

THE BOOKE OF LEVITICVS, IN HEBREW VAICRA

THE ARGVMENT OF LEVITICVS.

Exod. vlt. VVhen the Tabernacle was erected, nere to *Mount Sinai*, the *first day of the fecond yeare*, after the children of Ifrael parted from Ægypt, and was fo *replenifhed* with Gods *Maieftie*, that none, no *not Moyfes* himfelf *could enter in*, our Lord fpeaking from thence, called Moyfes, and declared to him the offices of the Leuites; whom only, and no others, he deputed for the adminiftration, and charge of facred things: wherof this booke (wherin they are written) is called Leuiticus. *In which faith S. Hierom, al and euerie Sacrifice, yea almoft euerie fil- lable, and Aarons veftments, and the whole Leuical or- der breath forth heauenlie facraments, or myfteries.*

Nu. 1.

Epift. ad Paulinum.

Leuit. 1.

So foone as the Tabernacle was erected God declared the offices of the Leuites, written in this booke: wherof it is called Leuiticus.

For firft God here prefcribeth what facrifices he wil haue, in what manner, and to what purpofes. Then what partes and qualities he requireth in Priefts; how they fhall be vefted and confecrated, feuerly punishing fome that tranfgreffed: with commandment neither to offer in facrifice, nor to eate things reputed vncleane, and the maner of purifying fuch things, and perfons, as by diuers occafions were polluted: Interpofing alfo fome moral, and iudicial precepts; appointeth certaine folemne feaftes, times of reft, and Iubilie yeare. Finally promifeth rewardes, and threatneth punishments to thofe that kepe or breake his commandments: with particular admonition touching vowes and tithes. So this booke may be diuided into five fpecial partes. The firft, of diuers fortes of Sacrifices: in the feuen firft chapters. The fecond, of confecrating Priefts, and their veftments, with punishment for offering ftrange fire, in the three next chapters. The third, of diftinction between cleane and vncleane, with the maner of purifying certaine legal vncleanes, and other precepts moral and iudicial, from the 11. chap. to the 23. The fourth,

The contents of this booke.

Diuided into five parts.

of feasts, times of rest, and Iubilie with priuiledges, re-
wardes, and punishments, from the 23. chap. to the 27.
The fifth, of vowes, and tithes, in the laft chapter.

Chapter 1

*Diuers rites in offering holocaustes, as wel of cattle, 14. as
of birdes.*

The first part
of this booke.
Of diuers fortes
of Sacrifices.

And our Lord called Moyfes, and spake to
him out of the tabernacle of testimony, say-
ing: ² Speake to the children of Ifrael; & thou
shalt say to them: ¹ The man of you, that shal offer an
hofte to our Lord, of beastes, that is of oxen & sheepe,
offering victimes ³ if his oblation be ¹ an holocauste, and
of the heard; he shal offer ^a a male, without spotte, at
the dore of the tabernacle of testimony, to propitiate our
Lord vnto him: ⁴ and he shal put his handes vpon the
heade of the hofte, and it shal be acceptable, and prof-
itable to his expiation. ⁵ And he shal immolate the calfe
before our Lord, and the children of Aaron the priestes
shal offer the blood thereof, powring it in the circuite
of the altar, which is before the dore of the taberna-
cle. ⁶ And the skinned of the hofte being plucked of, the
ioyntes they shal cut into peeces, ⁷ and shal put fire vn-
derneth in the altar, hauing before laid a pyle of wood in
order: ⁸ and the ioyntes that are cut out, laying in order
thereupon, to wit, the head, & al thinges that cleaue
to the liuer, ⁹ the entralles and feete being washed with
water, and the priest shal burne them vpon the altar for
an holocauste, and ¹ sweete sauoure to our Lord. ¹⁰ And
if the oblation be of flockes, an holocauste of sheepe or
of goates, a lambe of a yeare old without spot shal he
offer: ¹¹ and he shal immolate it at the side of the al-
tar that looketh to the North, before our Lord: but the
blood thereof the sonnes of Aaron shal poure vpon the

^a The best and perfectest of euerie kind is to be offered to God, not
the blind, lame, or weake. *Gen. 4. Malach. 1.*

altar round about: ¹² and they shal diuide the ioyntes, the head, and al that cleaue to the lyuer: and shal lay them vpon the wood, vnder which the fire is to be put: ¹³ but the entrales and the feete they shal wash with water. And the whole the priest shal offer, and burne vpon the altar for an holocaust, and moft fweete fauoure to our Lord. ¹⁴ But if the oblation of holocaust to our Lord be of birdes, of turtles and young pigions, ¹⁵ the priest shal offer it at the altar: and writhing the head to the necke, and breaking the place of the wound, he shal make the bloud to runne downe vpon the brimme of the altar: ¹⁶ but the croppe of the throate, and the fethers he shal cast nigh to the altar at the east side, in the place where the ashes are wount to be powred out, ¹⁷ and he shal breake the pinnions therof, and shal not cut, nor diuide it with a knife, and shal burne it vpon the altar, putting fire vnder the wood. It is an holocaust and oblation of moft fweete fauoure to our Lord.

ANNOTATIONS

2 The man that shal offer.) Sacrifice being the moft special external seruice, wherby man acknowledgeth the supreme dominion of God, and his owne subiection and homage to his diuine Maieftie, was so wel known to be necessarie (as being in moft frequent vse in the law of nature, and in al nations) that here neded not anie new precept in general, that the people of God should offer sacrifice, though for special purpofes, certaine particular sacrifices were some times appointed, but this dutie & obligation presupposed, our Lord first admonishing to offer the best, and perfectest things in euerie kind, prescribing with what rites, and ceremonies it shal be done. As in offering an holocaust of the heard, it must be *a male vvithout spotte*; and be offered *at the dore of the tabernacle*, the offerer *putting his handes vpon the head of the hofte*; the priests must offer the bloud, *povvring it in the circuite of the altar*; *plucke of the skinne*; *cut the ioyntes in peeces*; *lay them in order*; *the entrales and feete being vvashed*, burne al vpon the Altar: And the like in other sacrifices, al for iust and reasonablen caufes, without which the wifdome of God doth nothing. *Sap. 7. & Pfal. 103. v. 24.*

Sacrifice presupposed to be necessary, God prescribing the rites to be obserued therein.

3 An holocaust.) In respect of diuers things offered, the diuers maner, and causes of offering, there were manie sortes of Sacrifices: but al are reduced to three kindes. The first was

Three kindes of Sacrifice.
Holocauste.

Holocaust, in which al was burned in the honour of God, and
 refolued into vapour, which ascendeth vpwards in signe that al we
 haue is of God. The second was Sacrifice for sinne, & that of di-
 uers fortes, for the varietie of finnes and persons; and part of this
 sacrifice was burned, the other part belonged to the Priests. The
 third was Pacifique sacrifice, wherof one part was burnt, an other
 pertayned to the Priests, and an other to them, that gaue the obla-
 tion. And of this kinde there were two fortes, one of thankfgeuing
 for benefites receiued: the other to procure fauoure in anie good
 enterprife, or desire. Al the which did prefigure and forshew
 one only Sacrifice of Christs bodie and blood, offered by him in
 two maners; bloudie on the Croffe once for euer, wherof S. Paul
 expreffly speaketh (*Heb. 9.*) vnbloudie in formes of bread and
 wine, wherof the same S. Paul speaketh (*Heb. 13. v. 10.*) shew-
 ing that Christians haue an Altar, and consequently a Sacrifice
 farre excelling those of the Tabernacle; and our Sauour him selfe
 (*Math. 26. v. 25.*) speaking of the contents in the chalice, said:
 it was *his blood of the new Testament*, which he then instituted
 and dedicated, as is there noted. And the ancient Fathers (by
 Caluins confession in *Heb. 9.*) generally vse this distinction of the
 same Sacrifice offered in bloudie, & in vnbloudie maner. They
 likewise teach that al lawful Sacrifices of the Law of nature, and
 of Moyse did end, and were complete in this one, which is our
 daylie Sacrifice, our immaculate lambe, our manna, our libament,
 our holocaust, our Sacrifice for sinne, our Pacifique Sacrifice for al
 purposes, and in steede of al old Sacrifices. So *S. Augustin lib. 8.*
c. 27. lib. 17. c. 20. de ciuit. lib. 3. de Baptif. c. 19. lib. 1.
cont. aduerf. leg & prophet. c. 18. & 20. S. Chrysost. in
Pfal. 95. S. Leo. fer. 8. de Pass. and other fathers teach.

