

# THE BOOKE OF TOBIAS.

## ANNOTATIONS Concerning the bookes of TOBIAS, IVDITH, WISDOM, ECCLESIASTICVS, and MACHABEES.

Protestantes and other Sectaries of this time denie these bookes to be diuine Scripture, because they are not in the Iewes Canon, nor were accepted for canonical in the primitiue Church. But in deede the chiefe cause is, for that some thinges in these bookes, are so manifest against their opinions, that they haue no other answer, but to reiect their authoritie. An old shift noted and refuted by S. Augustin touching the Booke of VVifdome, which some refused, pretending that it was not canonical, but in deede because it conuincd their errors. For otherwise who seeth not, that the Canon of the Church of Christ is of more authority with all true Christians, then the Canon of the Iewes? And that the Church of Christ numbred these Bookes amongst others of diuine and infallible authoritie, is euident by the testimonie and diffinition, not only of later general Councils; of Trent, *Seff. 4.* and Florence *Instruktiōe Armenorum*, of Pope Innocentius, *Epist. ad Exuperium*, and Gelafius, *Decreto de libris sacris*; but also the Council of Carthage *An. Dom. 419.* S. Augustin *lib. 2. Doct. Christ cap. 8.* Ifidorius *lib. 6. Etymol. cap. 1.* Caffidorus *lib. 1. Diuinarum Lectionum.* Rabanus, *lib. 2. de Institutione Clericorum*, and others testify the same, as we shal further note feuerally of euerie booke, in their particular places. And for so much as our aduersaries acknowledge these Bookes to be Holie, and worthie to be read in the Church, but not sufficient to proue, and confirme pointes of faith: the studious reader may consider that the Council of Carthage calleth them *Canonical, and Diuine*, which sheweth that they are of infallible authoritie. For a Canon is an assured rule and warrant of direction, whereby (sayth S. Augustin

Heretikes denie some scriptures because they cōvince their errors.

The Churches canon of more authority thē the Iewes.

A canon is an infallible rule of direction.

*Lib. de  
Peædest.  
Sanct. c. 14.*

The Gospel  
is knowne by  
the Church.

*lib. 11. contra Faustum. cap. 5. et lib. 2. contra Cresconium. cap. 32.)* the infirmitie of our defect in knowlege is guided, and by which rule other bookes are likewise knowne to be Gods word. His reason is, because we haue no other assurance that the bookes of Moyse, the foure Gospels, and other bookes are the true word of God, but by the Canon of the Church. VWherevpon the same great Doctor vttered that famous saying: that *he vvould not beleue the Gospel, except the authoritie of the Catholique Church moued him thervnto. contra. Epift. Fundamenti. ca. 5.*

Bookes doubted of  
before the Churches  
definition are not  
doubtful after.

True it is that some Catholique Doctors doubted whether these bookes were Canonical or no, because the Church had not then declared that they were; but since the Churches declaration no Catholique doubteth. So S. Ierom testifieth, that the Booke of Iudith (among the rest) femed to him not canonical, til the Councel of Nice declared it to be. Likewise the Epistle to the Hebrewes, the Epistle of S. Iames, the second of S. Peter, the second and third of S. Iohn, S. Iudes Epistle, and the Apocalyps were sometimes doubted of, yet were afterwarde declared to be Canonical. And most Protestantes, namely English admitte them al, as the assured word of God, though they were not alwaies so reputed by al, but as S. Ierom affirmeth of S. Iames Epistle, *Paulatim tempore procedente meruit authoritatem.* By litle and litle in proceffe of time merited authoritie.

*Præfat. in Iudith.*

*De viris illustrib.  
verbo Iacobus.*

## THE ARGVMENT OF THE BOOKE OF TOBIE.

Befides the teftimonies of Councels and Fathers before mentioned, S. Cyprian, *de Oratione Dominica*, alleaging this booke (*cap. 11.*) faith: *Diuine Scripture inſtructeth vs, that prayer is good with faſting and almes.* S. Ambroſe (*li. de Tobia, c. 1.*) calleth this booke by the common name of Scripture, ſaying: *he wil briefly gather the vertues of Tobie, which the Scripture in hiftorical maner layeth forth at large.* VVhere he alſo calleth this hiftorie Prophetical, and Tobie a Prophet. And *lib. 3. offic. cap. 14.* alleageth this booke as he doth other holie Scriptures, to proue that the vertues of Gods feruants farre excel the Moral Philoſophers. S. Chryſoſtom *chap. 13. ho. 15. ad Heb.* alleageth Tobias as Scripture denouncing curſe to contemners. S. Auguſtin made a ſpecial fermon of Tobias, as he did of Iob, which is the *226. fermon de tempore.* S. Gregorie *parte 3. paſtor curæ admon. 21.* alleageth it as holie Scripture. And Venerable Beda expoundeth this whole booke myſtically, as he doth other holy Scriptures. S. Ierom tranſlated it out of the Chaldee language, wherein it was written, *iudging it more mete to diſpleaſe the Pharifaical Iewes, who reiect it, then not to ſatisfie the wil of holie Bishops, vrging to haue it. Epift. ad Chromat. & Heliodorum to. 3.*

Other teſtimonies, that this Booke is canonical.

*Toma 4. et  
in 1. Reg. 10.*

It was written  
in Chaldee.

The author is vncertaine: but S. Athanaſius (*in Synopſi*) reporteth the contentes at large. And S. Auguſtin (*li. queſt. ex vtroque teſtamento q. 119.*) deliuereth both the contentes, and cauſe of writing, briefly thus.

*The ſeruant of God, holie Tobias is geuen to vs after the law, for an example, that we might know how to practiſe the thinges, which we reade. And if tentations come vpon vs, not to depart from the feare of God, nor expect helpe from anie other then from him.* It may be diuided into three partes. The firſt foure chapters ſhew the holie and ſincere maner of life of old Tobias. The eight folowing relate the iorney, and affayres of yong Tobias, accompanied and directed by the Angel Raphael.

The cōtentēs.

Diuided into  
three partes.

In the two laft chapters, they praife God. And Tobias prophecieth better ftate of the commonwealth.

## Chapter 1

The firft part.  
Tobias his holie  
maner of life.

*Tobias of the tribe of Nephthali, neuer communicateth in Ieroboams fcifme, 9. teacheth his fonne to feare God, and flee finne. 11. Being in captiuitie eateth not forbidden meates, as others do. 13. Amongft other workes of mercie, he lendeth tenne talentes of filuer to Gabelus. 21. Is perfecuted and fpoyled. 24. Shortly the king being flaine, he recouereth libertie and his goodes.*

**T**obias of the tribe, and citie of Nephthali (which is in the vpper partes of Galilee aboue Naaſſon, beyond the way, that leadeth to the weſt, hauing on the right hand the citie Sephet) <sup>2</sup> when he was captiue in the daies of Salmanafar the king of the Affyrians, yet being in captiuitie, he forfooke not the way of truth, <sup>3</sup> ſo that he imparted al things that he could make, dayly to his brethren captiues with him, which were of his kinred. <sup>4</sup> And whereas he was yonger then al the tribe of Nephthali, yet he did no childiſh thing in his worke. <sup>5</sup> Finally when <sup>a</sup>al went to the golden calues, which Ieroboam the king of Ifrael had made, he alone fled the companies of al, <sup>6</sup> and went into Ieruſalem to the temple of our Lord, and there adored our Lord God of Ifrael, offering faithfully al his firſt fruites, and his tithes, <sup>7</sup> ſo that in the third yeare he miniſtred al the tithing to the profelytes, and ſtrangers. <sup>8</sup> Theſe thinges and the like to theſe did he obſerue being a childe according to the law of God. <sup>9</sup> But when he was a man, he tooke to wife Anna of his owne tribe, and he begat a ſonne of her, geuing him his owne name, <sup>10</sup> whom from his infancie he taught to feare God, and to abſtayne from al finne. <sup>11</sup> Therefore when by the captiuitie he was come with

