Chriſt either by correcting a fault, or by recalling a former diſpenſation, reſtored the infolubilitie of mariage to the firſt inſtitution, ſaying: (*Mat. 19.*) *That vvvhich God hath ioyned together, let not man ſeparate.* Further anſwering the Phareſes, concerning this law: that *Moyſes for the hardnes of your hart permitted you to dimiſſe you vvviues: but from the beginning it vvvas not ſo.* And albeit he alloweth ſeparation of man and wife for fornication, yet for no cauſe neither of them can marie againe, ſo long as the other liueth. As S. Auguſtin (*li. 1. de adulter. coniugijs. c. 11. & 12.*) by conference of three Euangeliftes wordes touching this point, plainly ſheweth, concluding that *for ſo much as holie Scripture calleth him* (that taketh a woman ſo dimiſſed) *not a husband, but an adulterer, ſhe is ſtil his vvwife, by vvvhom for fornication ſhe vvvas dimiſſed.* Likewiſe he proueth by S. Paules doctrin (*Rom. 7. & 1. Cor. 7.*) that though diuorce be made for adultrie, yet neither the guiltie nor innocent partie can marie an other, for the Apoſtle ſaieth: *a vvwoman is vnder the lavv of her husband, ſo long as he liueth, if her husband be dead, ſhe is looſed from his lavv. Therefore her husband liuing, ſhe ſhal be called an aduoutreſſe, if ſhe be vvwith an other man. If ſhe part let her remaine vnmarried, or be reconciled to her husband. A vvwoman is bond to the lavv ſo long time, as her husband liueth, &c.* Theſe wordes of the Apoſtle (ſayeth he, *li. 2. c. 4.*) ſo often repeted, ſo often inculcated, are true, are liuelie, are found, are plaine. A woman beginneth not to be the wife of a later husband, except ſhe ceaſe to be the wife of the former. And ſhe ceaſeth to be the wife of the former, if he die, not if he (or ſhe) committe adultrie. Therefore a wife is lawfully dimiſſed for fornication, but

VWhether the band of mariage could be looſed or no in the old law, amongſt Chriſtiāſ it can not be diffolued.

No not for adultrie.

the bond of the former remaineth, for which caufe he is guiltie of adultrie, that marieth her that is dimiffed, yea, though it be for fornication. Thus and much more fayeth S. Auguftin in the fame, & in other bookes. And al the ancient fathers, and lerned fchoolmen teach vniformly, that nothing but bodilie death can loofe the band of Mariage confummate; nor of vnconfummate, but death, or folemne vow in an opproued rule of religion.

Only before confummatiō Mariage is diffolued by folemne vow in Religion.

## Chapter 25

*Punishment afflicted according to the fault, but fo that he which is beaten haue not aboue fourtie ftripes. 4. The oxes mouth not be moofeled that treadeth corne. 5. A married man dying without ifsue, his brother muft marie the widow. 11. The wife that taketh her hufbands aduerfarie by priuates muft lofe her hand. 13. No falfe weightes, nor meafures to be kept. 17. Amelicites muft be vtterly deftroyed.*

**I**f there be a controuerfie between fome, and they cal vpon the iudges: whom they fhall perceiue to be iuft, to him they fhall geue the price of iuftice: whom impious, him they fhall condemne of impietie. <sup>2</sup> And if they fee that the offender be worthie of ftripes: they fhall caft him downe, & fhall caufe him to be beaten before them. According to the meafure of the finne fhall the meafure alfo of the ftripes be: <sup>3</sup> yet fo, that they exceede not the number of fourtie: left thy brother depart fowly torne before thyne eies. <sup>4</sup> Thou fhalt <sup>a</sup>)not moofel the mouth of the oxe that treadeth out thy corne in the flore. <sup>5</sup> When brethren fhall dwel together, & one of them die without children, the wife of the deceafed fhall not marie to an other: but <sup>¶</sup>his brother fhall take her, and rayfe vp the feede of his brother: <sup>6</sup> and the first borne of her he fhall cal by his name, that his name be

<sup>a</sup> S. Paul expoundeth this of the fpiritual laborer in Gods Church; that he muft haue his maintenāce for his trauel. *1. Cor. 9. & 1. Tim. 5.* It was alfo ment of oxen, fo it hath two literal fefes. *Theod. q. 31. in Deut.*

not abolished out of Ifrael. <sup>7</sup> But if he wil not take his brothers wife, that by law is dew to him, the woman shal goe to the gate of the citie, and cal vpon the ancientes, and fay: My husbandes brother wil not rayfe vp his feede in Ifrael: nor take me to his wife. <sup>8</sup> And forthwith they shal caufe him to be fent for, and shal aske him. If he anfwer: I wil not take her to wife: <sup>9</sup> the woman shal come to him before the ancientes, and shal take of his shoe from his foote, and <sup>a</sup>)spitte in his face, and fay: So shal it be done to the man, that buildeth not his brothers houfe. <sup>10</sup> And his name shal be called in Ifrael <sup>b</sup>)The houfe of the vnshodde. <sup>11</sup> If two men fal at wordes betwixt them felues, and one beginne to brawle againft the other, and the wife of the one willing to deliuer her husband out of the hand of the ftronger, put forth her hand, and take his priuities: <sup>12</sup> thou shalt cutte of her hand, neither shalt thou be moued with any pitie vpon her. <sup>13</sup> Thou shalt not haue diuerfe weightes in thy bagge, a greater and a leffe: <sup>14</sup> neither shal there be in thy houfe a greater bushel and a leffe. <sup>15</sup> Thou shalt haue a weight iuft and true, and thy bushel shal be equal and true: that thou mayest liue a long time vpon the Land, which our Lord thy God shal geue thee. <sup>16</sup> For thy Lord abhorreth him, that doth thefe thinges, and detesteth al iniuftice. <sup>17</sup> Remember what <sup>c</sup>)Amalec did to thee in the way when thou cameft out of Ægypt: <sup>18</sup> how he meete thee in the way when thou cameft out of Ægypt: <sup>19</sup> how he mette thee: & ftroke the hindemoft of thy armie, which being wearie refted them felues, when thou waft spent with famine and labour, and he feared not God. <sup>20</sup> Therefore when our Lord thy God shal geue

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<sup>a</sup> He that difdaineth to honour his brother is iuftly defpised.

<sup>b</sup> A laſie familie & vnprofitable to the cōmōwealth. Myftically, Paftors and Doctors muſt beget ſpiritual children to Chriſt, not to them felues; & ſo they are called Chriſtians, not Paulians, whom S. Paul conuerted. And he that is elected by the church to ſpiritual functiō, & neglecteth his dutie, is worthie of reproch and infamie. *S. Aug. li. 32. c. 10. cont. Fauſt. Manich.*

<sup>c</sup> Amalec firſt impugned Ifrael after they had paſſed the red ſea. *Exo. 17.*

thee reft, and fubdewe al nations round about in the Land, which he hath promifed thee: thou shalt deftroy his name vnder heauen. Beware thou forget it not.

## ANNOTATIONS

Mariage with the  
brothers wife, he dy-  
ing without iffue.

5 His brother ſhal take her.) This proueth evidently that the prohibition, not to marie the brothers wife (*Leuit. 18.*) was a pofitiue law, binding only when the firſt brother dying left iffue. For dying without iffue, his brother was bound by this law to marie the widow. In default of the brother, the next of kinne was to marie her: and for default of neerer, the more remote. So Booz married Ruth. Neither was it contrarie, but agreeable to the law of nature, to marie the brothers wife when he was dead without iffue, as is before noted. *Gen. 38.*

Ruth. 3. &. 4.