9 Svete fauour.) Not that the fauour of corporal things
 (though it were fweter then of burnt flesh and bones) delighteth
 Gods most pure substance: but for that mans frailtie in some good
 forte performing his dutie, is very acceptable to his diuine goodnes.
 For otherwise he required not these Sacrifices, nor other external
 Rites for him self, but he would haue his people for their owne
 good to be exercised therein: especially for three causes. First
 to kepe them from Idolatrie, wherto they were very prone, as
 appeareth by their often falling, notwithstanding continual admo-
 nitions to the contrarie. For being as it were burdened with manie
 ceremonies, pertaining to Gods true seruice, they might haue leffe
 mind, leysure, and occasion to serue Idols. Secondly, for so much
 as man consisteth of foule and bodie, as the foule must interiorly
 vvorship God in spirite and veritie; so the bodie must also ho-
 nour him exteriorly, *seruing iustice vnto sanctification*: that is
 by external good workes to increase iustice, and sanctitie, when
 by them the mind is instructed and inuited to know and honour
 God. For otherwise saith S. Dionyse (*c. 1. cæleft. Hierer.*) vnles

Io. 4. v. 24.
Rom. 6. v. 19.

Pfal. 50.

mans vnderftanding vfe the helpe of corporal things, diuine veritie can not be attained. And S. Auguftin (*lib. 10. c. 5. ciuit.*) teacheth that God commanded external Sacrifices, thereby to lead his feruants vnto mortified fpirites, contrite and humbled harts, to mercie and compaffion towards others. In briefe (*c. 3. Enchir.*) to the true and perfect feruing of his Diuine powre by faith, hope, and charitie. Thirdly, that thefe external Sacrifices and Rites might prefigure and fignifie greater, more excellent, and more effectual Myfteries of the new Teftament. For as S. Paul fpeaketh (*Heb. 10.*) *the lavv (of Moyfes) hauing a shadowv of good things to come, not the verie image of the things*, brought not to perfection: *nor tooke avay finnes by the bloud of oxen or goates*, but being (as is faid) *a shadowv*, rather fhaded then perfectly fhewed the great benefites, which the new law as a perfect image liuely representeth: efpecially Chriffs paffion, which is the verie fountaine of grace and mercie. And wheras the old law could not iuftifie (*Gal. 3.*) the law of Chrifft doth in dede iuftifie, as the Gofpel witneffeth, faying: (*Ioan. 1. v. 17.*) *the lavv vvas geuen by Moyfes, grace and veritie vvas made by Iefus Chrifft.*

3. To fignifie greater Myfteries of the new Teftament.

Chapter 2

How to offer flowvre, 4. loaues, wafers, with oile and incenfe, without leauen or honie, 12. alfo firft fruites. 13. And falt in euerie oblation.

Vhen a foule fhall offer an oblation of facrifice to our Lord, ^afine flowre fhall be his oblation. And he fhall poure oyle vpon it, and put franckincenfe, ²and fhall carie it to the fonnes of Aaron the priests: of whom one fhall take a handful of the flowre, and the oile, and al the franckincenfe, and fhall put it a memorial vpon the Altar for a moft fweete fauour to our Lord. ³ And that which fhall be left of the facrifice, fhall be Aarons, and his fonnes, Holie of holies among the oblations of our Lord. ⁴ But when thou offerest a facrifice baked in the oven: of flowre, to wit, loaues without leauen, tempered with oyle, and wafers vnleauened layd ouer with oyle. ⁵ If thine oblation be

^a These oblations were fpecially for the pooreft forte. So God tempered his law to the abilitie of euerie one. *Theod. q. 1. in Leuit.*

of the frying panne, of flowre tempered with oyle, and without leauen, ⁶ thou shalt diuide it in litle peeces, and fhalt poure oyle vpon it. ⁷ And if the facrifice be from the gridiron, in like maner the flowre fhall be tempered with oyle, ⁸ which offering to our Lord, thou fhalt deliuer to the handes of the priest. ⁹ Who hauing offered it, fhall take a memorie of the facrifice, and burne vpon the altar for a fwete fauour to our Lord, ¹⁰ and whatfoeuer is left, fhall be Aarons, and his fonnes, Holie of holies among the oblations of our Lord. ¹¹ Euerie oblation, that is offered to our Lord, fhall be made ^a)without leauen, neyther fhall any leauen and honie be burned in the facrifice of our Lord. ¹² The firft fruites only of them and the giftes you fhall offer: but vpon the altar they fhall not be put, for a fauour of fwetnes. ¹³ What facrifice foeuer thou offerest, thou fhalt feafon it with falt neither fhalt thou take away the falt of the couenant of thy God from thy facrifice. In euerie oblation thou fhalt offer ^b)falt. ¹⁴ But if thou offer a gyfte of the firft fruites of thy corne to our Lord, of the eares being yet greene, thou fhalt drie it at the fire, and bruiſe it in maner of meale, and ſo fhalt thou offer thy firft fruites to our Lord, ¹⁵ powring oyle vpon it, and putting on frankincenſe, becauſe it is the oblation of our Lord. ¹⁶ Wherof the priest ſhall burne for memorie of the gift, part of the meale bruiſed, and of the oyle, and al the frankincenſe.

ANNOTATIONS

Chapter 3

How the pacifique hoſtes muſt be offered of beeues, 6. ſhepe, 7. lambes, 12. and goates.

^a As literally no leauen, nor honey might be offered in facrifice: ſo al finne and carnal delectatiō muſt be excluded in chriſtian life.

^b That falt ſignifieth difcretion, appeareth by S. Paul exhorting to ſeaſon al our talke with falt. *Colloſ. 4. v. 6.*

And if his oblation be an hofte of pacifiques, and he wil offer of beues, male or ^{a)}female, without ſpot ſhal he offer them before our Lord. ² And he ſhal lay his hand vpon the head of his victime, which ſhal be immolated in the entrie of the tabernacle of teſtimonie, and the ſonnes of Aaron the prielt ſhal poure the bloud in the circuite of the altar. ³ And they ſhal offer of the hoſt of pacifiques, for an oblation to our Lord, the fatt that couereth the entralles, and whatſoeuer fatt is within: ⁴ the two kidneys with the fatt wherwith the guttes are couered, and the caule of the liuer with the two little kydneyes. ⁵ And they ſhal burne them vpon the altar, for an ^{b)}holocauft, putting fire vnder the wood: for an oblation of moſt fwete fauour to our Lord. ⁶ But if his oblation, and the hofte of pacifiques be of flocks, whether he offer male, or female, they ſhal be without ſpot. ⁷ If he offer a lambe before our Lord, ⁸ he ſhal put his hand vpon the head of his victime; which ſhal be immolated in the entrie of the tabernacle of teſtimonie: and the ſonnes of Aaron ſhal powre the bloud therof in the circuite of the altar. ⁹ And they ſhal offer of the hofte of pacifiques, a ſacrifice to our Lord: the fatt and the whole rumpe, ¹⁰ with the kidneys, and the fatt that couereth the bellie and al the vital partes, and both little kydneyes, with the fatt that is about the guttes, and the caule of the liuer with the two little kidneys. ¹¹ And the prielt ſhal burne them vpon the altar, to the foode of the fire, and of the oblation of our Lord. ¹² If his oblation be a goate, and he offer it to our Lord, ¹³ he ſhal put his hand vpon the head therof: and ſhal immolate it in the entrie of the tabernacle of teſtimonie. And the ſonnes of Aaron ſhal poure the bloude therof in the circuite of the altar. ¹⁴ And they ſhal take of it to the foode of our Lords fire, the fatt that couereth the bellie, and that couereth al the vital partes: ¹⁵ the two

^a In holocauft onlie the male was offered, *chap. 1.* in other ſacrifices both ſexes were acceptable.