<sup>a</sup> Not abſolutly al, but very manie: for ſome of the ſame tribe and kinred did alſo feare God. *c. 2. v. 2.*

his wife and fonne into the citie of Niniue, with al his tribe, <sup>12</sup> (when al did eate of the meates of the Gentiles) he kept his foule, and neuer was contaminated in their meates. <sup>13</sup> And becaufe he was mindful of our Lord in al his hart, God gaue him grace in the fight of Salmanafar the king, <sup>14</sup> and he gaue him leaue to goe whitherfoeuer he would, hauing libertie to doe what thinges foeuer he would. <sup>15</sup> He therfore went to al that were in the captiuitie, and gaue them holefome admonitions. <sup>16</sup> And when he was come into Rages a citie of the Medes, and had ten talentes of filuer of thefe, wherwith he had beene honoured of the king: <sup>17</sup> and when in a great multitude of his kinred, he faw Gabelus ftand in nede, who was of his tribe, vnder a bil of his hand he gaue him the fayd weight of filuer. <sup>18</sup> But after much time, Salmanafar the king being dead, when Sennacherib his fonne reigned for him, and eftemed the children of Ifrael odious in his fight: <sup>19</sup> Tobias dayly went through al his kinred, and comforted them, and diuided to euerie one, as he was able, of his goods: <sup>20</sup> the hungrie he nourifhed, and to the naked he gaue clothes, and the dead, and them that were flayne, he buried carefully. <sup>21</sup> Finally when king Sennacherib was returned fleing from Iewrie the flaughter, that God had made about him for his blafphemie, and being angrie flewe manie of the children of Ifrael, Tobias buried their bodies. <sup>22</sup> But when it was told the king, he commanded him to be flayne, and tooke al his fubftance. <sup>23</sup> But Tobias fleing with his fonne and with his wife, nakedly lay hid, becaufe manie loued him. <sup>24</sup> But after fourtie fue dayes the king was flayne of his owne fonnes, <sup>25</sup> and Tobias returned into his houle, and al his fubftance was reftored to him.

## Chapter 2

*Tobias to burie an Ifraelite that is flaine in the ftreete, leaueth his dinner and gheftes. 10. Is made blind by Gods permiffion, for manifeftation of his patience. 19. His wife getteth her liuing by worke, 22. and for a fcrupulous word, reprocheth his finceritie.*

**B**ut after these thinges, when there was a festiual day of our Lord, and a good dinner was made in Tobias houle, <sup>2</sup> he sayd to his sonne: Goe, and bring some of our tribe, <sup>a</sup>)that feare God, to make merie with vs. <sup>3</sup> And when he had gone, returning he tolde him, that one of the children of Ifrael lay flayne in the ftreate. And he forthwith leaping vp from his place at the table, leauing his dinner, came fasting to the bodie: <sup>4</sup> and taking it vp caried it to his houle secretly, that when the funne should be downe, he might warely burie him. <sup>5</sup> And whẽ he had hid the bodie, he eate bread with mourning and trẽbling, <sup>6</sup> remembring that word, which our Lord sayd by Amos the Prophet: Your festiual dayes shal be turned into lamentation and mourning. <sup>7</sup> But when the funne was downe, he went, and buried him. <sup>8</sup> And al his neighbours rebuked him, saying: Euen now thou waft commanded to be flayne becaufe of this matter, and thou didest scarce escape the commandment of death, and <sup>b</sup>)doest thou burie the dead agayne? <sup>9</sup> But Tobias more fearing God, then the king, in haſt tooke the bodies of them that were flayne, and hid them in his houle, and at midnight buried them. <sup>10</sup> And it happened that on a certayne day, being wearied with burying, coming into his houle, he had caſt himſelf downe by the wal, and flept, <sup>11</sup> and as he was ſleeping, hote dung out of the ſwallowes neſt fel vpon his eyes, and he was made blinde. <sup>12</sup> And this tentation therefore our Lord permitted to chance vnto him, that an example might be geuen to poſteritie of his patience, alſo of holie Iob. <sup>13</sup> For whereas he feared God alwaies from his infancie, and kept his commandmentes, he grudged not agaynſt God for that the plague of blindnes had chanced to him, <sup>14</sup> but continewed immoueable in the feare of God, geuing thanks to God al the dayes of his life.

*Amos. 8. v. 10.*

<sup>a</sup> Al the people of the tenne tribes did not ſerue Ieroboams golden calues, but ſome *feared God & conſequently refrayned from euil, Prou. 3.* at leaſt from idolatrie.

<sup>b</sup> True zeale is not hindred from workes of mercie by feare of death: *becauſe perfect charitie caſteth out feare. 1. Ioan. 4.*

<sup>15</sup> For as the kinges infulted againft bleffed Iob: fo his a)parentes and cofins derided his life, faying: <sup>16</sup> Where is thy hope, for the which thou dideft beftowe almes and burials? <sup>17</sup> But Tobias rebuked them, faying: Speake not fo: <sup>18</sup> becaufe we are the children of holie ones, and looke for that life, which God wil geue to them, that neuer change their faith from him. <sup>19</sup> But Anna his wife went dayly to weauing worke, and she brought the gaines of her handie labour, which fhe could get. <sup>20</sup> Whereby it came to paffe, that she receiuing a kid of goates had brought it home: <sup>21</sup> the voice whereof bleating when her hufband had heard, he fayd: Take heed, left perhaps it be ftollen, reftore ye it to his owners, becaufe it is not lawful for vs either to eate anie thing of theft or to touch it. <sup>22</sup> To thefe wordes his wife being angrie answered: Thy hope is become vayne manifetly, and thine almes now haue appeared. <sup>23</sup> And with thefe, and other fuch like wordes she vpbrayded him.

### Chapter 3

*The prayer of Tobias, 7. and Sara, in their feuerall afflictions, 24. are heard by God, and the Angel Raphael is fent to releeeue them.*

**T**hen Tobias lamented, and began to pray with teares, <sup>2</sup> faying: Thou art iuft ô Lord, & al thy iudgementes are iuft, and al thy waies, mercie, & truth, and iudgement. <sup>3</sup> And now Lord be mindful of me, and take not reuenge of my finnes, neither remember the finnes of me, or of my parentes. <sup>4</sup> Becaufe we haue not obeyed thy commandmentes, therefore we are deliuered in fpoile, and captiuitie, and death, and into a fable, and into reproch to al nations, in which thou haft difperfed vs. <sup>5</sup> And now Lord great are thy iudgementes,

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<sup>a</sup> Both elder and yonger forte of his kinred derided him, not his proper parentes, for he was depriued of father and mother when he was a child, as it femeth. *c. 1. v. 4.*

because we haue not done according to thy preceptes, & haue not walked fincerely before thee: <sup>6</sup> and now Lord according to thy wil do with me, & command my spirite to be receiued in peace: for it is expedient for me to die, rather then to liue. <sup>7</sup> The verie fame day therfore it chanced that Sara the daughter of Raguel in <sup>a</sup>)Rages a citie of the Medes, fhe alfo heard reproch of one of her fathers handmaydes, <sup>8</sup> because fhe had beene deliuered to feuen hufbandes, & the diuel named <sup>b</sup>)Afmodeus had killed them, forthwith as they were entred in vnto her. <sup>9</sup> Therfore when she rebuked the wench for her fault, she answered her, faying: Let vs no more fee fonne of thee, or daughter vpon the earth, thou murderer of thy hufbandes. <sup>10</sup> What wilt thou kil me alfo, as thou haft now killed feuen husbandes? At this voice fhe went into an higher chamber of her houfe: and three dayes, and three nightes did not eate, nor drinke: <sup>11</sup> but continew-ing in prayer with teares befought God, that he would deliuer her from this reproch. <sup>12</sup> And it came to paffe the third day, whiles fhe accomplished her prayer, bleffing our Lord, <sup>13</sup> fhe fayd: Bleffed is thy name ô God of our fathers: who when thou haft bene angrie, wilt doe mercie, & in the time of tribulation forgeueft them their finnes, that inuocate thee. <sup>14</sup> To thee ô Lord I turne my face, to thee I direct myne eyes. <sup>15</sup> I defire Lord that thou loofe me from the bond of this reproch, or els take me away from the earth. <sup>16</sup> Thou knoweft Lord that I neuer coueted a hufband, and haue kept my foule cleane from al concupifcence. <sup>17</sup> Neuer haue I companied my felf with fporters: neither haue I made my felfe partaker with them that walke in lightneffe. <sup>18</sup> But a husband

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<sup>a</sup> In a prouince of the Medes wherof Rages was the head citie, for when they came where Raguel dwelt, Tobias ftayed there, and the Angel went to the citie of Rages where Gabelus dwelt. *c. 9.* As one may fay: fuch a one dwelleth in Rome, that dwelleth in anie part of Romania: in Yorck, Lincolne, or Mummoth, that dwelleth in one of thofe fhires.

<sup>b</sup> *Afmodeus*, fignifying *Deftroyer* is a captaine or king of thofe diuels which fpecially deftroy foules by the finnes of the flefh, & afterward tormenteth both foules and bodies for the fame finnes.