## Chapter 26

*Firſt fruites muſt be offered in ſpecial place aſigned to Gods ſeruice, profeſſing of gratitude for the land poſſeſſed according to Gods promiſe. 12. Likewiſe tithes of the third yeare, 16. with concluſion, that the people promiſe to obſerue al the preceptes of God, and ſo doing he wil protect and proſper them.*

**A**nd when thou art entred into the Land, which our Lord thy God wil geue thee to poſſeſſe, and haſt obteyned it, and dwelleſt in it: <sup>2</sup> thou ſhalt take firſt of al thy fruites, and put them in a maunde, and ſhalt goe to the place, which our Lord thy God ſhal chooſe, that his name may be inuocated there: <sup>3</sup> and thou ſhalt goe to the prieſt, that ſhal be in thoſe daies, and ſay to him: I profeſſe this day before our Lord thy God, that I am entred into the Land, for the which he ſware to our fathers, that he would geue it vs. <sup>4</sup> And the prieſt taking the maund at his hand, ſhal ſette it before the altar of our Lord thy God: <sup>5</sup> and thou ſhalt ſpeake in the ſight of our Lord God: <sup>a)</sup>The

<sup>a</sup> Laban purſued Iacob, when he parted from Mefopothamia of Syria. *Gen. 27.*



Syrian persecuted my father, who descended into Ægypt, and iourned there in a verie fmale number and grew into a nation greate and ftrong and of an infinite multitude. <sup>6</sup> And the Ægyptians afflicted vs, and persecuted vs laying on moft grievous burdens: <sup>7</sup> and we cried to our Lord the God of our fathers: who heard vs, and refpected our affliction, and labour, and diftreffe: <sup>8</sup> and brought vs out of Ægypt in a ftrong hand, a fretched out arme, in great terrour, in fignes and wonders: <sup>9</sup> and brought vs into this place, and deliuered to vs this Land flowing with milke and honie. <sup>10</sup> And therefore now I offer firft fruites of the Land, which our Lord hath geuen me. And thou shalt leaue them in the fight of our Lord thy God, adoring our Lord thy God. <sup>11</sup> And thou shalt feaft in al the good thinges, which our Lord thy God hath geuen to thee, and thy houle, thou and the Leuite, and the ftranger that is with thee. <sup>12</sup> When thou haft finifhed the tithe of al thy fruites, in <sup>a</sup>)the third yeare of tithes thou shalt geue to the Leuite, and the ftranger, and the pupil, and the widow, that they may eate within thy gates, and be filled: <sup>13</sup> and thou fhalt fpeake in the fight of our Lord thy God: I haue brought that which is fanctified out of my houle, and haue geuen it to the Leuite and the ftranger, and the pupil and the widow, as thou haft commanded me: I haue not tranfgreffed thy commandements nor forgotten thy preceptes. <sup>14</sup> I haue not eaten of them in my mourning, nor feparated them in any vncleannes, nor fpent of them any thing in funerals. I haue obeyed the voice of our Lord my God, and haue done al thinges as thou didft command me. <sup>15</sup> Looke from thy fanctuarie, and thy high habitation of heauen, and bleffe thy people Ifrael, and the Land, which thou haft geuen vs, as thou fwareft to our fathers, a land flowing with milke and honie. <sup>16</sup> This day our

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<sup>a</sup> The people payed euerie yeare two tithes: firft to the Leuites: the fecond for entertaining trauefers to & from Ierufalẽ & euerie third yeare, a third tith for relief of the poore inhabitantes.

Lord thy God hath commanded thee to doe theſe commandmentes and iudgementes: that thou keepe and fulfil them with al thy hart, and with al thy foule. <sup>17</sup> <sup>a)</sup>Thou haſt choſen our Lord this day, to be thy God, and to walke in his waies, and keepe his ceremonies, and preceptes and iudgementes, and obey his commandement. <sup>18</sup> And our Lord hath choſen thee this day, that thou ſhouldeſt be his peculiar people, as he hath ſpoken to thee, and thou ſhouldeſt keepe al his commandementes: <sup>19</sup> and make thee higher then al nations which he created, to his prayſe, and name, and glorie: that thou mayeſt be a holie people of our Lord thy God, as he hath ſpoken.

## ANNOTATIONS

### Chapter 27

*Gods commandmentes muſt be written in plaſtred ſtones. An Altar erected, and Sacrifices offered. 12. Obſeruers of the commandments muſt be bleſſed, and tranſgreſſors curſed. 14. With the forme of curſing idolaters, and diuers other enormous finners.*

The third part.  
Gods promiſes &  
threates, for keep-  
ing or breaking his  
commandments.

**A**nd Moyſes and the ancientes of Iſrael commanded the people, ſaying: Keepe euerie commandment that I command you this day. <sup>2</sup> And when you are paſſed ouer Iordan into the Land, which our Lord thy God wil geue thee, thou ſhalt erect great ſtones, and ſhalt poliſh them with plaſter, <sup>3</sup> that thou mayeſt write on them al the wordes of this law, when thou haſt paſſed ouer Iordan: that thou mayeſt enter into the Land, which our Lord thy God wil geue thee, a land flowing with milke and honie, as he ſware to thy fathers. <sup>4</sup> When therefore you are paſſed Iordan, erect

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<sup>a</sup> Mutual pact between God & his people; that they ſeruing him, he wil reward them.

the stones which I command you this day in mount Hebal, and thou shalt polish them with plaister: <sup>5</sup> and thou shalt build there an altar to our Lord thy God of stones, which yron hath not touched, <sup>6</sup> and of stones not fashioned nor polished: and thou shalt put upon it holocaustes to our Lord thy God, <sup>7</sup> and shalt immolate pacifique hostes, and eate there, and feast there before our Lord thy God. <sup>8</sup> And thou shalt write upon the stones all the wordes of this law plainly and cleerly. <sup>9</sup> And Moyse and the priestes of the Leuitical stocke said to all Israel: Attend, and heare Israel: This day thou art made the people of our Lord thy God: <sup>10</sup> thou shalt heare his voice, and doe the commandementes and iustices, which I command thee. <sup>11</sup> And Moyse commanded the people in that day, saying: <sup>12</sup> <sup>a)</sup>These shall stand to bless the people, upon mount Garizim, when you are past Iordan: Simeon, <sup>b)</sup>Leui, Iudas, Issachar, Ioseph, and Benjamin. <sup>13</sup> And ouer against them these shall stand to curse on mount Hebal. Ruben, Gad, and Aser, and Zabulon, Dan and Nephthali. <sup>14</sup> And the <sup>c)</sup>Leuites shall pronounce, and say to all the men of Israel with a high voice: <sup>15</sup> Cursed be the man that maketh a grauen and molten thing, the abomination of our Lord, the worke of the handes of artificers, and shall put it <sup>d)</sup>in secretes: and all the people shall answer, and say: Amen. <sup>16</sup> Cursed be he that honoureth not his father and mother: and all the people shall say: Amen. <sup>17</sup> Cursed be he that remoueth his neighbours boundes: and all the people shall say: Amen. <sup>18</sup> Cursed be he that maketh the blinde to goe amisse in his iourney: and all the people shall say: Amen. <sup>19</sup> Cursed be he that peruerteth the iudgement of the stranger, of the pupil and the widow: and all the people shall say: Amen. <sup>20</sup> Cursed be he that fleepeth with his fathers wife, and reuealeth the couer of his bedde: and all the

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<sup>a</sup> The ancients of euery tribe.

<sup>b</sup> The Leuites proper office was to bless.

<sup>c</sup> But by occasion of sinne their office was also to pronounce curses.

<sup>d</sup> Though the sinnes were secretes, yet the offenders were cursed: publique sinnes were also publicly punished.

people shal fay: Amen. <sup>21</sup> Curfed be he that lyeth with any beaft: and al the people shal fay: Amen. <sup>22</sup> Curfed be he that fleepeth with his fifter, the daughter of his father, or of his mother: and al the people shal fay: Amen. <sup>23</sup> Curfed be he that fleepeth with his mother in law: and al the people shal fay: Amen. <sup>24</sup> Curfed be he that fecretely ftriketh his neighbour: and al the people shal fay: Amen. <sup>25</sup> Curfed be he that taketh giftes, to kil the foule of innocent bloud: and al the people shal fay: Amen. <sup>26</sup> Curfed be he that obydeth not in the wordes of this law, and fulfilleth them not in worke: and al the people shal fay: Amen.