^b Theſe partes and the fatte were burned as an Holocauft, the reſt of the oblation being pacifique.

little kydneyes with the caule, that is vpon them about the guttes, and the tallowe of the liuer with the little kidneys: ¹⁶ and the prieft shal burne them vpon the altar, to the food of the fire, and of a moft fweete fauour. And the fatt shal be our Lordes ¹⁷ by a perpetual right in your generations, and in al your habitations: you shal eate no bloude nor fat at al.

ANNOTATIONS

Chapter 4

Hovv a Prieft, 13. the multitude, 22. a Prince, 27. or anie one of the people, finning of ignorance, muft offer hoftes.

And our Lord fpake to Moyfes, faying: ² Speake to the children of Ifrael: The foule that finneth by ^aignorance, and doth anie thing of al the commandmentes of our Lord, which he commanded not to be done. ³ If the prieft that is anointed finne, making the people to offend, he fhall offer for his finne, a calfe without fpott to our Lord: ⁴ and he shal bring it to the dore of teftimonie before our Lord, and shal put his hand vpon the head therof, and shal immolate it to our Lord. ⁵ He shal drawe alfo of the bloud of the calfe, carying it into the tabernacle of teftimonie. ⁶ And when he hath dipped his finger in the bloud he shal fprinckle it ^bfeuen times before our Lord, againft the veile of the Sanctuarie. ⁷ And of the fame bloud he shal put vpon the hornes of the altar of incense moft acceptable to our Lord, which is in the tabernacle of teftimonie. And al the reft of the bloud he shal powre at the foote of the altar of holocauste in the entrie of the tabernacle. ⁸ And

^a Ignorance of that we are bond to know is finne: and more in Priefts then in others.

^b VVe fee here and in manie places that numbers are myftical, not alwayes fuperftitious.

the fatt of the calfe he shal take away for the finne, afwel that which couereth the entralles, as al the partes that are within. ⁹ The two little kidneys, and the caule that is vpon them beside the guttes, and the fatt of the liuer with the two litle kidneis, ¹⁰ as is taken away from the calfe which is an hoft of pacifiques, and he shal burne them vpon the altar of holocauste. ¹¹ But the skinne and al the flesh with the heade and feete and bowles and dung, ¹² and the reft of the bodie he shal carie forth without the campe into a cleane place, where the ashes are wount to be powred out: and he shal burne them vpon a pyle of wood, which shal be burnt in the place where the ashes are powred out. ¹³ And if al the multitude of Ifrael be ignorant, and through ignorance do that which is againft the commandement of our Lord, ¹⁴ and afterward vnderftand their finne, they fhall offer for their finne ^a)a calfe, and fhall bring it to the dore of the tabernacle. ¹⁵ And the ancientes of the people shal put their handes vpon the head therof before our Lord. And the calfe being immolated in the fight of our Lord, ¹⁶ the priest that is anoynted, shal carie of the bloud into the tabernacle of teftimonie, ¹⁷ dipping his finger, and fprinkling feuen times againft the veile. ¹⁸ And he shal put of the fame bloud on the hornes of the altar, that is before our Lord, in the tabernacle of teftimonie: and the reft of the bloud, he shal poure at the foote of the altar of holocauste, which is at the dore of the tabernacle of teftimonie. ¹⁹ And al the fatte therof he shal take vp, & shal burne it vpon the altar: ²⁰ doing fo with this calfe, as he did alfo before: and the priest praying for them, our Lord wil be propitious vnto them. ²¹ But the calfe it felfe he shal carie forth without the campe, and shal burne it like as the former calfe: ^b)becaufe it is for

^a A Priest, and the whole multitude offered the fame sacrifice of a calfe, for their fines: the Prince offered a male goate, a priuate person a femal. See *Theodoret. q. 1. in Levit. verfus finem.*

^b Though in ordinarie sacrifices for sinne, one part was allotted to the Priests (by whose minifterie God remitted finnes) yet of the sacrifice for a priests finnes, or for the finnes of the multitude, the priests had no part, lest they should faue coft, or reape commoditie

the finne of the multitude. ²² If a Prince finne, and by ignorance do of manie thinges one, that by the law of our Lord is forbidden: ²³ and afterward vnderftandeth his finne, he shal offer an hofte to our Lord, a bucke of the goates without fpotte. ²⁴ And he shal put his hand vpon the head therof: and when he hath immolated it in the place where holocaust is wont to be flaine before our Lord, becaufe it is for finne, ²⁵ the priest shal dippe his finger in the bloud of the hofte for finne, touching the hornes of the altar of holocauste, and the reft powring at the foote therof. ²⁶ But the fatt he shal burne vpon it, as is wont to be done in the victimes of pacifiques: and the priest shal pray for him, and for his finne, and it shal be forgiuen him. ²⁷ And if a foule of the people of the land shal finne through ignorance, doing anie of thofe thinges, that by the law of our Lord are forbidden, and offending, ²⁸ and knoweth his finne, he shal offer a she goate without fpotte. ²⁹ And he shal put his hand vpon the head of the hofte that is for finne, and shal immolate it in the place of holocaust. ³⁰ And the priest shal take vp of the bloud with his finger: and touching the hornes of the altar of holocaust, the reft he fhall powre out at the foote therof. ³¹ But taking away al the fatt, as is wont to be taken away of the victimes of pacifiques, he shal burne it vpon the altar, for a fwete fauour to our Lord; and he shal pray for him, and it shal be forgeuen him. ³² But if he offer of the flocke a victime, for his finne, to wit, an ewe without fpotte; ³³ he fhall put his hand vpon the head therof, and shal immolate it in the place where the hoftes of holocausts are wont to be flayne. ³⁴ And the priest shal take of the bloud therof with his finger, and touching the hornes of the altar of holocaust, the reft he shal powre at the foote therof. ³⁵ Al the fatte alfo he shal take away, as the fatte of the ramme, that is offered for pacifiques, is wont to be taken away: and shal burne it vpon the altar, a burnt facrifice of our Lord:

by facrifice for their owne or the whole peoples finnes. But al was burned as in a holocaust. *Theodore. q. 3. in Leuit. S. Tho. l. 2. q. 102. a. 3. ad. 8.*

and he shal pray for him, and for his finne, and it shal be forgiuen him.

ANNOTATIONS

Chapter 5

Of hostes, for the finne of concealing an others periurie, 2. for vncleanes, 4. for vaine fwearing, 14. for errour in exercising holie rites, 17. & for anie finne committed by ignorance.