I contented to take, with thy feare, not with my luft.  
<sup>19</sup> And either I was vnworthie of them, or they perhaps  
 were not worthie for me: becaufe perhaps thou haft kept  
 me for an other man. <sup>20</sup> For thy counfel is not in mans  
 power. <sup>21</sup> But this hath euerie one for certayne, that  
 worhippeth thee, that his life, if it be in probation, shal  
 be crowned: and if it be in tribulation, it shal be deli-  
 uered: and if it be in correction, it shal be lawful to  
 come to thy mercie. <sup>22</sup> For thou art not delighted in our  
 perditions: becaufe after a tempeft thou makeft a calme,  
 and after teares and weeping thou powrest in ioyfulneffe.  
<sup>23</sup> Be thy name God of Ifrael bleffed foreuer. <sup>24</sup> At that  
 time the prayers of both were heard in the fight of the  
 glorie of the high God: <sup>25</sup> and the holie Angel of our Lord  
 Raphael was fent, to cure them both, whose prayers at  
 one time were <sup>a</sup>)recited in the fight of our Lord.

## Chapter 4

*Tobias thincking he shal dye, geueth his fonne godlie  
 admonitions: 7. efpecially exhorteth him to geue almes  
 diligently, 13. to flee al fornication, pride, and fraude.  
 21. And telleth him of money lent to a freind.*

**T**herfore when Tobias thought his prayer to  
 be heard that he might haue died, he called  
 to him Tobias his fonne, <sup>2</sup> and fayd to him:  
<sup>b</sup>)Heare my fonne the wordes of my mouth, & lay them  
 as a foundation in thy hart. <sup>3</sup> When God fhall take my  
 foule, burie my bodie: and thou fhalt doe honour to thy  
 mother al the dayes of her life: <sup>4</sup> for thou muft be mind-  
 ful what perils, and how great fhe suffered for thee in her  
 wombe. <sup>5</sup> And when fhe alfo fhall haue accomplished the

<sup>a</sup> *Act. 10.* An Angel fhewed Cornelius that his prayers were heard.  
*Apoc. 5.* Prayers of the faithful are offered to God by Angels, &  
 other Sainctes.

<sup>b</sup> As Moyfes to the people *Deut. 33.* and Daudid to Salomon. *3. Reg. 2.*  
 So Tobias gaue holie admonitions to his fonne: in al fourtene.  
*Noted in the margins.*

- time of her life, burie her befide me. <sup>6</sup> And al the dayes of
3. thy life haue God in thy mind: and beware thou content  
not to finne at anie time, and pretermutte the preceptes
  4. of our Lord God. <sup>7</sup> Of thy fubftance <sup>a)</sup>geue almes, and  
turne not away thy face from anie poore perfon: for fo  
it shal come to paffe that neither the face of our Lord  
shal be turned from thee. <sup>8</sup> As thou shalt be able, fo  
be merciful. <sup>9</sup> If thou haue much, geue aboundantly: if  
thou haue litle, ftudie to impert alfo a litle willingly.
  - <sup>10</sup> For thou doft treafure vp to thy felf a good reward in  
the day of neceffitie, <sup>11</sup> becaufe almes deliuereth from al  
finne, and from death, & wil not fuffer the foule to goe  
into darkeneffe. <sup>12</sup> Great confidence before God moft
  5. high shal almes be to al them that doe it. <sup>13</sup> Take heed  
to thy felf my fonne of al fornication, & befide thy wife
  6. neuer abide to know crime. <sup>14</sup> Neuer permitte pryde to  
rule in thy word: for in it al perdition tooke his begin-
  7. ning. <sup>15</sup> Whoeuer hath wrought anie thing for thee,  
pay him his hyre immediatly, and let not the hyre of thy
  8. hyred feruant remayne with thee at al. <sup>16</sup> That <sup>b)</sup>which  
thou hateft to be done to thee by an other, fee thou doe  
it not to an other at anie time. <sup>17</sup> Eate thy bread with  
the hungrie & needie, and of thy garmentes couer the
  9. naked. <sup>18</sup> Set thy bread, and thy wine vpon <sup>c)</sup>the bur-
  10. ial of a iuft man, and doe not eate and drinke therof
  11. with finners. <sup>19</sup> Seeke counfel alwaies of a wifeman. <sup>20</sup>
  12. At al time bleffe God: and defire of him, that he di-
  - rect thy waies, and that al thy counfels remayne in him.
  13. <sup>21</sup> I tel thee alfo my fonne <sup>d)</sup>that I gaue tenne talentes  
of filuer, whiles thou waft yet a child, to Gabelus, in  
Rages a citie of the Medes, and I haue a bil of his hand  
with me: <sup>22</sup> and therfore enquire how thou maift come  
to him, and receiue of him the forefayd weight of filuer,

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<sup>a</sup> The fame doctrine of good workes, and reward, is taught *Daniel*. 4.  
v. 14.

<sup>b</sup> A notable rule, agreable to the law of nature.

<sup>c</sup> VVorkes of mercie extēd alfo to the dead.

<sup>d</sup> It perteyneth to good men amongft other thinges, to geue notice  
and to difpofe of their temporal goodes by their laft wil.

and reftore him the bil of his hand. <sup>23</sup> Feare not my 14.  
 fonne: we leade in dede a poore life, but we shal haue  
 many good thinges if we feare God, and depart from al  
 finne, and doe wel.

## Chapter 5

*Yong Tobias seeking a guide for his iourney, Raphael  
 the Angel in shape of a man presenteth himself, and  
 vndertaketh this office. 23. The mother lamenteth the  
 abscence, and danger of her fonne.*

The second  
 part.  
 The iourney  
 and affayres  
 of yong Tobias  
 affited by the  
 Angel Raphael.

**T**hen Tobias answered his father, and sayd: I  
 wil doe al thinges, father, whatfoeuer thou haft  
 commanded me. <sup>2</sup> But how I shal require this  
 money, I can not tel, he knoweth not me, and I know  
 not him: what token shal I geue him? Yea neither the  
 way which leadeth thither, did I euer know. <sup>3</sup> Then his  
 father answered him, and sayd: I haue the bil of his  
 hand with me, which when thou shalt shew him he wil  
 forthwith reftore it. <sup>4</sup> But goe now, and seeke thee out  
 some faythful man, that may goe with thee being fure  
 of his hyre: that thou mayst receiue it, whiles I yet liue.  
<sup>5</sup> Then Tobias going forth, found a <sup>a</sup>)goodlie yongman,  
 fstanding girded, and as it were readie to walke. <sup>6</sup> And  
 not knowing that it was an Angel of God, he faluted  
 him, and sayd: From whence haue we thee, good yong-  
 man? <sup>7</sup> But he answered: Of the children of Ifrael. And  
 Tobias sayd to him: Knowest thou the way, that leadeth  
 vnto the countrie of the Medes? <sup>8</sup> To whom he answered:  
 I know it: and al the wayes therof I haue often walked,  
 and I haue taried with Gabelus our brother, who aby-  
 deth in Rages a citie of the Medes, which is fitude in  
 the Mount Ecbatanis. <sup>9</sup> To whom Tobias sayd: Stay  
 for me I beseech thee, til I tel thefe fame thinges to my  
 father. <sup>10</sup> Then Tobias going in told al thefe thinges to

<sup>a</sup> The Angel Raphael appearing in forme of a man prefigured our  
 Sauour who indede became a verie man. *S. Beda.*

his father. Whereupon his father marueiling, requested that he would come in vnto him. <sup>11</sup> Going in therfore he faluted him, and sayd: Ioy be to thee alwaies. <sup>12</sup> And Tobias sayd: What maner of ioy shal be to me, which fitte in darkenes, and see not the light of heauen? <sup>13</sup> To whom the yong man sayd: Be of good cheere, it is very neere that thou mayst be cured of God. <sup>14</sup> Tobias therfore sayd to him: Canst thou bring my sonne to Gabelus into Rages a citie of the Medes? and when thou shalt returne, I wil pay thee thy hyre. <sup>15</sup> And the Angel sayd to him: I wil conduct him, & bring him to thee againe. <sup>16</sup> To whom Tobias answered: I pray thee, tel me, of what house, or what tribe art thou? <sup>17</sup> To whom <sup>a</sup>)Raphael the Angel sayd: Seekest thou the kinred of an hyred seruant, or an hyred seruant himselfe, that may goe with thy sonne? <sup>18</sup> But lest perhaps I make thee careful, I am Azarias the sonne of Ananias the great. <sup>19</sup> And Tobias answered: Thou art of a great kinred. But I pray thee be not angrie that I would know thy kinred. <sup>20</sup> And the Angel sayd to him: I wil lead thy sonne safe, and bring him to thee agayne safe. <sup>21</sup> And Tobias answering, sayd: Wel may you walke, and God be in your iourney, and his Angel accompanie you. <sup>22</sup> Then al things being readie, that were to be caried in the way, Tobias bid his father and his mother, fare wel, and they walked both together. <sup>23</sup> And when they were departed, his mother began to weepe, & to say: Thou hast taken the staffe of our old age, and sent him away from vs. <sup>24</sup> I would the money had neuer bene, for the which thou hast sent him. <sup>25</sup> For our pouertie sufficed vs, that we might account this thing riches, that we pay our sonne. <sup>26</sup> And Tobias sayd to her: Weepe not, our sonne shal come thither safe, and shal returne safe to vs, and thyne eies shal see him. <sup>27</sup> For I beleue that <sup>b</sup>)the good Angel of God doth accompanie him, & doth wel dispose al things, that are done about