## ANNOTATIONS

### Chapter 28

*Diuers bleffings are promifed to the obferuers of Gods commandmentes, 15. and curfes threatned to tranfgreffors.*

**B**ut if thou wilt heare the voice of our Lord thy God, that thou doe and keepe al his commandementes, which I command thee this day, our Lord thy God wil make thee higher then al nations, that be on the earth. <sup>2</sup> And <sup>a</sup>)al thefe bleffinges shal come vpon thee, and ouertake thee: yet fo if thou heare his preceptes. <sup>3</sup> Bleffed shalt thou be in the citie, and bleffed in the field. <sup>4</sup> Bleffed shal be the fruite of thy wombe, and the fruite of thy ground, and the fruite of thy cattel, the troupes of thy hearde, & the foldes of thy sheepe. <sup>5</sup> Bleffed shal thy barnes be, and bleffed <sup>b</sup>)thy remaines. <sup>6</sup> Bleffed shalt thou be comming in and going out. <sup>7</sup> Our Lord wil geue thyne enemies, that rife vp againft thee, to fal downe in thy fight: one way they shal

<sup>a</sup> Temporal bleffings belonged to fenfual people of the old testament: now the poore in fpirite are bleffed, that mourne, and fuffer perfecution for truth and iuftice.

<sup>b</sup> The poore beiſg releued of thy fuperfluitie shal bleffe thee.

comme againft thee, and feuen wayes they ſhal flee from thy face. <sup>8</sup> Our Lord wil fend forth bleffing vpon thy cel-lars, and vpon al the workes of thy handes: and wil bleffe thee in the land, that thou ſhalt receiue. <sup>9</sup> Our Lord wil rayfe thee vp vnto him ſelf to be a holie people, as he fware to thee: If thou keepe the commandmentes of our Lord thy God, and walke in his waies. <sup>10</sup> And al the people of the earth ſhal fee that the name of our Lord is in-uocated vpon thee, and they ſhal feare thee. <sup>11</sup> Our Lord wil make thee abound with al goodes, with the fruite of thy wombe, and the fruite of thy cattel, with the fruite of thy land, which our Lord fware to thy fathers that he would geue thee. <sup>12</sup> Our Lord wil open his moſt excellent treafure, the heauen, that it may geue rayne to thy land in due ſeaſon: and wil bleffe al the workes of thy handes. And thou ſhalt lend to many nations, and thy ſelf ſhalt take lone of no man. <sup>13</sup> And our Lord ſhal make thee <sup>a</sup>)the heade, and not the taile: and thou ſhalt be alwaies aboue, and not vnder: <sup>b</sup>)yet fo, if thou wilt heare the commandmentes of our Lord thy God which I command thee this day, and keepe and doe them, <sup>14</sup> and decline not from them neither to the right hand, nor to the left, nor folow ſtrange goddes, nor ſerue them. <sup>15</sup> But if thou wilt not heare the voice of our Lord thy God, to keepe, and doe al his commandmentes and ceremonies, which I command thee this day, <sup>c</sup>)al theſe curſes ſhal come vpon thee, and ouertake thee. <sup>16</sup> Curſed ſhalt thou be in the citie, curſed in the field. <sup>17</sup> Curſed ſhal thy barne be, and curſed thy remaines. <sup>18</sup> Curſed ſhal be the fruite of thy wombe, and the fruite of thy ground, the heardeſ of thy oxen, and the flockes of thy ſheepe. <sup>19</sup> Curſed ſhalt thou be comming in, and curſed going out. <sup>20</sup> Our Lord ſhal fend vpon thee famine & hunger, and rebuke vpon al the workes, which thou ſhalt doe: vntil he confume,

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<sup>a</sup> Thou ſhalt rule ouer others & none ouer thee.

<sup>b</sup> Yet alwaies with this condition: if thou ſerue God.

<sup>c</sup> Thus moſt cōmonly finners were curſed in the old Teſtament, but ſuch as now ſerue not God rightly, and yet proſper in this world, ſhal in a moment deſcend into hel. *Iob. 21.*

and defstroy thee quickly, for thy moft wicked inuentions, wherein thou haft forfaken me. <sup>21</sup> Our Lord fette the peftilence vpon thee, vntil he confume thee out of the land, which thou shalt enter in to poffeffe. <sup>22</sup> Our Lord ftrike thee with pouertie, with the feuer and cold, with burning and heate, and with corrupt ayre and blafting, and purfew thee til thou perish. <sup>23</sup> Be the heauen, that is ouer thee, of braffe: and the ground, that thou treadeft, of yron. <sup>24</sup> Our Lord geue duft for rayne vpon thy land, and ashes defcend from heauen vpon thee, til thou be confumed. <sup>25</sup> Our Lord deliuer thee to fal downe before thyne enemies. One way goe thou forth againft them, and flee feuen, and be thou difperfed through out al the kingdomes of the earth. <sup>26</sup> And be thy carcaffes meate to al the fowles of the ayre, and beaftes of the earth, and be there none to driue them away. <sup>27</sup> Our Lord ftrike thee with the boile of Ægypt, and the part of thy bodie, by the which dung is caft out, with fcabbe alfo and itche: fo that thou canft not be cured. <sup>28</sup> Our Lord ftrike thee with madnes & blindnes and furie of minde, <sup>29</sup> and grope thou at midday as the blinded is wont to grope in the darke, and direct not thy wayes. And at al times fufteyne thou wrong, and be thou oppreffed with violence, neither haue thou any to deliuer thee. <sup>30</sup> Take thou a wife, and an other fleepe with her. Build thou a houle, and dwel not therein. Plant thou a vineyard, and take not the vintage there of. <sup>31</sup> Be thy oxe imolated before thee, and thou not eate therof. Be thy affe taken away in thy fight, and not reftored to thee. Be thy sheepe geuen to thyne enemies, and be there none to helpe thee. <sup>32</sup> Be thy fonnes and thy daughters deliuered to an other people, thyne eies feing, and dafeling at the fight of them al the day, and be there no ftrengh in thy hand. <sup>33</sup> The fruites of thy land, and al thy laboures let a people eate, which thou knoweft not: and be thou alwaies fufteyning calumnie, and oppreffed al dayes, <sup>34</sup> and aftonished at the terrour of thofe thinges, which thyne eies fhall fee. <sup>35</sup> Our Lord ftrike thee with a verie fore botche in the knees and shankes, and be thou vncurable from the fole of the foote vnto the toppe of thy head.

<sup>36</sup> Our Lord shal bring thee, and thy King, whom thou shalt appoint ouer thee, vnto a nation, which thou and thy fathers know not: and there thou shalt ferue ftrange goddes, wood and ftone. <sup>37</sup> And thou shalt be deftroied for a prouerbe and fable to al peoples, vnto whom our Lord shal bring thee in. <sup>38</sup> Thou shalt caft much feede into the ground, and gather litle: becaufe the locuftes shal deuoure al thinges. <sup>39</sup> Thou shalt plant a vineyard, and digge, and the wine thou shalt not drinke, nor gather any thing therof: becaufe it shal be wafted with wormes. <sup>40</sup> Thou shalt haue oliues in al thy borders, and shalt not be anointed with the oyle: becaufe they shal droppe away & perish. <sup>41</sup> Thou shalt begette fonnes and daughters, and shalt not enioy them: becaufe they shal be ledde into captiuitie. <sup>42</sup> Al thy trees and the fruites of thy ground the blafting shal confume. <sup>43</sup> <sup>a)</sup>The ftranger that liueth with thee in the Land, shal afcend ouer thee, and shal be higher: and thou shalt defcend downeward, and be inferior. <sup>44</sup> He shal lend thee, and thou shalt not lend him. He shal be as the head, and thou shalt be the taylor. <sup>45</sup> And al thefe curfes shal come vpon thee, and purfewing shal ouertake thee, til thou perish: becaufe thou heard not the voice of our Lord thy God, nor kept his commandmentes and ceremonies which he commanded thee. <sup>46</sup> And they shal be in thee as fignes and wonders, and in thy feede for euer: <sup>47</sup> becaufe thou didft not ferue our Lord thy God in ioy, and gladnes of hart, for the abundance of al thinges. <sup>48</sup> Thou shalt ferue thine enemy, whom our Lord wil fend vpon thee, in hunger, and thirft, and nakednes, and al penurie: and he shal put an yron yoke vpon thy necke, til he confume thee. <sup>49</sup> Our Lord wil bring vpon thee a Nation from a farre, and from the vttermoft endes of the earth, in likenes of an eagle that flieth with vehemencie: whose tongue thou canft not vnderftand: <sup>50</sup> a verie malapert Nation, that