If a foule finne, and heare the voice of one fwearing, and be witnes becaufe either he him felfe fawe, or is priuie to it: ^a)vleffe he vtter it, he shal beare his iniquitie. ² The foule that toucheth anie vncleane thing, either that which was killed of a beaft, or died of it felfe, or anie other thing that creepeth: and forgeteth his vncleanes is guiltie, and hath offended: ³ and if he touch anie thing of the vncleanneffe of man, according to anie impuritie wherwith he is wount to be polluted, & hauing forgotten, doe knowe it afterward, he shal be guiltie of an offence. ⁴ The foule that fwareth, and vttereth with his lippes, that he would doe ^b)either il; or wel, and bindeth the fame with an oathe, and his word, & hauing forgotten afterward vnderstandeth his offence, ⁵ let him do penance for his finne, ⁶ and offer of the flockes an ewe lambe, or a shee goate, and the priest shal pray for him, and for his finne: ⁷ but if he be not able to offer a beaft, let him offer two turtles, or two young pigions to our Lord, one for finne, and the other for an holocaust, ⁸ and he shal geue them to the priest: who offering the first for finne, shal wryth backe the heade therof to the

^a VVhen periurie doth prejudice an others caufe, he that knoweth the truth is bond to reueil it to the Iudges; but with discretion to auoide scandal.

^b Swearing to do that is euil, or not doing that is lawfully fworne, is finne.

little pinions, so that it sticke to the necke, and be not altogether broken of. ⁹ And of the blood thereof he shall sprinkle the wall of the altar, and whatsoever is left, he shall make it dust to the bottom thereof, because it is for sinne. ¹⁰ And the other he shall burne for an holocauste, as is wont to be done: and the priest shall pray for him, and for his sinne, and it shall be forgiven him. ¹¹ And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sinne, of flour the tenth part of an ephi. He shall not put oyle upon it, nor cast any frankincense thereon, because it is for sinne, ¹² and he shall deliver it to the priest: who taking thereof a full handful, shall burne it upon the altar for a monument, of him that did offer it: ¹³ praying for him and making expiation, but the part that is left, his felle shall have for a gift. ¹⁴ And our Lord spake to Moyses, saying: ¹⁵ If a foule transgressing the ceremonies, by error shall sinne in those things that are sanctified to our Lord, he shall offer for his offence a ramme, without spotte out of the flockes, that may be bought for two sicles, according to the weight of the Sanctuary: ¹⁶ and ^a)the damage it felle which he did, he shall restore, and the fifth part he shall add besides, delivering it to the priest, who shall pray for him, ^b)offering the ramme, and it shall be forgiven him. ¹⁷ If a foule sinne by ignorance, and do one of those things which by the lawe of the Lord are forbidden, and being guiltie of sinne, understand his iniquitie, ¹⁸ he shall offer a ramme without spotte of the flockes to the priest, according to the measure, and estimation of the sinne: who shall pray for him, because he did it unwitting: and it shall be forgiven him, ¹⁹ because by error he offended against the Lord.

ANNOTATIONS

^a For remission of sinne restitution is first required if iniurie was done.

^b Besides restitution satisfaction is also necessarie for the offence to God. *Theodoret. q. 2. in Levitic.*

Chapter 6

Oblation for finne vvittingly committed. 8. The maner of offering holocaust. 12. Continual fire to be kept in the Altar. 14. The facrifices vvhich Priests shal offer at their Confecration. 24. In general of hoftes for finne, and vvho shal eate of the fame and vvhere.

Ovr Lord fpake to Moyfes, faying: ² The foule that shal finne, and contemning the Lord, shal denie vnto his neighbour the thing deliuered to his custodie, which was committed to his credite, or shal by force extort anie thing, or do oppreffion, ³ or shal finde a thing loft, and denying it, be also forefworne, and shal doe anie other thing of manie, wherin men are wount to finne, ⁴ being conuicted of the offence, ⁵ he shal render al thinges which by fraude, he would haue obteyned, whole, and the fift part besides to the owner vnto whom he did the damage. ⁶ But ^afor his finne he shal offer a ramme without fpott out of the flocke, and shal geue it to the priest, according to the eftimation, and meafure of the offence: ⁷ who shal pray for him before the Lord, and he shal haue forgeuenes for euerie thing that in doing he finned. ⁸ And Our Lord fpake to Moyfes, faying: ⁹ Command Aaron and his fonnes: This is the Law of an holocaust: It shal be burnt vpon the altar, al night vntil morning: the fire shal be vpon the fame altar. ¹⁰ The priest shal be reuefted with the tunike and the linnen femoralles: and he shal take vp the ashes, which the deuouring fire burned, and putting them besides the altar, ¹¹ shal be vnuefted of his former veftments, and being clothed with others, shal carie them forth without the campe, and in a moft cleane place shal caufe them to be confumed vnto duft. ¹² And

^a Such examples of penāce or fatisfaction for finne besides reftitution of that was wrongfully taken, are frequent in Moyfes Law.

the fire on the altar ^{a)}shal alwaies burne, which the priest shal nourish, putting wood vnderneath, in the morning euerie day, and laying on the holocaust, therupon shal burne the fatte of the pacifiques. ¹³ This fire is continual which shal neuer faile on the altar. ¹⁴ This is the Law of the sacrifice and libamentes, which the children of Aaron shal offer before the Lord, and before the altar. ¹⁵ The priest shal take vp a handful of the floure, that is tempered with oyle, and al the frankincense, that is put vpon the floure: and he shal burne it on the altar for a moniment of most fweete odour to the Lord: ¹⁶ and the part of the floure that is left, shal Aaron eate with his sonnes, without leauen: and he shal eate it in the Holie place of the court of the tabernacle. ¹⁷ And therefore it shal not be leauened, becaufe part therof is offered for the burnt sacrifice of the Lord. It shal be most Holie, as that for sinne, and for offence. ¹⁸ The males onlie of Aarons stocke shal eate it. ¹⁹ It shal be an ordinance and euerlasting in your generations of the sacrifices of the Lord. Euerie one that toucheth them, shal be sanctified. ²⁰ And our Lord spake to Moyse, saying: ²¹ This is the oblation of Aaron, and of his sonnes, which they must offer to the Lord, in the day of their vnction. The tenth part of an ephi of floure shal they offer in a sacrifice for euer, halfe therof in the morning, and halfe therof at euen: ²² which being tempered with oile shal be fried in a frying panne. ²³ And the priest that by right succeedeth his father, shal offer it hote, for a most fweete odour to the Lord, and it shal wholly be burnt on the altar. ²⁴ For euerie sacrifice of the priest shal be consumed with fire, neither shal anie man eate therof. ²⁵ And our Lord spake to Moyse, saying: ²⁶ Speake to Aaron and his sonnes: This is the law of the holte for sinne. In the

^a This fire was first sent miraculoufly from God. (*infra. c. 9. v. 24.*) and according to this commandment, was perpetually conferred: from which al fire was to be taken that was vsed in the tabernacle. *S. Aug. q. 31. & Theod. q. 9. in Leviticum.* Myftically it signified, that the fire of charitie being first kindled in mans hart by Gods grace, must be continually nourished and kept burning, from which al other good workes are deriued.

place where the holocaust is offered, shal it be immolated before our Lord. It is Holie of holies. ²⁷ The priest that doth offer it, shal eate it in a holie place, in the courte of the tabernacle. ²⁸ Whatfoeuer shal touch ^a)the flesh therof, shal be fanctified. If of the bloud therof a garment be fprinkled, it shal be washed in a holie place. ²⁹ And the earthen veffel, wherin it was foddenn, shal be broken, but if the veffel be of braffe, it shal be scoured, and washed with water. ³⁰ Euerie male of the priestlie race shal eate of the flesh therof, becaufe it is Holie of holies. ³¹ For the hofte that is flaine for finne, whose bloud is caried into the tabernacle of teftimonie to make expiation in the Sanctuarie, shal not be eaten, but shal be burnt with fire.

ANNOTATIONS

Chapter 7

The maner of offering hostes for offences, 11. and of pacifique victimes for thankfgeuing. 22. No fatte, 26. nor bloud is to be eaten.