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<sup>a</sup> *Raphael signifying medicine of God. S. Greg. ho. 34. calleth him selfe Azarias, whose shape and visage he tooke vpon him, which name also signifieth the helpe of God.*

<sup>b</sup> Angel Guardian.

him, fo that he fhall returne to vs with ioy. <sup>28</sup> At this voyce his mother left weeping, and held her peace.

## Chapter 6

*By the Angels aduife yong Tobias apprehendeth a fish, that afsaulteth him, 5. referueth the hart, gal, and liuer for medicines. 10. They lodge at the houfe of Raguel, whose daughter Sara Tobias is to marie. 14. A diuel hath heretofore flaine her feuen husbandes, 16. but shal not hurt him.*

**A**nd Tobias went forward, & a dogge folowed him, and he made his firft abode by the riuer of Tigris. <sup>2</sup> And he went out to wafh his feete, and behold an huge fifh came forth to deuoure him. <sup>3</sup> Of whom Tobias being afrayd, cryed out with a loud voice, faying: Sir, he inuadeth me. <sup>4</sup> And the Angel faid to him: Take him by the gille, & draw him to thee. Which when he had done, he drew him on the drie land, and he began to ftrugle before his feete. <sup>5</sup> Then fayd the Angel to him: Take out the entralles of this fifhe, and his hart, and gal, and liuer, keepe to thee: for thefe are neceffarie and profitable for medecines. <sup>6</sup> Which when he had done, he rofted the <sup>a</sup>flefh therof, and they tooke it with them in the way: the reft they falted which might fuffife them, til they came to Rages the citie of Medes. <sup>7</sup> Then Tobias asked the Angel, and fayd to him: I befech thee brother Azarias, tel me what remedies fhall thefe things haue, which thou haft bid me keepe of the fifh? <sup>8</sup> And the Angel anfwering, fayd to him: If thou put a litle peece of his hart vpon coales, the <sup>b</sup>fmoke therof

and liuer, v. 19.

<sup>a</sup> S. Paul alfo calleth flefh of fifh 1. *Cor.* 15. and Plinie *lib.* 9. *c.* 15.

<sup>b</sup> Diuels who exalted them felues as equal with God, are iuftly made fubiect to corporal creatures. God cōcurring with natural caufes, whose good pleafure is fometimes to vfe inftumētſ naturally vnapt, as when Chrift gaue fight to the blinde by putting clay on his eyes, *Ioan.* 9. fometimes more apt, as when he fed manie with few loaues. *Ioan.* 6. So the Angel by Gods appointment vfed this meanes to expel the diuel.

driueth out al kinde of diuels, either from man or from woman, fo that it cometh no more vnto them. <sup>9</sup> And the gall is auailable to annoynt the eies, in which there fhall be white blemifh, and they fhall be healed. <sup>10</sup> And Tobias fayd to him: Where wilt thou that we tarie? <sup>11</sup> And the Angel anfwering, fayd: Here is one named Raguel, a nerekinfman of thy tribe, and he hath a daughter named Sara, and he hath neither man child, nor anie woman child befide her. <sup>12</sup> Al his fubftance is dewe to thee, and thou mayft take her to wife. <sup>13</sup> Aske her therfore of her father, and he wil giue her thee to wife. <sup>14</sup> Then Tobias anfwered, and fayd: I heare that she hath beene deliuered to feuen husbandes, and they are dead: yea and I haue heard, that a diuel killed them. <sup>15</sup> I am afrayd therfore, left thefe things may happen to me alfo: & whereas I am the onlie childe of my parentes, I may bring downe their old age with forow vnto <sup>a</sup>hel. <sup>16</sup> Then the Angel Raphael fayd to him: Heare me, and I wil shewe thee who they are, on whom the diuel can preuaile. <sup>17</sup> For they that fo receiue matrimonie, that they exclude God from them felues, and from their mind, and fo geue them felues to their luft, as horfe and mule, which haue not vnderftanding, ouer them the diuel hath power. <sup>18</sup> But thou when thou shalt take her, entring into the chamber, for three daies be continent from her, and thou shalt geue thy felf to nothing els but to prayers with her. <sup>19</sup> And the fame night, the liuer of the fish fette on the fyre, the diuel fhall be driuen away. <sup>20</sup> But the <sup>b</sup>fecond night thou shalt be admitted in the copulation of the holie Patriarches. <sup>21</sup> And the third night thou shalt obteyne a bleffing that found children may be procreated of you. <sup>22</sup> And when the third night is pafte, thou shalt take the virgin with the feare of our Lord, moued rather for loue of children then for luft, that in the feede of Abraham thou mayft obteyne bleffing in children.

and hart v. 8.

<sup>a</sup> Into the place where good foules refted, none then hauing acceffe into heauen. See *Annotations Gen. 37*.

<sup>b</sup> The fecond night he asked and obtayned this grace; for he knew not his wife vntil the fourth night. v. 22.

## Chapter 7

*They are kindly entertained by Raguel. 10. Tobias demandeth Sara to wife, which Raguel, encoredged by the Angel, granteth, 15. and the mariage is made.*

**A**nd they went to Raguel, and Raguel receiued them with ioy. <sup>2</sup> And Raguel beholding Tobias, fayd to Anna his wife: How like is this yongman to my filters fonne! <sup>3</sup> And when he had fpoken thefe wordes, he fayd: Whence are you ye yongman our brethren? <sup>4</sup> But they fayd: We are of the tribe of Nephthali, of the captiuitie of Niniue. <sup>5</sup> And Raguel fayd to them: Know you Tobias my brother? Who fayd: We know him. <sup>6</sup> And when he fpake much good of him, the Angel fayd to Raguel: Tobias, of whom thou askest is this mans father. <sup>7</sup> And Raguel put forth him felfe, and with teares kiffed him, and weeping vpon his necke, fayd: Bleffing haue thou my fonne, becaufe thou art the fonne of a good and moft vertuous man. <sup>8</sup> And Anna his wife, and Sara theyr daughter wept. <sup>9</sup> And after they had talked, Raguel commanded a wether to be killed, and a banket to be prepared. And when he defired them to fitte downe to dinner, <sup>10</sup> Tobias faid: I wil not eate nor drinke here this day, vnleffe thou firft affure my petition, and promife to geue me Sara thy daughter. <sup>11</sup> Which word Raguel hearing, was fore afrayd, knowing what had chanced to thofe feuen husbands, which went in vnto her: and he began to feare left perhaps it might chance to him alfo in like maner: and when he doubted, and <sup>a</sup>gaue no anfwer to him demanding, <sup>12</sup> the Angel fayd to him: Feare not to geue her to this man, for to him fearing God is thy daughter dewe to be his wife: therfore an other could not haue her. <sup>13</sup> Then fayd Raguel: I doubt not but God hath admitted my prayers and teares in his fight. <sup>14</sup> And I beleue that

<sup>a</sup> A iuft man (fayth S. Ambrofe *lib. 3. Off. c. 14.*) feared other mens harmes, and would rather his daughter fhould not be married then others fhould be in danger, preferring honeftie before profite.

therefore he hath made you come to me, that this mayde might be ioyned to her kinred, according to the law of Moyfes: and now haue no doubt but I wil deliuer her to thee. <sup>15</sup> And taking his daughter by the right hand, gaue it into the right hand of Tobias, faying: The God of Abraham, and the God of Ifaac, and the God of Iacob be with you, and he ioyne you together, and fulfil his bleffing in you. <sup>16</sup> And taking paper they made a writing of the mariage. <sup>17</sup> And after thefe things they made merie, bleffing God. <sup>18</sup> And Raguel called to him Anna his wife, and commanded her to prepare an other chamber. <sup>19</sup> And fhe brought Sara her daughter in thither, and fhe wept. <sup>20</sup> And fhe fayd to her: Be of good cheere my daughter, our Lord of heauen geue thee ioy for the tediousneffe which thou haft fuffered.