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<sup>a</sup> After manie other plagues and punifhments, at laft the Iewes refufing and perfecutig Chrift, were reiected, and Gentiles called into the Church, and aduanced aboue them. *Theod. q. 34. in Deut.*

wil attribute nothing to the ancient, nor haue pitie on the litle one, <sup>51</sup> and wil deuoure the fruite of thy catel, and the fruites of thy Land: vntil thou perish, and wil not leaue thee wheate, wine, and oile, heardes of oxen, and flockes of sheepe vntil it deftroy thee, <sup>52</sup> and confume thee in al thy cities, and thy ftrong and highe walles be deftroyed, wherein that hadft confidence in al thy Land. Thou shalt be befieged within thy gates in al thy Land, which our Lord thy God wil geue thee: <sup>53</sup> and thou shalt eate the fruite of thy wombe, and the flesh of thy fonnes and of thy daughters, which our Lord thy God fhall geue thee, in the diftrefse and vaftation wherewith thyne enemie shal oppresse thee. <sup>54</sup> The man that is delicate in thee, and very riotious, shal much enuie his owne brother, and his wife, that lieth in his bofome, <sup>55</sup> fo that he shal not geue them of the flesh of his children, which he wil eate: becaufe he hath nothing els in the fiege and penurie, wherewith thine enemies shal waste thee within al thy gates. <sup>56</sup> The tender and delicate woman, that could not goe vpon the ground, nor fette downe her foote for ouer much nicenes and tendernes, wil enuie her husband, that lyeth in her bofome, vpon the flesh of her fonne, and daughter, <sup>57</sup> and the filthines of the after birthes, that come forth from the middes of her thighes, and vpon the children that are borne of the fame howre. For they shal eate them fecretely becaufe of the penurie of al thinges, in the fiege and vaftation, wherewith thine enemies shal oppresse thee within thy gates. <sup>58</sup> Vnleffe thou keepe, and doe al the wordes of this law, that be written in this volume, and feare his name glorious and terrible, that is. Our Lord thy God: <sup>59</sup> our Lord shal increafe thy plagues, and the plagues of thy feede, greate plagues and continuing, fore infirmities and perpetual. <sup>60</sup> And he shal turne vpon thee al the afflictions of Ægypt, which thou didft feare, and they shal cleaue to thee. <sup>61</sup> Moreouer alfo al the difeases, and plagues, that be not written in the volume of this law, our Lord wil bring vpon thee, til he confume thee: <sup>62</sup> and you shal remaine few in number, which before was as the ftarres of heauen for multitude, becaufe thou



heardft not the voice of our Lord thy God. <sup>63</sup> And as before our Lord reioyced vpon you, doing good to you, and multiplying you: fo he shal reioyce deftroying and fubuerting you, fo that you may be taken away from the Land, which thou shalt enter to poffeffe. <sup>64</sup> Our Lord shal difperfe thee into al peoples, from the fartheft partes of the earth to the endes therof: and there thou shalt ferue ftrange goddes, which thou art ignorant of and thy fathers, woode and ftone. <sup>65</sup> In thofe nations alfo thou shalt not be quiet, neither shal there be refting for the fteppe of thy foote. For our Lord wil geue thee a feareful hart, and dafeling eies, and a foule confumed with penfifenes: <sup>66</sup> and thy life shal be as it were hanging before thee. Thou shalt feare night and day, and thou shalt not truft in thy life. <sup>67</sup> In the morning thou shalt fay: Who wil graunt me euening? and at euening: Who wil grant me morning? for the fearefulnes of thy hart, wherwith thou shalt be terrified, and for thofe thinges, which thou shalt fee with thine eies. <sup>68</sup> Our Lord shal bring thee againe with shippes into Ægypt by the way, wherof he faid to thee that thou shouldest fee it no more. There shalt thou be fould to thine enemies for bondmen and bondwomen, and no man shal bye you.

## ANNOTATIONS

### Chapter 29

*A couenant and oath is made betwen God and his people (with commemoration of fundrie benefites by them receiued) that keping his law they shal be more bleffed: and breaking the fame shal fufteine the threatned punishments.*

**T**hefe are the wordes of the couenant which our Lord commanded Moyfes to make with the children of Ifrael in the Land of Moab: befide that couenant which he made with them in Horeb. <sup>2</sup> And

Moyfes called al Ifrael, and faid to them: You faw al thinges, that our Lord did before you in the Land of Ægypt to Pharaο, and to al his feruantes, and to his whole land, <sup>3</sup> the great tentations, which thine eies haue feene, thofe mightie fignes, and wonders, <sup>4</sup> and our Lord <sup>a</sup>)hath not geuen you a hart to vnderftand, and eies to fee, and eares that can heare, vnto this prefent day. <sup>5</sup> He hath brought you fourtie yeares by the defert: your garments are not worne out, neither are the shoes of your feete confumed with age. <sup>6</sup> Breade you haue not eaten, wine and ficer you haue not drunke: that you might know that I am the Lord your God. <sup>7</sup> And you came to this place: and there came forth Sehon the King of Hefebon, and Og the King of Bafan, meeting vs to fight. And we ftroke them, <sup>8</sup> and tooke their land, and deliuered it in poffeffion to Ruben and Gad, and the half tribe of Manaffes. <sup>9</sup> Keepe therfore the wordes of this couenant, and fulfil them: that you may vnderftand al thinges that you doe. <sup>10</sup> You ftand this day al before our Lord your God, your princes, and tribes, and ancientes, and doctors, al the people of Ifrael, <sup>11</sup> your children and your wiues, and the ftrangers that abide with thee in the campe, beftdes the cutters of wood, and them, that carie water: <sup>12</sup> that thou mayeft paffe in the couenant of our Lord thy God, and in the oath which in this day our Lord thy God maketh with thee: <sup>13</sup> that he may rayfe thee vp a people to him felfe, and he be thy God as he hath fpoken to thee, and as he fware to thy fathers, Abraham, Ifaac, and Iacob. <sup>14</sup> Neither with you onlie doe I make this couenant, and confirme thefe oathes, <sup>15</sup> but with al that be prefent and abfent. <sup>16</sup> For you know how we dwelt in the Land of Ægypt, and how we haue paffed through the middes of nations, which paffing through <sup>17</sup> you haue feene their abominations and filth, that is to fay, their Idols, wood and ftone, filuer and gold, which they worffhipped. <sup>18</sup> Left perhaps there be among you

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<sup>a</sup> For finnes pafft God letteth fome runne into reprobate fenfe, permitting them to their owne freewil, who being voide of grace wilfully obdurate them felues. *Theod. q. 37. in Deut.*

man or woman, familie or tribe, whose hart is turned away this day from our Lord God, to goe and serue the goddesses of those Nations: and there be among you <sup>a</sup>a roote bringing forth gal and bitternes. <sup>19</sup> And when he shall heare the wordes of this oath, he bleffe him selfe in his hart, saying: I shall haue place, and walke in the prauitie of my hart: and the <sup>b</sup>drunken take to her the thirftie, <sup>20</sup> and our Lord forgeue him not: but then his furie most specially fume, and his zeale against that man, and al the curses fitte vpon him, that be written in this volume: and our Lord abolish his name vnder heauen, <sup>21</sup> and consume him vnto perdition out of al the tribes of Israel, according to the curses, that are conteyned in the Booke of this law and couenant. <sup>22</sup> And the generation following shall say, and the children that shall be borne from thence forth, and the strangers, that shall come from a farre, seeing the plagues of that Land, and the infirmities, wherewith our Lord hath afflicted it, <sup>23</sup> burning it with brimstone, and heate of the salt, so that it can no more be sowne, nor any greene thing spring therof, after the example of the subuersion of Sodom and Gomorrah, Adama, and Seboim, which our Lord subuerted in his wrath and furie. <sup>24</sup> And al the Nations shall say: Why hath the Lord done thus to this Land? what is this exceeding wrath of his furie? <sup>25</sup> And they shall answer: Because they forooke the couenant of the Lord, which he made with their fathers, when he brought them out of the Land of Ægypt: <sup>26</sup> and they haue serued strange goddesses, and adored them, whom they knew not, and to whom they had not bene designed: <sup>27</sup> therefore the furie of the Lord was wrath against this Land, to bring vpon it al the curses, that are written in this volume: <sup>28</sup> and he hath cast them out of their land, in wrath and furie, and in verie great indignation, and hath throwen them into a strange land, as this day it is proued. <sup>29</sup> Things

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<sup>a</sup> A mind secretly infected with idolatrie.