This also is the lawe of an hofte for an offence, the most Holie: ² therefore where the holocaust is immolated, the victime also for an offence shal be flaine: the bloud therof shal be poured round about the altar. ³ They shal offer therof the rumpe and the fatte that couereth the entralles: ⁴ the two little kidneys, and the fatte that is beside the guttes, and the caule of the lyuer with the two litle kidneys. ⁵ And the priest shal burne them vpon the altar: it is the burnt sacrifice of our Lord for an offence. ⁶ Euerie male of the priests stocke, in a holie place shal eate this flesh, because

^a By flesh of penance is vnderstood, fasting, watchig, haircloth, teares, prayers, almes which whofoeuer duly toucheth shal be fanctified. *Hefychius Hierosol. li. 2. in Leuit. c. 6.*

it is moſt Holie. ⁷ As the hoſte for ^a)finne is offered, fo alſo that for an offence: the lawe of both hoſtes ſhal be one: to the prieſt that offereth it, it ſhal pertaine. ⁸ The prieſt that offereth the victime of holocauft, ſhal haue the ſkinne therof. ⁹ And euerie ſacrifice of flowre, that is baked in the ouen, and whatſoeuer is prepared vpon the grediron, or in the frying panne, it ſhal be that prieſtes by whom it is offered. ¹⁰ Whether they be tempered with oyle, or drie, to al the ſonnes of Aaron equal meaſure ſhal be diuided to euerie one. ¹¹ This is the law of the hoſte of pacifiques that is offered to our Lord. ¹² If the oblation be for thankes geuing, they ſhal offer loaues without leauen tempered with oyle, and wafers vnleauened laid ouer with oyle, and fryed floure, and manchets tempered with the mingling of oyle: ¹³ loaues alſo leauened with the hoſte of thankes, which is offered for pacifiques: ¹⁴ wherof one for firſt fruites ſhal be ^b)offered to our Lord, and ſhal be the prieſts that ſhal poure out the bloud of the hoſte. ¹⁵ The fleſh wherof ſhal be eaten the ſame day, neither ſhal anie of it remaine vntil morning. ¹⁶ If anie man by vowe, or of his owne accorde offer an hoſte, it ſhal in like maner be eaten the ſame day: but if ought remaine vntil the morrow, it is lawful to eate it: ¹⁷ but whatſoeuer the third day ſhal finde, fire ſhal confume it. ¹⁸ If anie man eate of the fleſh of the victime of pacifiques the third day, the oblation ſhal be of none effect, neither ſhal it profite the offerer: yea rather whatſoeuer foule ſhal defile it ſelfe with ſuch meate, ſhal be guiltie of preuarication. ¹⁹ The fleſh that hath touched any vn-cleane thing, ſhal not be eaten, but ſhal be burnt with fire: he that is cleane, ſhal eate therof. ²⁰ A foule being polluted that eateth of the fleſh of the hoſte of pacifiques, which is offered to our Lord, ſhal periſh from his

^a This text ſheweth there is difference in the nature of a fault *committed*, commonly called *finne*, & of dutie *omitted* here called *offence*. In Latin *peccatū* and *delictum*. Yet both are alike offence to God, in matter of equal importance. As appeareth for that the ſame ſacrifice was offered for both. *S. Aug. q. 20. in Leuit.*

^b Geuen or preſented to our Lord, not offered vpon the Altar, for no leauen could be offered in ſacrifice. *cap. 2. v. 11.*

people. ²¹ And that which hath touched the vncleannes of man, or of beaft, or of anie thing that can pollute, and eateth of fuch kind of flesh, shal perish from his people. ²² And our Lord spake to Moyfes, faying: ²³ Speake to the children of Ifrael: The fatte of a sheepe, and of an oxe, and of a goate you shal not eate. ²⁴ The fatte of the carcaffie of carraine, and of the beaft, that was caught of an other beaft, you shal haue for diuers vfes. ²⁵ If anie man eate the fatte, that should be offered for the burnt facrifice of our Lord, he shal perish out of his people. ²⁶ The bloud alfo of whatfoeuer beaft you shal not take in meate, afwel of birdes as of cattel. ²⁷ Euerie foule that eateth bloud, shal perish out of his people. ²⁸ And our Lord spake to Moyfes, faying: ²⁹ Speake to the children of Ifrael, faing: He that offereth a victime of pacifiques to our Lord, let him offer therwith a facrifice alfo, that is, the libaments therof. ³⁰ He shal hold in his handes the fatte of the hofte, and the breft: and when he hath offered an confecrated both to our Lord, he shal deliuer them to the priest, ³¹ who shal burne the fatte vpon the altar, but the breaft shal be Aarons, and his fonnes. ³² The right shoulder alfo of the pacifique hoftes shal fal for firft fruites of the priest. ³³ He of the fonnes of Aaron, that offereth the bloud, and the fatte, him felfe shal haue the right shoulder alfo for his portion. ³⁴ For the breft of eleuation and the shoulder of feperation I haue taken of the children of Ifrael, from their pacifique hoftes, and haue geuen them to Aaron the priest, and to his fonnes, by a lawe for euer, of al the people of Ifrael. ³⁵ This is the anoynting of Aaron and his fonnes, in the ceremonies of our Lord, in the day when Moyfes offered them, that they might doe the function of priefthood, ³⁶ and the thinges that our Lord commanded to be geuen them of the children of Ifrael, by a perpetual religion in their generations. ³⁷ This is the lawe of holocauftes, and of the sacrifice for finne, and for an offence, and for confecration, and the victimes of pacifiques: ³⁸ Which our Lord apointed to Moyfes in mount Synai when he commanded the children of Ifrael,

that they should offer their oblation to our Lord in the defert of Synai.

ANNOTATIONS

Chapter 8

Moyfes confecrateth Aaron high Prieft, 13. and his fonnes Priests, 33. continuing in the tabernacle feuen dayes and nights.

The fecond part.
Of confecrating
Priests, and their
veftmēts: with
punifhment of fome
that tranfgreffed.

And Our Lord fpake to Moyfes, faying: ² Take Aaron with his fonnes, their veftimentes, and the oyle of vnction, a calfe for finne, two Rammes, a basket with azymes, ³ and thou shalt gather al the affembly to the dore of the tabernacle. ⁴ And Moyfes did as our Lord had commaunded. And al the multitude being gathered before the dore of the tabernacle, ⁵ he faid: This is the word, that our Lord hath commanded to be done. ⁶ And immediatly he ^a offered Aaron & his fonnes: and when he had ^a wafhed them, ⁷ ^b he reuefted the high prieft, with the ftrait linnen garment, girding him with a bawdrike, and reuefting him with the tunike of hyacinth, and ouer it he put the Ephod, ⁸ which he ftraitening with the girdle, fitted it to the Rationale, wherein was ^c Doctrine and Veritie, ⁹ with the mitre alfo he couered his head: and vpon it, againft the forehead, he put the plate of gold confecrated in fanctification, as our Lord had commanded him. ¹⁰ He ^a tooke alfo the oyle of vnction, wherwith he anoynted the tabernacle, with al

^a VVafhing fignified puritie required in Priests.

^b Precious veftiments their dignitie: and holie oyle their authoritie.