## Chapter 8

*Tobias bruling part of the fishes liuer, Raphael bindeth the diuel. 4. Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a graue for him, but vnderftanding that he is wel, filleth it vp againe, 21. prepareth a feaft, geueth the half of his goodes prefently for Saraes dawrie, the other halfe after her parents death.*

**A**nd after they had fupped, they brought in the yong man to her. <sup>2</sup> Tobias therfore remembering the Angels word, brought forth out of his bag, part of <sup>a</sup>the liuer, and layd it vpon liue coales. <sup>3</sup> Then Raphael the Angel tooke the diuel, and bound him in the defert of higher Ægypt. <sup>4</sup> Then Tobias exhorted the virgin, & fayd to her: Sara arife, and let vs pray to God to day, and to morow, and the next morow: becaufe thefe three nights we are ioyned to God: and when the third night is pafte, we wil be in our wedlocke. <sup>5</sup> For we are the children of holie men, & we may

<sup>a</sup> See *chap. 6. v. 8.* Myftically it fignified Chrifts paffion whereby the diuel was expelled out of mens hartes. *S. Aug. fer. 28. de Sanctis. Profper. li. de promiff. p. 2. c. 39.*



not be ioyned together as gentiles, that know not God. <sup>6</sup> And they rííng together, prayed both together that health might be geuen them. <sup>7</sup> And Tobias sayd: Lord God of our fathers, the heauens & the earth, and the fea & fountaynes, and riuers, and al thy creatures that are in them, bleffe thee. <sup>8</sup> Thou madeft Adam of the flíme of the earth, & gaueft him Eue an helper. <sup>9</sup> And now Lord thou knoweft, that not for fleshlie luft doe I take my fífter to wife, but only for the loue of pofterítie, in the which thy name may be bleffed for euer & euer. <sup>10</sup> Sara alfo sayd: Haue mercie on vs Lord, haue mercie vpon vs and let vs grow old both together in health. <sup>11</sup> And it came to paffe about the cock crowing, Raguel bad his feruantes to be called for, & they went with him together to digge a graue. <sup>12</sup> For he sayd: Left perhaps it may chance to him, as alfo to the other feuen hufbandes, that went in vnto her. <sup>13</sup> And when they had prepared the pitte, Raguel returning to his wife, sayd to her: <sup>14</sup> Send one of thy handmaydes, and let her fee if he be dead, that I may burie him before it be day. <sup>15</sup> But she fent one of her handmaydes, who going into the chamber, found them fafe and found, fleeping both together. <sup>16</sup> And returning she brought good tydings: and they bleffed our Lord, to witte, Raguel & Anna his wife, <sup>17</sup> and sayd: We bleffe thee Lord God of Ifrael, because it hath not chanced as we thought. <sup>18</sup> For thou haft done thy mercie with vs, & haft excluded from vs the enemie, that perfecuted vs. <sup>19</sup> And thou haft taken pitie vpon two the <sup>a</sup>only children. Make them Lord bleffe thee more fully: and to offer vp to thee a facrífice of thy prayfe, and of their health, that al nations may know, that thou art God onlie in al the earth. <sup>20</sup> And forthwith Raguel commanded his feruantes, that they shoulde fil vp the pitte, which they had made, before it were day. <sup>21</sup> And he bad his wife make readie a feaft, and prepare al thinges, that for victuals were neceffarie to them that goe a iourney. <sup>22</sup> He caufed alfo two fatte kyne, and

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<sup>a</sup> In the one familie there were no more children but one sonne, in the other one onlie daughter.

foure wethers to be killed, and great chere to be prepared for al his neighbours, and al his freindes. <sup>23</sup> And Raguel adiured Tobias, that he should abide with him two weekes. <sup>24</sup> And of al thinges which Raguel poffeffed, he gaue the halfe part to Tobias, and made this writing, that the halfe part, which was remayning after their deceafe, should come to the dominion of Tobias.

## Chapter 9

*The Angel Raphael goeth to Gabelus, receiueth the money, and bringeth him to the mariage. 8. They falute ech other, and Gabelus wisheth al prosperitie to yong Tobias, and his fpoufe.*

**T**hen Tobias called the Angel to him, whom he thought to be a man, and he fayd to him: Brother Azarias, I pray thee harken to my wordes. <sup>2</sup> If I should deliuer my felf to be thy feruant I shal not deferue thy prouidence. <sup>3</sup> Howbeit I befech thee, that thou take vnto thee beaftes and feruantes, and goe to Gabelus into <sup>a</sup>Rages the citie of Medes: & render him his handwriting, and receiue of him the money, and defire him to come to my mariage. <sup>4</sup> For thyfelf knoweft that my father numbred the dayes: and if I flacke one day more, his foule is made forowful. <sup>5</sup> And furely thou feeft how Raguel hath adiured me, whose adiuring I can not difpife. <sup>6</sup> Then Raphael taking foure of Raguels feruantes, & two camels, went into Rages the citie of Medes: & finding Gabelus gaue him his handwriting, and receiued of him al the money. <sup>7</sup> And he told him of Tobias the fonne of Tobias, al thinges that were done: and made him come with him to the mariage. <sup>8</sup> And when he was entered into Raguels houle, he found Tobias fitting at the table: and he leaping vp, they kiffed ech other: and

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<sup>a</sup> The Angel went to the citie it felfe called Rages, Tobias remaining in the territorie or prouince therof, with Raguel, which place is alfo called Rages. *c. 3. v. 7.*

Gabelus wept, and bleffed God, <sup>9</sup> and fayd: The God of Ifrael bleffe thee, becaufe thou art the fonne of a verie good man, and iuft, and that feareth God, and doth almes deedes: <sup>10</sup> and bleffing be geuen vpon thy wife, and vpon your parentes: <sup>11</sup> & that you may fee your children, and your childrens children, vnto the third & fourth generation: and your feede be bleffed of the God of Ifrael, who reigneth for euer and euer. <sup>12</sup> And when al had fayd, Amen; they went to the feaft: but with the feare of our Lord alfo did they celebrate the feaft of the mariage.

## Chapter 10

*The parentes lament the long abfence of their fonne Tobias. 8. Whom when Raguel can not perfwade to ftay longer, 11. he wifeth much good vnto him, and his wife, admonifhing her to be dutiful in al thinges.*

**B**ut when Tobias taried long <sup>1</sup>becaufe of the mariage, Tobias his father was careful, fay- ing: Why thinkeft thou doth my fonne tarie, or why is he held there? <sup>2</sup> Is Gabelus dead thinkeft thou, and no man wil reftore him the money? <sup>3</sup> And he began to be forowful exceedingly him felfe, and Anna his wife with him: and <sup>a</sup>they began both to weepe together: becaufe their fonne did not returne to them the day appointed. <sup>4</sup> His mother therefore wept with difcomfortable teares, and fayd: Woe, woe is me, my fonne, why fent we thee to goe to a ftrange countrie, the light of

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<sup>a</sup> Such of the Iewes as beleue in Chrift, hartely lament that he tarieth fo lōg from their nation. Some more affuredly with old Tobias, others more doubtfully with his wife, expect his returne. *S. Beda in Tobiam* Euen fo the remnant of Catholiques in countries fallen to herefie haue great fadnes and continual fororv in their hart (*Rom. 9.*) vvifhing (with what temporal loffe foeuer) the faluation of their brethren, kinfmen, and councitmen: fome hoping more confidently and comforting others, that Chrift wil againe illuminate our whole nation, as fight was reftored to old Tobias.

our eies, the ftaffe of our old age, the comforte of our life, the hope of our pofteritie? <sup>5</sup> We hauing al things together in thee onlie, ought not to haue let thee goe from vs. <sup>6</sup> To whom Tobias faid: Hold thy peace, and be not trubled, our fonne is fafe, that man with whom we fent him is faithful ynough. <sup>7</sup> Howbeit she could by no meanes be comforted, but dayly running out looked about, and went about al waies by which there feemed hope he would returne, that fhe might fee him a far of, if it were poffible, coming. <sup>8</sup> But Raguel fayd to his fonne in law: Tarie here, and I wil fend a meffenger to Tobias thy father, that thou art in health. <sup>9</sup> To whom Tobias fayd: I know that my father & my mother do now count the dayes, and their fpirite is tormented in them. <sup>10</sup> And when Raguel defired Tobias in manie wordes, and he by no meanes would heare him, he deliuered Sara vnto him, and the halfe part of al his fubftance in men feruantes, & wemen feruantes, in cattel, in camels, and in kine, and in much money and difmift him fafe and ioyful from him, <sup>11</sup> faying: The holie Angel of our Lord be in your iourney, and bring you through fafe, and that you may finde al thinges wel about your parentes, and myn eies may fee your children before I die. <sup>12</sup> And the parentes taking their daughter, kiffed her, and let her goe: <sup>13</sup> admonifhing her to honour her father and mother inlaw, to loue her hufband, to rule the houfhold, to gouerne the houfe, and to shewe her felfe irreprehenfible.