<sup>b</sup> The appetite drunken with pleasures thirfteth still more.

hidden, <sup>a</sup>)to our Lord God: which are manifest, to vs  
and to our children for euer, that we may doe al the  
wordes of this Law.

## ANNOTATIONS

### Chapter 30

*If the children of Ifrael, offending and falling into the  
forfaide curfes shal repent, God wil reftore them to his  
blefsings againe: 11. leauing it in their powre to ferue  
him if they wil, 17. and therfore warneth them that the  
impenitent shal affuredly perish, becaufe hauing life and  
death, blefsing and curfing propofed, they choofe the  
worfe.*

**T**herfore when al thefe wordes shal be come  
vpon thee, the bleffing or curfing, which I  
haue fette forth before thee: & thou be touched  
with repentance of thy hart in al nations, into which our  
Lord thy God difperfed thee, <sup>2</sup> and fhalt returne to him,  
and obey his commandmentes, as I this day command  
thee, with thy children, in al thy hart, and in al thy  
foule: <sup>3</sup> our Lord thy God wil bring thee againe from  
thy captiuitie, and haue mercie vpon thee, and gather  
thee againe out of al the peoples, into which he difperfed  
thee before. <sup>4</sup> If thou be difperfed as farre as the poles of  
heauen, thence wil our Lord thy God draw thee backe,  
<sup>5</sup> and wil take thee to him, and bring thee into the Land,  
which thy fathers poffeffed, and thou shalt obteyne it:  
and bleffing thee, wil make thee to be <sup>b</sup>)of a greater  
number, then were thy fathers. <sup>6</sup> Our Lord thy <sup>A</sup>God  
wil circuncife thy hart, and the hart of thy feede: that  
thou mayeft loue our Lord thy God in al thy hart, and in

<sup>a</sup> Secrete thinges are knowne to God, manifest thīges to men. *Theod.*  
*q. 38. in Deut.*

<sup>b</sup> Some finners through great repentance become more vertuous,  
and are more rewarded then fome that offended leffe.

al thy foule, that thou mayest liue. <sup>7</sup> And al these curses he wil turne vpon thine enemies, and them that hate and persecute thee. <sup>8</sup> But thou shalt returne, and heare the voice of our Lord thy God, and shalt doe al the commandmentes which I command thee this day: <sup>9</sup> and our Lord wil make thee abound in al the workes of thy handes, in the issue of thy wombe, and in the fruite of thy cattel, in the fertilitie of thy ground, and in the plentie of al thinges. For our Lord wil returne to reioyce vpon thee in al riches, as he reioyced in thy fathers: <sup>10</sup> yet so, if thou heare the voice of our Lord thy God, and keepe his preceptes and ceremonies, which are written in this law: and returne to our Lord thy God in al thy hart, and in al thy foule. <sup>11</sup> This commandment, that I command thee this daie, <sup>a</sup>is not aboute thee, nor so farre of, <sup>12</sup> nor situated in heauen that thou maiest say: Which of vs is able to ascend vnto heauen to bring it to vs, that we may heare and fulfil it in worke? <sup>13</sup> Nor placed beyond the sea: that thou mayest pretend, and say: Which of vs can passe ouer the sea, and bring it euen vnto vs: that we may heare, and doe that which is commanded? <sup>14</sup> But the word is very neere thee, in thy mouth and in thy hart, to doe it. <sup>15</sup> Consider that I haue <sup>a</sup>set before thee this day life and good, and contrariwise death and euil: <sup>16</sup> that thou mayest loue our Lord thy God, and walke in his waies, and keepe his commandmentes and ceremonies and iudgementes: and thou mayest liue, and he multiplie thee, and blesse thee in the Land, which thou shalt enter to possesse. <sup>17</sup> But if thy hart be auerted, and thou wilt not heare, and deceaued with error thou adore strange goddes, and serue them: <sup>18</sup> I foretel thee this day that thou shalt perish, and abide a litle time in the Land, which passing ouer Iordan, thou shalt enter to possesse. <sup>19</sup> <sup>a</sup>I cal for witneses this day heauen and earth, that I haue proposed to you life and death, blessing and cursing. <sup>a</sup>) Choofe therefore life, that both thou mayest liue, and thy feede: <sup>20</sup> and mayest loue our

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<sup>a</sup> God gaue man libertie to choofe, what he would folow. *S. Amb. in Pfal. 40. v. 10.*

Lord thy God, and obey his voice, and cleave to him (for he is thy life, and the length of thy daies) that thou mayest live in the Land, for the which our Lord fware to thy fathers, Abraham, Isaac, and Jacob, that he would give it them.

## ANNOTATIONS

By grace men are  
made able to kepe  
Gods cōmandments.

6 God will circumcise thy heart.) Most true it is, that of our felues, without Gods grace none can kepe or fulfil the commandmentes. But he, whose heart God doth circumcise, is thereby made able to love God with all his heart, and with all his soule. And except some hartes were thus circumcised, and so made able to love God above all, and consequently their neighbours, God should not performe his promise, that he will circumcise the heart of some.

So the commandmentes  
are not impossible.

11 Is not above thee.) When thou art stirred up, afflicted, and indured with Gods grace, the commandment of God is not (then) above thee, nor farre off from thee, but very nere thee, in thy mouth, (to confesse God, and his truth) and in thy heart, to do it. But you will aske: How then cometh it to passe, that many hauing receiued sufficient grace, yet do not kepe Gods commandmentes? God himself answereth: That he hath

S. Aug. donat. et grat.  
c. 69. et q. 54 in Deut.  
Theod. q. 38. in Deut.  
S. Cypri. li. 3. c. 52. ad  
Quir.  
S. Amb. in Psal. 40.

Freewil. 15 set before thee life and good, and contrariwise death and euil;) he inuited and helpeth, yet forceth thee not: he giveth thee power & ability, helping and not destroying thy freewill, that thou mayest love our Lord thy God, walke in his wayes, and kepe his commandmentes. But if thy heart be averted and (v. 17.) thou wilt not heare, thou shalt perish. Again God inculcatedh:

19 I call for witnesses heauen and earth,) that I haue proposed to you life and death, blessing and cursing. Choose therefore life &c. What Doctor can teach more plainly the possibilitie of keeping Gods commandmentes: and freely in man, then this text of holie Scripture?

## Chapter 31

*Moyse substituteth Ioseph his successour in temporal government, 9. deliuereth the law to the Priests. 16. God telleth that the people will often forsake him, and that he will punish them. 19. Commandeth Moyse to write a canticle, (an abridgement of the Law) easie to be remembered, 25. and in further testimony against them, the Leuites must put this booke in the arke of covenant.*

**M**oyfes therfore went, and fpake al thefe wordes to al Ifrael, <sup>2</sup> and faid to them: I am this day a hundred and twentie yeares old, I can not <sup>a</sup>)goe out and come in any longer, efpecially wheras our Lord alfo hath faid to me: Thou fhalt not paffe ouer this Iordan. <sup>3</sup> Our Lord therfore thy God wil paffe ouer before thee: he wil deftroy al thefe nations in thy fight, and thou fhalt poffeffe them: and this Iofue fhall paffe ouer before thee, as our Lord hath fpoken. <sup>4</sup> And our Lord fhall doe to them as he did to Sehon and Og the kinges of the Ammorheites, and to their land, and fhall deftroy them. <sup>5</sup> Therfore when our Lord fhall haue deliuered thefe alfo to you, you fhall doe in like manner to them as I haue commanded you. <sup>6</sup> Doe manfully, and be ftrengthned: feare not, neither tremble ye at their fight: becaufe our Lord thy God him felfe is thy conductor, and wil not leaue, nor forfake thee. <sup>7</sup> And Moyfes called Iofue, and faid to him before al Ifrael: Take courage, and be ftrong: for thou fhalt bring in this people into the Land, which our Lord fwore that he would geue to their fathers, and thou fhalt diuide it by lotte. <sup>8</sup> And our Lord that is your conductor, him felfe wil be with thee: he wil not leaue, nor forfake thee: feare not, neither dread thou. <sup>9</sup> Moyfes therfore wrote this law, and deliuered it to the prieftes the fonnes of Leui, which caried the arke of the couenant of our Lord, and to al the ancientes of Ifrael. <sup>10</sup> And he commanded them, faying: After feuen yeares, in the yeare of remiffion, in the folemnitie of tabernacles, <sup>11</sup> when al come together out of Ifrael, to appeare in the fight of our Lord thy God in the place, which our Lord fhall choofe, thou fhalt read the wordes of this law before al Ifrael, they hearing, <sup>12</sup> and the people being affembled together, as wel men as wemen, children, and ftrangers, that are within thy gates: that hearing they may learne, and feare our Lord your God, and keepe, and fulfil al the wordes of this law. <sup>13</sup> Their children alfo who now are ignorant, that they

The fourth  
part.