^c VVhen the high Prieft at anie time put the Ephod to the Rationale, God gaue anfwers to his demandes, in matters of *doctrine* and *veritie* which king Dauid willed Abiathar to doe. *1. Reg. 13. v. 9.* Neuer could anie woman weue *doctrin* & *veritie*, but diuine *vvifdom* did make fuch garmēts. *S. Cyril. lib. 6. in Lewit.*

the furniture therof. ¹¹ And sanctifying them, and hauing sprinckled the altar seuen times, he anoynted it, and al the vessell therof, and the lauer with the foote therof he sanctified with the oyle. ¹² The which pouring vpon Aarons head, he anoynted, and consecrated him: ¹³ his sonnes also after he had offered them, he reuested with linnen tunikes, and girded them with bawdriks, and put mitres on them, as our Lord had commanded. ¹⁴ He offered also the calfe for sinne: and when Aaron and his sonnes had put their hands vpon the head therof, ¹⁵ he did immolate it: drawing the blood, and dipping his finger, touched the hornes of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the botome therof. ¹⁶ But the fatte that was vpon the entralles, and the caule of the liuer, and the two little kidneys, with their little tallow he burnt vpon the altar: ¹⁷ the calfe with the skinne, and the flesh, and the dung, he burnt without the campe, as our Lord had commanded. ¹⁸ He offered also a ramme for an holocaust: vpon the head wherof when Aaron and his sonnes had put their hands, ¹⁹ he did immolate it, and poured the blood therof in the circuite of the altar. ²⁰ And cutting the ramme it felde into peeces, the head therof, and the ioyntes, and the fatte he burnt with fire, ²¹ hauing first washed the entralles, and the feete, and the whole ramme together he burnt vpon the altar, because it was an holocaust of most swete odour to our Lord, as he had commanded him. ²² He offered also the second ramme, for the consecration of priests: and Aaron, and his sonnes did putte their hands vpon the head therof: ²³ which when ^aMoyfes had immolated, taking of the blood therof, he touched the tippe of Aarons right eare, and the thumbe of his right hand, in like maner also of

^a As wel by the function of cōsecrating Priests, as of offering Sacrifice it appeareth that Moyfes was a Priest. Yea the chiefe and hiegh Priest (saith S. Augustin) for his more excellent ministration and extraordinarie calling: Aaron was hiegh priest for his Pontifical inuesture, and ordinarie vocation, which should continew in his succeffors. *q. 23. in Leuit.*

his foote. ²⁴ He offered also the finnes of Aaron: and when of the blood of the ramme, being immolated, he had touched the tippe of the right eare of euerie one, and the thumbes of the right hand and foote, the reft he poured on the altar, round about: ²⁵ but the fatte, and the rump, and al the fatte that couereth the entralles, and the caule of the liuer, and the two kidneies with their fatte, & with the right shoulder, he feperated. ²⁶ And taking out of the basket of azymes, which was before our Lord, a loafe without leauen, and a manchet tempered with oile, and a wafer he put them vpon the fatte, and the right shoulder, ²⁷ deliuering al to Aaron, and to his finnes. Who hauing lifted them vp before our Lord, ²⁸ he tooke them againe of their handes, and burnt them vpon the altar of holocaust, because it was the oblation of confecration, for a fwete odoure, of the sacrifice to our Lord. ²⁹ And he tooke of the ramme of confecration, the breft for his portion, eleuating it before our Lord, as our Lord had commanded him. ³⁰ And taking the oyntment, and the blood that was vpon the altar, he sprinckled it vpon Aaron, and his vestiments, & vpon his finnes and their vestiments. ³¹ And when he had sanctified them in their vestiments, he commanded them, saying: Boile the flesh before the dore of the tabernacle, and there eate it. Eate ye also the loaves of confecration, that are laid in the basket, as our Lord commanded me, saying: Aaron and his finnes shal eate them: ³² and whatfoeuer shal be left of the flesh, and the loaves, fire shal confume. ³³ Out of the dore also of the tabernacle you shal not goe forth feuen daies, vntil the day wherein the time of your confecration shal be expired, for in feuen dayes the confecration is finished: ³⁴ as at this present it hath bene done, that the rite of the sacrifice might be accomplished. ³⁵ Day & night shal you tarie in the tabernacle obseruing the watches of our Lord, left you die: for so it hath bene commanded me. ³⁶ And Aaron, and his finnes did al thinges which our Lord spake by the hand of Moyfes.

ANNOTATIONS

6 Offered Aaron.) By this maner of *taking, offering*, and *consecrating* Aaron Hiegh Prieft, S. Paul fheweth that none may chalenge to them felues, nor prefume to exercife prieftlie offices, or anie authoritie in fpiritual caufes, but fuch as be orderly called therto. Yea that Chrift him felf would not haue exercifed this function, but that he was alfo called of God vnto it, faying: Euerie Hiegh Prieft taken from among men, is appointed for men, *in thofe things that pertaine to God*. Neither doth anie man take the honour to himfelf, but he that is called of God, as Aaron. So Chrift alfo did not glorifie himfelf, that he might be made a Hiegh Prieft: but he that fpake to him: *Thou art a Prieft for euer, according to the order of Melchifedech*. Aarons fonnes were alfo called, but to lower offices, dignitie, and authoritie. And both he and they were ordained and consecrated by a peculiar Sacrament, to wit, by certaine determinate external ceremonies and rites, fignifying grace geuen them by God, for the due performing of their function. For firft they were taken from the common ftate of men, wherby is defigned their ordinarie vocation; then purified by certaine wafhings and facrifice for finne, fignifying fpecial puritie required in them, afterwarde inuefted with holie and precious garmentes, which fignified their facred function, and great dignitie, excelling al temporal dominion and principalitie; finally consecrated in folemne maner with holie ointment, and bloud of pacifique facrifice offered for this purpofe; other facrifice of holocaust alfo offered in the fame folemnitie.

7 Reuefted.) The hiegh Prieft had feuen fpecial ornaments in his vesture. Firft, a ftraict *linnen vvwhite garment*; fignifying puritie of life moft fpecially required in Prieftes. Secondly a girdle, or *Bavvdrike*, of twifted filke and gold, embrodered worke, in coloures yelow, blew, purple, and fcarlet; fignifying difcrete moderation of his actes, to the fpiritual profite of al fortes of people. Thirdly a *Tunike*, or long robe downe to the foote, of hyacinth, or blew filke, at the skirt therof like pomegranates wrought of twifted filke, blew, purple and fcarlet, and litle belles of pureft (yelow) gold interpoſed one by the other rownd about, of ech forte feuentie two; fignifying heauenlie conuerſation vpon earth, alfo vnion and concord in faith and maners, with edification by good workes.

Fourthly, an ornament vpon his fhoulders, called an *Ephod*, of gold and twifted filke, embrodered of the former coloures, reaching before to the girdle, with two precious Onyx ftones cloſed in gold, one hauing engrauen fix names of the tribes of Ifrael, fet on one fhoulder, the other hauing the other fix names on the other fhoulder; for a remembrance that he muſt fupporte, and meekly beare the infirmities of the people. Fiftly, a breaft plate called *Rationale*, of the fame precious matter, the meafure of a palme, foure fquare, embrodered with the fame foure coloures, with foure

Particular calling and consecration neceffarie to prieftlie offices, & authoritie in fpiritual caufes.

Ordering of Prieftes was a Sacrament in the law of Moyſes.

Seuē precious veſtments for the high Prieft fignifying:

1. Puritie.
2. Difcretion.
3. Good works of edification.

4. Toleration of others infirmities.

5. Knowledge and finceritie.

Heb. 5.

Pfal. 109.

*S. Hierom.
Epift. ad Fabiol.*

rewes of twelue precious ftones, and therin engrauen the names of the twelue tribes. Befides which were engrauen alfo VRIM and THVMMIM, *Illuminations* and *Perfections*, or *Doctrin* and *Veritie*, becaufe the hiegh Priest muft haue knowledge of the truth, and fincere intention. Likwife in the Ephod and Rationale were ringes, hookes, and chaines of pureft gold, to ioyne them faft together. Al fignifying the perpetual folicitude and care which he ought to haue in his hart, to know and teach the truth, that the people may truly ferue God, to his honour and their owne faluation. Sixtly, a *Mitre* of twifted filke, with little crownes embrodered worke, fet on his head, to fignifie that he muft direct al his actions to Gods glorie, that fitteth aboue al. Seuenthly, A *plate of facred veneration*, made of the fineft gold, with the moft holie name of God engrauen, fet on his forehead; to put him ftill in remembrance to contemplate God and his workes.