## ANNOTATIONS

Inftructions to married perfons out of the example of Tobias and Saras Mariage.

True Mariage alwayes a holie contract.

Now a Sacrament.

1 Taried long becaufe of the Mariage.) Out of this example of a holie Mariage betwen yong Tobias and Sara, defcribed in the fiue precedent chapters, fome fpecial good leffons may be briefly gathered, for the inftruction & confolation of fuch as are to marie, or be already married. Not that either al, or onlie the fame obferuations perteyne now to chriftian Mariage, but that al Chriftianes may fee, how orderly godlie perfons proceeded in making, and performing this holie contract in the old Teftament, and therby lerne, that more perfection is required in Chriftian Matrimonie, being now (as then it was not) a holie Sacrament, fignifying the Vnion betwen Chrift & his Church: and geuing

*Ephes. 5.  
Mat. 19.*

part. 2. de  
Matrim. q. 22. 23.

Exod. 34.  
Deu. 7.  
Leuit. 18.  
Nu. 36. v. 7.

Apud. Munsterum.

Gen. 29. v. 27.  
Iudic. 14. v. 17.

peculiar Grace to the parties (if themfelues hinder it not) to beare more eafily the incident burdens, and rightly to fulfil the proper duties of man and wife, according to the godlie inſtruction of the Roman Catechiſme. Al that we ſhal here note, may be reduced to two heades, or principal partes. For in this Mariage there were certaine neceſſarie, and as it were eſſential pointes, without which it had not benne a lawful nor right contract: Other acceſſarie ceremonies, and Rites were alſo very conuenient, for the more ſolemnitie and better performance therof. As the like of both fortes are now, but more perfect in Chriſtian Mariages. In the former kind, firſt of al, *the end of Mariage* was propoſed by the Angel, and deſired by the parties, *chap. 6. v. 22. c. 8. v. 9. not for pleaſure but for children, and poſteritie, by vvhich God might be bleſſed and ſerued*: Secondly Mariage muſt be betwven lawvful perſonnes. For the ſeruantes of God could not lawfully match, neither with Infideles, nor with ouer nere kinred, but in conuenient degrees, and that ordinarily in the ſame Tribe. *ch. 6. v. 11. ch. 7. v. 14.* as the law of Moyſes preſcribed. Thirdly, the parties muſt geue, and expreſſe *their mutual conſent*, and the good wil of parentes was alſo requiſite. *ch. 7. v. 10. 15. 20.* Theſe principal pointes premifed; for the due ſolemniſation other Rites were alſo adioyned. Firſt Raguel, the maides *father gaue his daughter* taking her by the right hand, and ſo deliuered her into the right hand of Tobias, *ch. 7. v. 15.* as with vs the father, or nere freind of the woman, geueth her to be married to ſuch a man.

Secondly her father prayed that it might wel ſuccede, *ibidem.* and ſo do al freindes now, eſpecially the Prieſt by the publique prayers of the Church. The third rite, the *couenantes of Mariage* were made, with affigment of dawrie, alſo vvritten, *ch. 7. v. 16.* & ſealed, as the Hebrew and Greke text witneſſe. The fourth, Inuitation of freindes to the Mariage. *ch. 8. v. 2. ch. 9. v. 3.*

The fifth. They made a *feaft*, which commonly dured ſeuē dayes, but here fourtene *ch. 8. v. 23.* for the duble ioy of the mariage, and expulſion of the diuel. But though *the feaſt* continued long, yet was *it moſt moderate* and ſober, *vvith feare of our Lord they celebrated the feaſt of the Mariage. ch. 9. v. 12.* Plato a heathen Philoſopher, *li. 6. de legibus*, preſcribeth what temperance in meate & drinke, and what modeſtie of behauiour, are required in mariage feaſtes. VVhoſe excellent ſentence, *F. Serarius in Tob. 10.* reciteth. The fixth rite, the bringing of the bride to her chamber, *chap. 7. v. 19.* the Catholique Church hath a particular forme of bleſſing the bridal chamber. The ſeuenth, Tobias & Sara obſerued three dayes continencie after the Mariage, *ch. 6. v. 18. ch. 8. v. 4.* which now is commended by way of counſel, not of precept. The eight, Tobias obſerued that which the Angel aduiſed him, in burning the liuer of the fiſh vpon coales in their chamber. *ch. 6. v. 19. ch. 8. v. 2.* So deuout perſons commonly obſerue that which ſpiritual men exhort them

Proper inſtructions  
for man and wife.

Three neceſſarie  
pointes in Matri-  
monie.

Tenne godly Rites  
obſerued in the  
Mariage of Tobias  
and Sara.  
1.

2.

3.

4.

5.

6.

7.

8.

9. vnto, though it be not a commandment. The ninth, Priuate  
 10. prayer of the new married persons, *ch. 6. v. 18. c. 8. v. 4.* The  
 tenth, the fending away of the fpoufe to her hufbands houfe, or  
 dwelling place, with good wifhes, due payment of the promifed  
 dawrie, and godlie admonitions by her parentes. *ch. 10. v. 10.  
 11. 12. 13.*

## Chapter 11

*Leauing Sara with the reft of the companie, and the  
 flocke to folow, the Angel Raphael and Tobias goe be-  
 fore, 5. are ioyfully receiued. 8. Tobias annointeth his  
 fathers eyes with the fishes gal, and he feeth. 18. Sara  
 arriueth feuen dayes after with her familie and cattle.*

**A**nd when they returned they came to Charan,  
 which is in the middeway agaynft Ninie, the  
 eleuenth day. <sup>2</sup> And the Angel faid: Brother  
 Tobias thou knoweft how thou dideft leaue thy father.  
<sup>3</sup> If it pleafe thee therfore, let vs goe before, and let the  
 families folow foftly after vs, together with thy wife, and  
 with the beaftes. <sup>4</sup> And when this pleafed him that they  
 should goe, Raphael faid to Tobias: Take with thee of  
 the gal of the fish: for it fhall be neceffarie. Tobias ther-  
 fore tooke of that gal and they departed. <sup>5</sup> But Anna  
 fate befide the way dayly, in the toppe of a hil, from  
 whence she might fee afar of. <sup>6</sup> And whiles she watched  
 his coming out of that place, she faw afar of, and by and  
 by perceiued her fonne coming: and running she told  
 her hufband faying: Behold thy fonne cometh. <sup>7</sup> And  
 Raphael faid to Tobias: But when thou art entred into  
 thy houfe forthwith adore our Lord thy God: and geuing  
 thanks to him goe to thy father, and kiffe him. <sup>8</sup> And  
 immediatly annointe vpon his eies of this gal of the fish,  
 which thou carieft with thee. For know thou that forth-  
 with his eies fhall be opened, and thy father fhall fee the  
 light of heauen, and fhall reioice in the fight of thee.

<sup>9</sup> Then ranne <sup>a)</sup>the dogge before, which had beene with them in the way, and coming as it were a meffenger with the fawning of his tayle reioyfed. <sup>10</sup> And his father that was blind ryfing vp, began to runne ftumbling with his feete: and geuing a feruant his hand, went to meete his fonne. <sup>11</sup> And receiuing him kiffed him, with his wife, and they began both to weepe for ioy. <sup>12</sup> And when they had adored God, and geuen thankes, they fate downe together. <sup>13</sup> Then Tobias taking of the gal of the fifh, annoynted his fathers eies. <sup>14</sup> And he ftayed as it were almoft halfe an houre: & the white blemifh began to come out of his eies, as it were the skine of an egge. <sup>15</sup> Which Tobias taking drewe from his eies, and immediatly <sup>b)</sup>he receiued fight. <sup>16</sup> And they glorified God, to wit, himfelfe and his wife, and al that knewe him. <sup>17</sup> And Tobias faid: I bleffe thee Lord God of Ifrael, becaufe thou haft chaftified me, and thou haft faued me: and behold I fee Tobias my fonne. <sup>18</sup> After feuen dayes alfo came in Sara his fonnes wife, and al the familie fafe, and cattel, and the camels, and much money of his wiues: and that money alfo, which he had receiued of Gabelus: <sup>19</sup> and he told his parentes al the benefites of God, which he had done to him by the man, that conducted him. <sup>20</sup> And Achior and Nabath Tobias lifters fonnes came, reioyfing at Tobias, and congratulating him for al good thinges, that God had fhewed towards him. <sup>21</sup> And for feuen daies making good chere, they reioyfed al with great ioy.