An exhorta-  
tion to ferue  
God, with pre-  
dictiō of their  
often finnes and  
punifhmentes.

<sup>a</sup> He meaneth that he cā not exercife the office of a captaine general, and bring the people into the promifed land.

may heare, and feare our Lord their God, al the daies that they liue in the Land, which paffing ouer Iordan you goe to obteyne. <sup>14</sup> And our Lord faid to Moyfes: Behold the daies of thy death are nigh: cal Iofue, and ftand ye in the tabernacle of teftimonie, that I may command him. Moyfes therfore and Iofue went, and ftoode in the tabernacle of teftimonie, <sup>15</sup> and our Lord appeared there in the pillar of a cloude: which ftood in the entring of the tabernacle. <sup>16</sup> And our Lord faid to Moyfes: Behold thou fhalt fleepe with thy fathers, and this people ryfing vp wil fornicate after ftrange goddes in the Land, to the which it entreth to dwel therein: there wil they forfake me, and wil make the couenant, which I haue made with them, of none effect. <sup>17</sup> And my furie fhall be wrath againft them in that day: and I wil forfake them, and wil hide my face from them, and they fhall be deuoured: al euils and afflictions fhall finde them, fo that they fhall fay in that day: In truth becaufe God is not with me, thefe euils haue found me. <sup>18</sup> But I wil hide, and keepe clofe my face in that day, for al the euils, which they haue done, becaufe they haue folowed ftrange goddes. <sup>19</sup> Now therfore write vnto you <sup>a</sup>)this canticle, and teach the children of Ifrael: that they know it by hart, and fing it by mouth, and this fong be vnto me for <sup>b</sup>)a teftimonie among the children of Ifrael. <sup>20</sup> For I wil bring them into the Land, for the which I fware to their fathers, flowing with milke and honie. And when they haue eaten, and are ful, and fatte, they wil turne away to ftrange goddes, and ferue them: and wil detract from me, and make my couenant of none effect. <sup>21</sup> After that manie euils and afflictions fhall haue found them, this canticle fhall anfwere them for a teftimonie, which no obliuion fhall take away out of the mouth of their feede. For I know their cogitations, what thinges they are about to doe this day, before that I bring them into the Land, which I haue promifed them. <sup>22</sup> Moyfes therfore wrote

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<sup>a</sup> Meeter is more eafily kept in memorie then profe.

<sup>b</sup> And fo by this Canticle they are conuincd that they were abundantly forwarned, not to breake couenāt with God.



the canticke, and taught it the children of Ifrael. <sup>23</sup> And our Lord commanded Iofue the fonne of Nun, and faid: Take courage, and be ftrong: for thou shalt bring the children of Ifrael into the Land, which I haue promifed, and I wil be with thee. <sup>24</sup> Therefore after that Moyfes wrote the wordes of this law in a volume, and finished it: <sup>25</sup> he commanded the Leuites, that caried the arke of the couenant of our Lord, faying: <sup>26</sup> Take this booke, and put it in the fide of the arke of the couenant of our Lord your God: that it may be for a teftimonie againft thee. <sup>27</sup> For I know thy contention, and thy moft ftiffe necke. Whiles I yet liue and goe in with you, you haue done alwayes contencioufly againft our Lord: how much more when I fhall be dead? <sup>28</sup> Gather to me al the ancientes by your tribes, and your doctors, and I wil fpeake thefe wordes in their hearing, and wil inuocate againft them heauen and earth. <sup>29</sup> For I know that after my death you wil doe wickedly, and wil decline quickly from the way, that I haue commanded you: and euils fhall come vpon you in the later times, when you fhall doe euil in the fight of our Lord, to prouoke him by the workes of your handes. <sup>30</sup> Moyfes therefore fpake, in the hearing of the whole affembly of Ifrael, the wordes of this fong, and finifhed it euen to the end.

## ANNOTATIONS

### Chapter 32

*A Canticke of the Law, wherein the people are exhorted to ferue God, for his perfect goodnes, for his fingular benefites, for their former ingratitude, and for his mercie ftill mixed with his punishmentes. 44. Al which being earnestly commended to them to remember and teach their children, 48. Moyfes is commanded to goe into a mountaine, whence he fhall fee the promifed land, but not enter into it.*

**H**eare ye <sup>a)</sup>heauens what thinges I fpeake, the earth heare the wordes of my mouth.  
<sup>2</sup> **L**y <sup>b)</sup>doctrine grow together as raine, my fpeach flow as the dew, as it were a flower vpon the herbe, and as it were droppes vpon the graffe.

<sup>3</sup> **B**ecaufe I wil inuocate the name of our Lord: geue magnifence to our God.

<sup>4</sup> The workes of God be perfect, and al his waies iudgementes: God is faithful, and without any iniquitie, iuft and right.

<sup>5</sup> They <sup>d)</sup>haue finned to him, and not his children in filthines: a froward and peruerfe generation.

<sup>6</sup> Thefe thinges doeft thou render to our Lord thou foolifh and vnwife people? Is not he thy father, that hath poffeffed thee, and made, and created thee?

<sup>7</sup> Remember the old daies, thinke vpon euerie generation: aske thy father, and he wil declare to thee: thy elders, and they wil tel thee.

<sup>8</sup> When the higheft <sup>e)</sup>diuided the nations: when he feparated the fonnes of Adam, he appointed the limites of people according to <sup>f)</sup>the number of the children of Ifrael.

<sup>9</sup> But our Lords part, is his people: Iacob the corde of his inheritance.

<sup>10</sup> He <sup>g)</sup>found him in a defert land, in a place of horreur, and of waft wildernes: he ledde him about, and taught him: and kept him as the apple of his eye.

<sup>11</sup> As the eagle prouoking her young to flie, and houering ouer them, hath he fpred his winges, and he hath taken him, and caried him on his shoulders.

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<sup>a</sup> Al thinges in heauen and in earth teftifie, that God dealeth wel with his people.

<sup>b</sup> Doctrine doth fructifie in good foules as raine & dew in the ground.

<sup>c</sup> Mans firft dutie is to praife God.

<sup>d</sup> The next, to acknowledge his owne finnes & defectes.

<sup>e</sup> At the towre of Babel.

<sup>f</sup> Ifrael being but one people poffeffed the inheritance of feuen other nations.

<sup>g</sup> God chofe Ifrael to be his peculiar people of mere grace and protected them.

<sup>12</sup> Our Lord onlie was his guide: and there was not with him a ftrange God.

<sup>13</sup> He placed him ouer an high land: that he might eate the fruites of the fieldes, that he might fucke <sup>a)</sup>honie out of the rocke, and <sup>b)</sup>oile out of the hardeft fstone.

<sup>14</sup> Butter from the heard, and milke of the fheepe with the fatte of lambes, and of rammes the fonnes of Bafan: and bucke goates with the marow of wheate, and might drinke the bloud of the grape moft pure.

<sup>15</sup> The <sup>c)</sup>beloued was made groffe, and <sup>f</sup>urned: made groffe, fattened, dilated, he left God his maker, and departed from God his faluation.

<sup>16</sup> They prouoked him in ftrange goddes, and in abominations ftirred him to anger.

<sup>17</sup> They immolated to diuels and not to God, to goddes, which they knew not: there came <sup>d)</sup>new & frefh ones, whom their fathers worshipping not.

<sup>18</sup> God that begatte thee thou haft forfaken, and haft <sup>e)</sup>forgotten our Lord thy creatour.

<sup>19</sup> Our Lord faw, and was moued to wrath: becaufe his fonnes and daughters prouoked him.

<sup>20</sup> And he faid: <sup>e)</sup>I wil hide my face from them, and wil confider their laft: for it is a peruerfe generation, and vnfaithful children.