10 Tooke oile.) A third thing that Moyfes was bid to take, befides the men and the veftiments, was the *holie oile of vnction*, which he poured only vpon the hiegh Priests head, not on other Priests; to fignifie that powre defcended from him to the reft. But both he and they, and their holie veftiments were fprinkled with this oile, and with bloud taken from the altar; their right eares alfo were touched with the bloud of a ramme, facrificed, and their right thumbes, and great toes of their right handes, and feete; to fignifie prompt obedience, and right intention, in offering facrifice, according to Gods ordinance, and not after the maner of infidels, or humane inuention, nor to anie finifter intent or purpofe.

13 His fonnes.) The other Priests had three fpecial ornaments: a *Linnen vvhite garment*, a *Bavvdrike*, and a *Mitre*, for glorie and bewtie; to fignifie the qualities aboue mentioned, *puritie*, *difcretion*, and *direct intention* alfo required in them.

14 He offered the calfe.) Other thinges which Moyfes was here commanded to take, at the confecration of Priests, were a calfe, to be offered in facrifice for finne; two rammes, the one in holocaust, the other in pacifique facrifice, for the confecration of Priests; and a basket of vnleauened bread, to be offered with the two rammes. Al for the greater folemnitie of this Sacrament of Orders. By which Aaron and his fonnes were made the lawful and ordinarie Priests of the law newly deliuered by Moyfes. And fo Priesthood was changed from the firft borne of euerie familie, and eftablifhed only in Aaron and his fonnes, and their iffue male, to be in like forte confecrated. And the reft of the Leuites to affift them. By this alfo was prefigured the Sacrament of holie Orders in the Church of Chrift, with an other change of Priesthood from the familie & order of Aaron, to Priestes of the new Testament, of what familie or nation foeuer. And withal an other change of the law. *For the Priesthood being tranflated, it is neceffarie*

(faith S. Paul) *that a tranflation of the Lavv be alfo made.* And this Sacrament in dede geueth grace (as by the other it was only

Num. 3.

Heb. 7.

fignified) to thofe that are rightly ordered. As the fame Apoftle teftifieth, willing Timothie to *refuscitate the grace geuen him by impofition of handes.* 2. *Timot. 1.* S. Ambrofe in 1. *Timot. 4.* S. Auguft. lib. *de bono coniugali c. 24.* & lib. 2. *contra Epifti. Parmen. Theodoret. q. 48. in lib. Num.*

Chapter 9

Sacrifices for finne, 12. and of holocauft, 18. and pacifiques are offered: 22. and Aaron ftretching forth his hand blefseth the people.

And when the eight day was come, Moyfes called Aaron and his fonnes, and the ancients of Ifrael, and faid to Aaron: ² Take of the heard ^aa calfe for finne, and a ramme for an holocauft, both without fpot, and offer them before our Lord. ³ And to the children of Ifrael thou fhalt fpeake: Take ye a bucke goate for finne, and a calfe, and a lambe, of a yeare old, & without fpot for an holocauft, ⁴ an oxe and a ramme for pacifiques: and immolate them before our Lord, offering in the facrifice of euerie one, flowre tempered with oile; for to day our Lord wil appeare to you. ⁵ They tooke therfore al thinges that Moyfes had cōmanded before the dore of the tabernacle: where when al the multitude ftood, ⁶ Moyfes faid: This is the word, which our Lord hath commanded: doe it, ^band his glorie wil appeare to you. ⁷ And he faid to Aaron: Approch to the altar, & immolate for thy finne: offer the holocauft, and pray for thy felf and for the people, as our Lord hath cōmanded. ⁸ And forthwith Aaron approching to the altar, immolated the calfe for his finne: ⁹ the bloud wherof his fonnes brought to him: wherin dipping his finger, he touched the hornes of the altar, and poured

^a The people before worhipped a calfe for God. *Exod. 32.* Now therfore they offer a calfe in facrifice to God, for their finne, and to kepe them from idolatrie. S. Hieron. in *Hierem. 7.*

^b God appeared in his worke by fending fire to burne the facrifice, without mans induftrie. *v. 24.*

the reft at the foote therof. ¹⁰ And the fatte, and the litle kidneis, and the caule of the liuer, which are for finne, he burnt vpon the altar, as our Lord had commanded Moyfes: ¹¹ but the flesh and skinne therof he burnt with fire without the campe. ¹² He immolated alfo the victime of holocaust: and his fonnes brought him the bloud therof, which he poured in the circuite of the altar. ¹³ The hofte alfo it felfe being cut into peeces, they brought with the head and euerie member. Al which he burnt with fire vpon the altar, ¹⁴ hauing firft washed the entralles and the feete with water. ¹⁵ And offering for the finne of the people, he flew the bucke goat: and expiating the altar: ¹⁶ he made the holocaust, ¹⁷ adding in the facrifice the libaments, which are offered withal, and burning them vpon the altar, beside the ceremonies of the morning holocaust. ¹⁸ He immolated alfo the oxe, and the ramme, the pacifique hoftes of the people: and his fonnes brought him the bloud, which he poured vpon the altar round about. ¹⁹ The fatte alfo of the oxe, and the rump of the ramme, and the two little kidneis with their fatte, and the caule of the liuer ²⁰ they put vpon the brefts, and after the fatte was burnt vpon the altar, ²¹ their brefts, and the right shoulders, Aaron did feperate, eleuating them before our Lord, as Moyfes had commanded. ²² And ^aftretching forth his hand to the people, he bleffed them. And fo the hoftes for finne, and the holocaustes, and the pacifiques being finifhed, he defcended. ²³ And fo the hoftes for finne, and the holocaustes, and the pacifiques being finifhed, he defcended. ²⁴ And Moyfes and Aaron going into the tabernacle of teftimonie, and afterward comming forth, bleffed the people. And the glorie of our Lord appeared to al the multitude: ²⁵ and behold ^ba fire coming forth from our Lord, deuoured the holocaust, and the fatte

^a This did fignifie that Chrift, in whō al nations are bleffed, fhould be ftretched on the Croffe where he redemed vs, in memorie wherof we now make the figne of the Croffe.

^b The Priests were commāded to nourifh and kepe this fire perpetually, that it should not be extinguifhed. *Cha. 6. v. 12.*

that was vpon the altar: Which thing, when the multitude had fenne, they praied our Lord, falling on their faces.

ANNOTATIONS

Chapter 10

Nadab and Abiu the fonnes of Aaron, for offering ftrange fire, are burnt to death, and caft out of the campe, 6. for whom the people mourne, but not the Priests. 8. Priests are forbid to drinke wine, when they enter into the tabernacle, 12. and are commanded to eat the refidew of oblations in the holie place. 16. Which this time in part they omitted, and are excufed, being forowful for that vvchich happened to Nadab and Abiu.