## ANNOTATIONS

<sup>a</sup> It nothing difgraceth the facred hiftorie that a fmal matter being alfo true is recorded with the reft. *As not one letter nor one title of the lavv may be omitted. Mat. 5.* S. Beda alfo expoundeth myftically of Gods preachers. S. Ierom doth the like, *in Ifaiæ. 56.* and S. Auguftin *li. 22. c. 56. cont. Faufum. Manich.*

<sup>b</sup> God vfed this gal of a fifh in curing Tobias eyes, in like forte as the liuer in driuing away the diuel. *c. 6. v. 8.*

## Chapter 12

*Old Tobias and his fonne offer the half of al the goodes which they had newly receiued to Raphael, for his wages. 6. VVho then declareth to them that he was sent from God to helpe them, 15. and that he is an Angel. 20. He parteth away, and they render thanks to God.*

- T**hen Tobias called to him his fonne, and sayd to him: What may we geue to this holie man, that is come with thee. <sup>2</sup> Tobias anfwering, sayd to his father: Father what reward shal we geue him? or what can be worthie of his benefittes? <sup>3</sup> He hath led me and brought me agayne safe, he receiued the money of Gabelus, he caused me to haue my wife, and the euil spirit he chafed from her, he made ioy vnto her parentes, my self he deliuered from being deuoured of the fish, thee also he hath made to see the light of heauen, and we are replenished with <sup>a</sup>al good things by him. What can we geue him worthie for these things? <sup>4</sup> But I beseech thee my father, that thou desire him, if perhaps he wil voutsafe to take vnto him the one halfe of al thinges, which are brought. <sup>5</sup> And they calling him, to wit the father and the fonne, tooke him aside: & began to desire him that he would voutsafe to accept the halfe part of al thinges, that they had brought. <sup>6</sup> Then he sayd to them secretly: Bleffe ye the God of heauen, and before al that liue confesse to him, because he hath done mercie with you. <sup>7</sup> For to hide the secreete of a king is good: but to reueale & confesse the workes of God is an honorable thing. <sup>8</sup> <sup>b</sup>Prayer is good with fasting and almes, rather then to lay vp treasures of gold: <sup>9</sup> because almes deliuereth from death, and that is it which

<sup>a</sup> Grateful Tobias recounteth feuen benefites receiued by the companion of his iourney, & that they *haue receiued* (not manie but) *al good things by him*.

<sup>b</sup> Fasting and almes are as two wings with which prayer flyeth into heauen.



purgeth finnes, and maketh to finde mercie and life eu-erlafting. <sup>10</sup> But they that committe finne and iniquitie, are enemies to their owne foule. <sup>11</sup> I open therfore vnto you the truth, and I wil not hide from you the secrete word. <sup>12</sup> When thou didst pray with teares, and didst burie the dead and leaft thy dinner, and didst hide the dead by day in thy houle, and by night didst burie them, <sup>13</sup> I <sup>a</sup> offered thy prayer to our Lord. <sup>13</sup> And because thou waft acceptable to God, it was neceffarie that tentation should proue thee. <sup>14</sup> And now our Lord sent me to cure thee, and to deliuer Sara thy fonnnes wife from the diuel. <sup>15</sup> For I am Raphael an Angel, one of the feuen, which affift before our Lord. <sup>16</sup> And when they had heard thefe thinges, they were trubled, & trembling fel vpon the ground on their face. <sup>17</sup> And the Angel fayd to them: Peace be to you, feare not. <sup>18</sup> For when I was with you, by the wil of God I was fo: bleffe ye him, and fing to him. <sup>19</sup> I feemed indeede to eate with you, and to drinke: but I vse an inuifible meate and drinke, which can not be feene of men. <sup>20</sup> It is time therfore that I returne to him, that sent me: but bleffe ye God, and tel al his maruelous workes. <sup>21</sup> And when he had fayd thefe things, he was taken from their fight, and they could fee him no more. <sup>22</sup> Then prostrate for three houres vpon their face, they bleffed God: and ryfing vp they told al his maruelous workes.

## ANNOTATIONS

12 I offered thy prayers to our Lord.) Here the Angel Raphael reporteth certaine good offices, which he had done for Tobias. He did other like for his sonne, and for Raguel, and his daughter, which are likewise recorded in this booke. And the whole world, especially Gods seruantes, receiue continual great benefites by holie Angeles, as partly may be gathered in this holie hiftorie, and more elfwhere. For firft the office of Angeles is, to affift, or

Offices of Angels  
towards men.

Readie to helpe al.

<sup>a</sup> O how fwete (or excellent) a thing is it (saith S. Auguftin *fer. 3. de Natiuit.*) when Angeles guardianes of our life offer our voves (or resolution to flee vices and embrace vertues) before the fight of Gods Maiefty?

Offer mens prayers and good workes.	be alwayes readie, as moſt diligent ſeruitoures of God, expecting what his diuine goodnes wil appoint them, whither to goe, and what to doe for the benefite of men: as holie Raphael was ſent, when yong Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greke text readeth, <i>v. 15.</i> Angels preſent the prayers of Sainctes, that is, of godlie men and wemen to God: ſo Raphael teſtifieth here himſelf, that he offered Tobias prayers to our Lord. Thirdly, Angeles ayde and affiſt thoſe that loue puritie of life, ſincere ſeruiſe of God, hate vice, embrace vertue, & do workes of mercie; ſo Raphael affiſted Tobias, when he traueled to burie the dead, fleiſing from the kings furie, and hiding himſelf. <i>ch. 1. v. 21. 23.</i> Fourthly Angels echort to good workes, as in this <i>12. chapter v. 6. 8. 9. 10. 18.</i> Fiftly they fuggeſt and inſtruct what to do, <i>ch. 6. v. 4. 5.</i> Raphael taught yong Tobias to take the fiſh, vnbowel him, referue partes therof, <i>v. 11. 12. 13.</i> aduiſed him to lodge at Raguels houſe, to demand Sara to wife, and <i>v. 16. 17.</i> inſtructed him, againſt whom diuels haue powre. Sixthly, they expel diuels from perſons, and places, <i>ch. 8. v. 3.</i> Raphael tooke and bound the diuel <i>Aſmodeus</i> in the deſert of hiegher <i>Ægypt.</i> Seuently, they deliuer men from dangers and euils, <i>c. 6. v. 3.</i> as when the great fiſh affaulted Tobias, and Sara from moleſtation, and flaunder, and old Tobias from blindnes. <i>chap. 3. v. 10. ch. 11. v. 8. ch. 12. v. 14.</i> Eightly vwhen it redoundeth to the honour and more ſeruiſe of God, and good of the foule, Angeles procure riches, and worldly commodities. <i>ch. 12. v. 3.</i> Yong Tobias gratfully confeſſed the great benefites receiued by his guide, concluding generally, <i>by him vve are replenished</i> (ſayth he) <i>vwith al good thinges.</i> Ninthly, good Angels alſo proue men, for their more merite, ſo the Angel witneſſeth <i>ch. 12. v. 13. Becauſe thou vvaſt acceptable to God, it vvas neceſſarie, that tentation ſhould proue thee.</i> Tenthly, and finally (for we remite the reader to larger documentes of others) after prooſe of patience, fortitude, and other vertues, holie Angeles comforte good men: ſo Raphael encoraged old Tobias, ſaying, <i>ch. 5. v. 13.</i> his blindenes ſhould ſhortly be cured, <i>ch. 12. v. 12.</i> ſhewed him how grateful his prayers with teares and workes of mercie were in Gods fight. He comforted Raguel and his familie by bringing yong Tobias to their houſe. <i>ch. 7. v. 5.</i> Much more, <i>ch. 8. v. 16.</i> both them and al Tobias his familie, by driuing away the diuel; and laſtly by reuealing himſelfe vnto them. So holie Angeles, eſpecially the proper gardian patrones of euerie one, are alwayes readie to helpe men; guard them, echort them to good, do inſtruct them, do expel euil ſpirites, and deliuer men from many euils & dangers, do procure them temporal commodities, proue their vertues, offer their prayers and good workes, affiſt them al their liues, and at their deathes, then alſo bring their foules to the Iudgement ſeate, and (if they die in good ſtate) to eternal ioy
Ayde the godlie.	
Exhort to good. Inſtruct.	
Expel euil ſpirites.	
Deliuier from euils and dangers.	
Procure tempo- ral commodities for the foules good.	
Proue the good by tribulations.	
Comforte the pa- tient and al vertuous.	
Comforte the pa- tient and al vertuous.	
Angeles guardians haue ſpecial care of foules commit- ted to their charge.	