<sup>21</sup> They <sup>f)</sup>haue prouoked me in that, which was no God, and haue angred me in their vanities: and I wil prouoke them in that, which is no people, and in <sup>g)</sup>a foolish nation wil I anger them.

<sup>22</sup> A fyre is kindled in my wrath, and shal burne euen to the loweft partes of hel: and shal deuoure the

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<sup>a</sup> Bees without mens induftrie made honie in the rockes.

<sup>b</sup> Oliue trees prospered in ftonie places.

<sup>c</sup> Temporal prosperitie occafion of the Iewes reuolting from God.

<sup>d</sup> Noueltie allureth carnal people to idolatrie and herefie.

<sup>e</sup> For their peruerfnes God withdrew his helpe from them.

<sup>f</sup> God firft loueth, before anie man loueth him, but men firft forfake God, before he forfake them.

<sup>g</sup> The Iewes reputed moft Gẽtiles foolifh yet now they are inferior to al.

earth with her spring, and shal burne the foundations of mountaines.

<sup>23</sup> I wil heape euils vpon them, and myne arrowes I wil spend in them.

<sup>24</sup> They shal be confumed with famine, and birdes shal deuoure them with most bitter biting: the teeth of beastes wil I fend vpon them, with the furie of those that traile vpon the ground, and creepe.

<sup>25</sup> Without shal the sword deuoure them, & within fearefulness, the young man and the virgin together, the sucking child with the old man.

<sup>26</sup> I said: Where are they? I wil make their memorie to cease from among men.

<sup>27</sup> But <sup>a</sup>for the wrath of the enemies I haue deferred: left perhaps their enemies might be proude, and would say: Our mightie hand, and not the Lord, hath done al these thinges.

<sup>28</sup> A nation without counsell is it, and without wifedome.

<sup>29</sup> O that they were <sup>b</sup>wife, and vnderftoode, and would prouide for their laft.

<sup>30</sup> How should one pursue a thousand, and two put ten thousand to flight? was it not therefore, because their God sold them, and our Lord inclosed them?

<sup>31</sup> For our Lord is not as their goddess: <sup>c</sup>our enemies also are iudges.

<sup>32</sup> Of the vineyard of Sodom, is their vineyard, and of the suburbs of Gomorrha: their grape the grape of gall, and the clusters most bitter.

<sup>33</sup> The gall of dragons their wine, and the venime of Aspes vncurable.

<sup>34</sup> Are not these thinges laid vp with me, and signed in my treasures?

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<sup>a</sup> For iust causes God some times differreth punishment.

<sup>b</sup> True wisdom *confidereth* things past, *vnderstandeth* things present, and *prouideth* for things to come.

<sup>c</sup> Al infidels confesse more Maiefty in the true God and in his Religiō, then in their owne.

<sup>35</sup> Reuenge is myne, and I wil repay them in time, that their foote may flide: the day of perdition is at hand, and the times make haft to be present.

<sup>36</sup> Our Lord wil iudge his people, and wil haue mercie on his feruantes: he shal fee that their hand is weakened, and <sup>a)</sup>the shut vp alfo haue fayled, and the refidew be confumed.

<sup>37</sup> And he shal fay: Where are their goddes, in whom they had confidence.

<sup>38</sup> Of whofe victimes they did eate fatte, and dranke the wine of their libamentes: <sup>b)</sup>let them arife, and help you, and protect you in neceffitie.

<sup>39</sup> See ye that I am onlie, and there is no other God besides me: I wil kil, and I wil make to liue: I wil fstrike, and I wil heale, and there is none that can deliuer out of my hand.

<sup>40</sup> I wil lift vp my hand to heauen, and wil fay: I liue for euer.

<sup>41</sup> If I shal whette my fword as the lightening, and my hand take iudgement: I wil repay vengeance to myne enemies, and them that hate me wil I requite.

<sup>42</sup> I wil embrew my arrowes with bloud, and my fword fhall deuoure flesh, of the bloud of the flaine and of captiuitie, of <sup>c)</sup>the bare head of the enemies.

<sup>43</sup> You gentiles <sup>d)</sup>prayfe his people, becaufe he wil reuenge the bloud of his feruantes: and wil repay vengeance vpon their enemies, and wil be propitious to the land of his people.

<sup>44</sup> Moyfes therfore came and fpake al the wordes of this canticle in the eares of the people, he and Iofue the fonne of Nun. <sup>45</sup> And he finished al thefe wordes, fpaking to the children of Ifrael. <sup>46</sup> And he faid to them: Sette your hartes on al the wordes, which I teftifie to you this day: that you command them to your children to keepe and to doe, and to fulfil al thinges of this law

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<sup>a</sup> Euen fuch offenders as thinck them felues secure, efcape not.

<sup>b</sup> It is vnpoſſible that falſe goddes ſhould helpe their folowers in neceffitie.

<sup>c</sup> The vaine counſel of the wicked being detected ſhall be puniſhed.

that are written: <sup>47</sup> for not in vaine are they commanded you, but that euerie one should liue in them: which doing you may continew a long time in the Land, which paffing ouer Iordan you enter to poffeffe. <sup>48</sup> And our Lord fpake to Moyfes in the fame day, faying: <sup>49</sup> Goe vp into this mount Abirim, that is to fay, of paffages, into mount Nebo, which is in the Land of Moab againft Iericho: and fee the Land of Chanaan, which I wil deliuer to the children of Ifrael to obteyne, and die thou in the mount. <sup>50</sup> Which going vp vnto thou shalt be ioyned to thy peoples, as Aaron thy brother died in mount Hor, and was layd to his people: <sup>51</sup> becaufe you did preuaricate againft me in the middes of the children of Ifrael at the Waters of contradiction in Cades of the defert of Sin: and you did not fanctifie me among the children of Ifrael. <sup>52</sup> Ouer againft shalt thou fee the Land, and shalt not enter into it, which I wil geue to the children of Ifrael.

## ANNOTATIONS

Caluin contradicteth  
the holie Scripture.

18 Forgotten our Lord.) Caluin (*li. 1. Inftit. c. 11. parag. 9.*) contending that it is idolatrie, to worfhip Chrift in his picture, faieth the idolatrie committed about the molten calfe (*Exod. 32.*) confifted in worfhipping the true God in that image of a calfe: affirming that *the Ievves vvere not fo inconfiderate, as not to remember, that is vvas God vvhich had brought them out of the Land of Ægypt.* Quite contrarie to this text, which faieth: God that begate thee thou haft forfaken, and *haft forgotten* our Lord thy creator. Caluin therefore was either ignorant or forgetful, that the Holie Ghoft here chargeth them, to haue forfaken and forgotten God the Creator; or els (which is worfe) knowing and remembring it, he was moft impudent in auouching the contrarie.

Alwaies fome good  
in the Church of  
the old Teftamēt.

43 Praise his people.) In the people of the Iewes were alwayes fome good, & worthe of praife, that ferued God; and sometimes fuffered perfecution for iuftice; whose bloud God promifed here to reuenge, and for their fakes to be merciful to others. Al which we fee was performed, in that God reduced them from captiuitie, and conferued them after in their countrie til Chrifs time. For fo he was *propitious to the land of his people.*

## Chapter 33

*Moyfes bleffing the tribes of Ifrael (Simeon omitted) prophecyeth particularly of euerie one. 26. Againe exhorteth them, that as God hath chofen them his peculiar people, fo they loue and honour him their onlie God.*

**T**his is <sup>a</sup>)the bleffing, wherwith Moyfes the man of God bleffed the children of Ifrael, before his death.

<sup>2</sup> And he faid: Our Lord <sup>1</sup>came from Sinai, and from Seir is he rifen to vs: he hath appeared from mount Pharan, and with him thoufādes of Sainctes. In his right hand a fyrie law.

<sup>3</sup> He hath loued the peoples, al the faintes are in his hand: and they that approch to his feete, shal receiue of his doctrine.

<sup>4</sup> Moyfes commanded vs a law, the inheritance of the multitude of Iacob.

<sup>5</sup> He shal be king with the moft right, the princes of the people being affembled with the tribes of Ifrael.

<sup>6</sup> Liue Ruben, and die he not, and be he litle in number.

<sup>7</sup> This is the bleffing of Iudas: Heare Lord the voice of Iudas, and bring him in vnto his people: his handes shal fight for him, and he shal be his helper againft his aduerfaries.