and glorie, wherof the ancient fathers writings are ful. S. Gregorie the great in his *Dialogue*, li. 4. c. 58. S. Athanasius li. *de communi effentia*. S. Chrysofom ho. 3. in *Epift. ad Colloff.* li. 6. *de Sacerdota*. Gregorius Turonen li. *de gloria Martyrum & Confefforum*. S. Auguftin *Epift. ad probam.* c. 9. *Epift.* 68. *ad fratres in erro.* li. 11. c. 31. *ciuit. & octoginta trium.* qq. q. 79. Our Sauour himfelf teftifieth that Angels reioyce at the conuerfion of a finner, *Luc.* 15. and therefore, they know and haue care of mens ftates in this life, and finally Angeles caried the foule of poore Lazarus into Abrahams bofome. *Luc.* 16.

## Chapter 13

*Tobias the father prayfeth God, exhorting al Ifrael to do the fame, 11. prophecieth the reftauration and better ftate of Ierufalem.*

The third part.  
Old Tobias  
prayfeth God,  
prophecieth  
better ftate of  
Gods people.

**A**nd Tobias the elder opening his mouth, bleffed our Lord, and fayd: Thou art great Lord for euer, and thy kingdom world without end: <sup>2</sup> becaufe thou fcourgeft, and faueft: leadeft downe to hel, and bringeft backe agayne: and there is none that may efcape thy hand. <sup>3</sup> Cõfesse to our Lord ye children of Ifrael, and in the fight of the Gentiles prayfe him: <sup>4</sup> becaufe he hath therfore difperfed you among the gentiles, which know not him, that you may declare his maruelous workes, and <sup>a</sup>make them know, that there is no other God omnipotent besides him. <sup>5</sup> He hath chaftifed vs for our iniquities: and he wil faue vs for his mercie. <sup>6</sup> Behold therfore what he hath done with vs, and with feare and trembling confeffe ye to him: and extol the king of the worldes in your workes. <sup>7</sup> And I <sup>b</sup>in the land of my captiuitie wil confeffe to him: becaufe he hath fhewed his maieftie toward a finful nation. <sup>8</sup> Conuert therfore ye finners, & do iuftice before God, beleuing that he wil doe his mercie with you. <sup>9</sup> And I, and my foule wil reioyce in him. <sup>10</sup> Bleffe ye our Lord al his

<sup>a</sup> Temporal affliction for the spiritual good of others.

<sup>b</sup> His bodie being in captiuitie, yet his fpirit was free to praife and thank God. *S. Cypr. li. de mortalitate*

elect, celebrate daies of gladnes, and confesse to him. <sup>11</sup> Ierufalem the citie of God, our Lord hath chaftified thee in the workes of thy handes. <sup>12</sup> Confesse to our Lord in thy good thinges, and bleffe the God of the worldes, that he may <sup>a</sup>reedefie his tabernacle in thee, and may cal backe al the captiues to thee, & thou mayft reioyce for euer and euer. <sup>13</sup> Thou shalt shine with a glorious light: and al the coaftes of the earth shal adore thee. <sup>14</sup> Nations from far shal come to thee: and bringing giftes, they shal adore our Lord in thee, and shal esteeme thy land for fanctification. <sup>15</sup> For they shal inuocate the great name in thee. <sup>16</sup> Curfed shal they be that shal contemne thee: and damned shal they be that shal blafpheme thee: and bleffed shal they be that shal build thee. <sup>17</sup> And thou shalt reioyce in thy children, becaufe they shal al be bleffed, & shal be gathered together to our Lord. <sup>18</sup> Bleffed are al that loue thee, and that reioyce vpon thy peace. <sup>19</sup> My foule, bleffe thou our Lord, becaufe he hath deliuered Ierufalem his citie <sup>b</sup>from al her tribulations, the Lord our God. <sup>20</sup> Bleffed fhall I be if there fhall remayne of my feede, to see the glorie of Ierufalem. <sup>21</sup> The gates of Ierufalem fhall be built of Saphire and the Emerauld: and al the compaffe of the walles therof of pretious ftone. <sup>22</sup> With white and cleane ftone fhall al the ftreates therof be paved: and in the ftreates therof <sup>c</sup>*Alleluia* fhall be fong. <sup>23</sup> Bleffed be our Lord, which hath exalted it, and his kingdom be for euer and euer ouer it. Amen.

## ANNOTATIONS

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<sup>a</sup> He prophecieth the reedifying of the temple, and citie of Ierufalem.

<sup>b</sup> Onlie celestial Ierufalem fhall be free from al tribulations.

<sup>c</sup> No Chriftian is ignorant (fayth S. Auguftin *Epift. 86.*) that *Alleluia* is a voice of praife. In Englifh it is *Praife ye the Lord vvith ioy.*

## Chapter 14

*Old Tobias dieth at the age of an hundred and two yeares, 5. exhorteth his sonne and nephewes to pietie, forshewing that Niniue shal be destroyed, and Ierusalem reedified. 14. Yonger Tobias returneth with his familie to Raguel, and dieth happely as he had liued.*

**A**nd the wordes of Tobias were ended. And after that Tobias was reftored to his fight, he liued two and fourtie yeares, and saw the children of his nephewes. <sup>2</sup> Therefore an hundred and two yeares being accomplished, he was buried honorably in Niniue. <sup>3</sup> For being fix and fiftie yeares old he loft the fight of his eies, and being threefcore he receiued it agayne. <sup>4</sup> And the rest of his life was in ioy, and with great increafe of the feare of God he went forward in peace. <sup>5</sup> And at the houre of his death he called vnto him Tobias his sonne, and his feuen yong sonnes, his nephewes, and fayd to them: <sup>6</sup> The destruction of Niniue is neere: for the word of our Lord fayleth not: and our brethren, which are disperfed from the land of Ifrael, shal returne to it. <sup>7</sup> And al the desert land therof shal be replenished, and the house of God which is burnt in it, shal agayne be reedified: and thither shal al returne that feare God, <sup>8</sup> and the Gentiles shal forsake their idols, and shal come into Ierusalem, and shal inhabite in it, <sup>9</sup> and <sup>a</sup>al the kings of the earth shal reioyce in it, adoring the king of Ifrael. <sup>10</sup> Heare ye therefore my children your father: ferue our Lord in truth, and <sup>b</sup>feeke to doe the thinges that please him: <sup>11</sup> and command your children that they doe iustices and almes deedes, that they be mindeful of God, and bleffe him at al time in truth, and in al their power. <sup>12</sup> Now therefore children heare me, and doe not tarie here: but what day foeuer you shal burie

<sup>a</sup> This can not be vnderstood of the citie of Ierusalem but of the Church of Chrif.

<sup>b</sup> Gods seruantes muft not only expect what shal be commanded, but also feeke to know what they ought to do.

your mother by me in one sepulchre, from thenceforth directe your steppes to depart hence: <sup>13</sup> for I see that the iniquitie therof wil giue it an end. <sup>14</sup> And it came to passe after the death of his mother, Tobias departed out of Niniue with his wife, and children, and childrens children, and returned to his father and mother in law. <sup>15</sup> And he found them in health in good old age: and he tooke care of them, and he closed their eyes: and al the inheritance of Raguels house he receiued: & he saw the fifth generation, his childrens children. <sup>16</sup> And nintie nine yeares being accomplished in the feare of our Lord, with ioy they buried him. <sup>17</sup> And <sup>a</sup>)al his kinred, and al his generation continued in good life, and in holie conuersation, so that they were acceptable both to God, and to men, and to al the inhabitantes in the land.

## ANNOTATIONS

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<sup>a</sup> A notable cōmendation of Tobias familie and posteritie. And a plaine testimony that true Religion neuer failed wholly in the tenne tribes, much lesse in the kingdom of Iuda, least of al in the Church of Chrif, & new Testament.