<sup>8</sup> To Leui alfo he faid: Thy perfection, and thy doctrine be to thy holie man, whom thou haft proued in tentation, and iudged at the Waters of contradiction. <sup>9</sup> He that <sup>b</sup>)faid to his father, and to his mother: I know you not; and to his brethren: I know you not: & they knew not their children. Thefe kept thy word, and obserued thy couenant, <sup>10</sup> thy iudgementes O Iacob, and thy law

<sup>a</sup> The ancient fathers expound thefe bleffinges rather of the Church of Chrif, then of the Iewes Synagogue. *S. Aug. q. 56. Theod. q. 44. in Deut.*

<sup>b</sup> The priestly tribe muft eſpecially preferre Gods ſeruiſe before their neereſt kinred.

O Ifrael: they shal put incense in thy furie, and holocaust vpon thyne altar. <sup>11</sup> Bleffe Lord his strength, and receiue the workes of his handes. Strike the backes of his enemies, and they that hate him, let them not rife vp.

<sup>12</sup> And to Beniamin he said: The best beloued of our Lord <sup>a</sup>)shal dwel confidently in him: as in a bride chamber al the day shal he abide, and betwen his shoulders shal he rest.

<sup>13</sup> To Ioseph also he said: Of the blessing of our Lord be his land, of the fruites of heauen, and the dew, & the depth lying vnderneath. <sup>14</sup> Of the pomes of the fruites of the funne and moone, <sup>15</sup> of the toppes of the old mountaynes, of the pomes of the eternal hilles: <sup>16</sup> and of the fruites of the earth, and of the fulnes therof. The blessing of him, that appeared in the bush, come vpon the head of Ioseph, and vpon the crowne of the nazarite among his brethren. <sup>17</sup> His beautie as of the first borne of an oxe, his hornes the hornes of an vnicorne: in them shal he winow the Nations euen to the endes of the earth. These are the multitudes of <sup>b</sup>)Ephraim, and these the thousandes of Manaffes.

<sup>18</sup> And to Zabulon he said: Reioyse Zabulon in thy going out, and Iffachar in thy tabernacles. <sup>19</sup> They shal cal the peoples to the mountaine: there shal they immolate the victimes of iustice. Who shal sucke the inundation of the sea as milke, and the hidden treafures of the fandes.

<sup>20</sup> And to Gad he said: Bleffed be Gad in breadth: as a lion hath he rested, and taken the arme and the toppe of the head. <sup>21</sup> And he saw his principalitie, that in his part the doctor was repofed: which was with the princes of the people, and did the iustices of our Lord, and his iudgement with Ifrael.

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<sup>a</sup> The Temple was built in the tribe of Beniamin, which God more specially protected, and so they dwelt more securely. *Theod. q. 45. in Deut.*

<sup>b</sup> Ephraim is preferred before his elder brother, agreeable to their grandfatheres propheticall blessing. *Gen. 48.*



<sup>22</sup> To Dan also he said: Dan a lions whelpe, he shal flow largely from Bafan.

<sup>23</sup> And to Nephthali he said: Nephthali shal enioy abundance, and shal be ful of the bleffinges of our Lord: the fea and the fouth he shal poffesse.

<sup>24</sup> To Afer also he said: Bleffed be Afer in children, be he acceptable to his brethren, and dippe he in oile his foote. <sup>25</sup> His fhoe yron and braffe. As the daies of thy youth, fo also thy old age.

<sup>26</sup> There is no other God as the God of the righteft: the mounter of heauen is thy helper. By his magnificence the cloudes runne hither and thither, <sup>27</sup> his habitation is aboue, and vnder the euerlasting armes: he shal cast out the enemie from thy face, and shal fay: Be deftroyed.

<sup>28</sup> <sup>a</sup>)Ifrael shal dwel confidently, and alone. The eie of Iacob in the land of corne and wine, and the heauens shal be miftie with dew.

<sup>29</sup> Bleffed art thou Ifrael: who is like to thee O people, that art faued in our Lord? the fhield of thy helpe, and the fword of thy glorie: thy enemies shal denie thee, and thou shalt treade their neckes.

## ANNOTATIONS

2 Came from Sinai.) According to the hiftorie Moyfes recounteth here three benefites. Firft that God gaue the Law in Sinai. (*Exod. 20.*) Secondly, he cured thofe which were bitten with ferpentes nere to Seir. (*Num. 21.*) Thirdly in mount Pharan he appointed Seuentie ancientes to affift Moyfes in iudgementes. (*Num. 11.*) But according to the Myfterie, which fpecially is intended, S. Auguftin (*q. 56. in Deut.*) faieth this prophecie is not to be negligently paffed ouer. For it euidently appeareth that this benediction pertaineth to a new people, whom Chrift our Lord hath fanctified, in whole perfon Moyfes fpake and not in his owne. So in this propheticall and proper fenfe (faieth this Doctor) our Lord and Sauour cometh from *Sinai*, which is interpreted *tentation*, when he paffed the temptation of his paffion and death, *Heb. 2. v. 18.* Chrift rifeth from *Seir*, interpreted *hairie*, for that

The propheticall fenfe of thefe blefsinges is more certaine, & more euident, then the hiftorical.

<sup>a</sup> The finne of Zābri a prince of Simeons tribe, in frefh memorie (*Nu. 25.*) femeth to be the caufe, why this tribe is not particularly bleffed, but only in general with al Ifrael.

in the fimilitude of the flefh of finne, euen of finne, he damned finne in the flefh. *Rom. 8. v. 3.* He appeareth from mount *Pharan* interpreted *fruitful mountaine*, in that he geueth abundance of grace in his Church of the new Teftament, which is a citie fet vpon a hil. *Mat. 5.*

## Chapter 34

*Moyfes feeth the promifed land, but is not fuffered to goe into it. 5. He dieth at the age of 120. yeares. God burieth his bodie fecretly, and al Ifrael mourne for him thirtie dayes. 9. Iofue replenished (by impofition of Moyfes handes) with the fpirite of God fuccedeth. 10. But Moyfes for his fpecial familiaritie with God, and for moft wonderful miracles is commended aboue al other Prophetes.*

The fifth part.  
The death, burial and fingular  
praise of Moyfes.

**M**oyfes therefore went vp from the champion of Moab vpon mount Nebo, into the toppe of Phafga againft Iericho: and our Lord shewed him <sup>a</sup>)al the land of Galaad as farre as Dan, <sup>2</sup> and al Nephthali, and the land of Ephraim and Manaffes, and al the Land of Iuda vnto the vtmoft fea, <sup>3</sup> and the fourth part, and the bredth of the plaine of Iericho a citie of plametrees as farre as Segor. <sup>4</sup> And our Lord faid to him: This is the Land, for the which I fware to Abraham, Ifaac, and Iacob, faying: To thy feede wil I geue it. Thou haft feene it with thyne eies, and shalt not paffe ouer to it. <sup>5</sup> And Moyfes the feruant of our Lord died there, in the land of Moab, our Lord commanding it: <sup>6</sup> and he buried him in the valley of the Land of Moab, againft Phogor: and <sup>b</sup>)no man hath knowne his fepulchre vntil this prefent day.

<sup>7</sup> Moyfes was an hundred and twentie yeares old when he died: his eie was not dimme, neither were his teeth moued. <sup>8</sup> And the children of Ifrael mourned him

<sup>a</sup> God eleuated his vifiue powre aboue nature to fee fo farre.

<sup>b</sup> Onlie Angels (whofe minifterie God vfed herein) knew the place of his burial: left the Iewes prone to idolatrie might haue honored him for God.

in the champion countrie of Moab thirtie daies: and the daies of their mourning that mourned for Moyfes were accomplished. <sup>9</sup> And Iofue the fonne of Nun was replenished with the fpirit of wifedome, becaufe Moyfes did put his handes vpon him. And the children of Ifrael obeied him, and did as our Lord commanded Moyfes. <sup>10</sup> And there rofe no more a prophete in Ifrael as Moyfes, whom our Lord had knowen face to face, <sup>11</sup> in al fignes and wonders, which he fent by him, to doe in the Land of Ægypt to Pharaο, and to al his feruantes, and to his whole Land, <sup>12</sup> and al the ftrong hand, and great meruailes, which Moyfes did before al Ifrael.

*The end of the fīue bookes of Moyfes, conteining the Law.*

## ANNOTATIONS