And Nadab, and Abiu the fonnes of Aaron catching cenfors, did put in fire, and incenfe therupon, offering before our Lord ftrange fire: which was not commanded them. ² And fire coming forth from our Lord, ^adeuoured them, and they dyed before our Lord. ³ And Moyfes faid to Aaron: This is it which our Lord hath fpoken: I wil be fanctified in them, that approch to me, and in the fight of al the people I wil be glorified. Which Aaron hearing held his peace. ⁴ And Moyfes calling Mifael, and Elifaphan the fonnes of Oziel, the vncle of Aaron, faid to them: Goe and take away your brethren from the fight of the Sanctuarie, and carie them without the campe. ⁵ And going forthwith they tooke them as they lay, reuefted with linnen tunikes, & did caft them forth, as it had

^a Such as receiued more at Gods hand, are more feuerly punifhed if they tranfgrefse. *S. Aug. q. 21. in Leuit.* By this alfo al are warned to be content with the doctrine of the Holie Ghoft, to abhorre herefies, the fautors wherof adde falfehood to Gods word, & preferre their owne wicked inuentions before the true fenfe of holie Scripture. *Theod. q. 9. in Leuit.*

bene commanded them. ⁶ And Moyſes ſpake to Aaron, & to Eleazar, and Ithamar his ſonnes: Vncouer not your heades, and rent not your veſtiments, left perhaps you die, and indignation come vpon al the affembly. Let your brethren, and al the houſe of Iſrael, lament the burning that our Lord hath raied, ⁷ and your felues ſhal not goe out of the dore of the tabernacle, otherwiſe you ſhal periſh: for the oyle of holie vnction is vpon you. Who did al thinges according to the precept of Moyſes. ⁸ Our Lord alſo ſaid to Aaron: ⁹ Wine, and anie thing that may make drunke, you ſhal not drinke, thou and thy ſonnes, ^a)when you enter into the tabernacle of teſtimonie, left you die: becauſe it is an euerlaſting precept through your generations. ¹⁰ And that you may haue knowledge to diſcerne between the holie and prophane, between the polluted and cleane: ¹¹ and may teach the children of Iſrael al my ordinances, which the Lord hath ſpoken to them by the hand of Moyſes. ¹² And Moyſes ſpake to Aaron and to Eleazar, and Ithamar his ſonnes, that were left: Take the ſacrifice, that is remayning of the oblation of our Lord, and eate it without leauen beſide the altar, becauſe it is Holie of holies. ¹³ And you ſhal eate it in a holie place: which is giuen to thee and thy ſonnes of the oblations of our Lord, as it hath bene commanded me. ¹⁴ The breſt alſo that is offered, and the ſhoulder that is ſeperated, you ſhal eate in a moſt cleane place thou and thy ſonnes, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hoſtes of the children of Iſrael: ¹⁵ becauſe the ſhoulder and the breſt, and the fatte that is burnt on the altar, they haue eleuated before our Lord, and they pertaine to thee, and to thy ſonnes by a perpetual lawe, as our Lord hath commanded. ¹⁶ Among theſe thinges, when Moyſes fought for the bucke goate, that had bene offered for finne, he found it burnt: and being angrie

^a Abſtinenſe from wine cōmanded to Priests when they ſerued in the tabernacle not at other times: for they ſerued at certaine times by turnes. *Theod. q. 10. in Leuit.* As for drunkennes it is forbid to al men, and at al times.

againft Eleazar, and Ithamar the fonnes of Aaron that remained, he faid: ¹⁷ Why did you not eate the hofte for finne, in a holie place, which is moft Holie, and geuen to you, that you may beare the iniquitie of the multitude, and may pray for it in the fight of our Lord, ¹⁸ efpecially wheras of the bloud therof, there hath not bene caried within the holie places, and you ought to haue eaten it in the Sanctuarie, as it was commanded me? ¹⁹ Aaron answered: This day hath bene offered the victime for finne, and the holocaust before our Lord: and to me that is chanced which thou feeft. How could I eate it, or pleafe our Lord in ceremonies hauing ^a)a forowful hart? ²⁰ Which when Moyfes had heard, he was fatisfied with his anfwere.

ANNOTATIONS

Chapter 11

The diftinction of cleane and vncleane in beaftes, fish, birdes, and other things. 43. With commandment to be holie, and impolluted.

And our Lord fpake to Moyfes and ^b)Aaron, faying: ² Say to the children of Ifrael: Thefe are the beafts which you ought to eate of al the liuing things of the earth. ³ Euerie one that hath the hoofe diuided, and cheweth the cudde among the cattel, you fhall eate. ⁴ But whatfoeuer in dede cheweth the cudde, and hath an hoofe, but diuideth it not, as the camel, and others, that you fhall not eate, and among the

The third part.
Of things cleane
and vncleane,
with the maner
of purifying: &
other precepts
moral & iudi-
cial.

^a Natural grife of mind made Aaron both vnwilling to eate & leffe apt to complete al the ceremonies: fo without finne he omitted that pertained to his commoditie, offering it to God.

^b Hitherto God reueled his Law to Moyfes onlie, and by him to the people. Now alfo to Aaron after he was cōfecrated high Priest: yet not alwayes, for Moyfes was ftill fuperior. *chap. 12. 14. 16. 17. Ec.*

•vncleane you ſhal repute it. ⁵ Cherogril which cheweth the cudde, and diuideth not the hoofe, is vncleane. ⁶ The hare alfo: for that alfo cheweth the cudde, but diuideth not the hoofe. ⁷ And the fwine: which though it diuideth the hoofe, cheweth not the cudde. ⁸ The fleſh of theſe you ſhal not eate, nor touch their carcaſſes, becauſe they are vncleane to you. ⁹ Theſe are the thinges that brede in the waters, and which it is lawful to eate. Al that hath finnes, and ſcales, aſwel in the ſea, as in the riuers, and the pooles, you ſhal eate. ¹⁰ But whatſoeuer hath not finnes and ſcales, of thoſe that moue and liue in the waters, ſhal be vnto you abhominable, ¹¹ and execrable, their fleſh you ſhal not eate, and their carcaſſes you ſhal auoide. ¹² Al that haue not finnes and ſcales in the waters, ſhal be polluted. ¹³ Of birdes theſe are they which you muſt not eate, and are to be auoided of you: The Eagle, and the griffon, and the ofprey, ¹⁴ and the kite, and the vulture according to his kinde, ¹⁵ and euerie one of the rauens kinde, according to their fimilitude, ¹⁶ the oftrich, and the owle, and the ſterne, and the hauke according to his kinde, ¹⁷ the ſcritchowle, and the diuer, and the ſtorke, ¹⁸ and the ſwanne, and the onocratal, and the porphiron, ¹⁹ the herodian, and the charadrion according to his kind, the lapwing alfo, and the batte. ²⁰ Of foules euerie one that goeth vpon foure feete, ſhal be abominable to you. ²¹ And whatſoeuer walketh vpon foure feete, but hath the legges behind longer, wherwith he hoppeth vpon the earth, ²² that you ſhal eate, as is the bruke in his kind, the attake, and the ophiomach, and the locuſt, euerie one according to their kinde. ²³ But of foule whatſoeuer hath foure feete onlie, ſhal be execrable to you: ²⁴ and whatſoeuer ſhal touch the carcaſſes of them, ſhal be polluted, and ſhal be vncleane ^avntil euen: ²⁵ and if it be neceſſarie that he carie anie of theſe that be dead, he ſhal waſh his clothes, and ſhal be vncleane vntil funne fette. ²⁶ Euerie beaſt that

^a If in dede this vncleānes were a finne, it ſhould be clenſed by contritiō, and neither neceſſarily remaine til night, nor thē be taken away without other meanes.

hath a hoofe, but diuideth it not, neither cheweth the cudde, shal be vncleane: and whatfoeuer toucheth it, shal be defiled. ²⁷ That which walketh vpon hands of al beafts, which goe on foure feete, shal be vncleane: he that toucheth their carcaffes, shal be polluted vntil euen. ²⁸ And he that carieth fuch carcaffes, shal wash his clothes, and shal be vncleane vntil euen: becaufe al these thinges are vncleane to you. ²⁹ These also shal be reputed among polluted thinges, of al that moue vpon the earth, the weefel and the moufe and the crocodile, euerie one according to their kinde, ³⁰ the migale, and the camellean, and the ftellion, and the lizard, and the moule: ³¹ al these are vncleane. He that toucheth their carcaffes, shal be vncleane vntil euen: ³² and that wherupon anie thing of their carcaffes falleth, shal be polluted afwel veffel of wood and rayment, as skinnnes and haire clothes: and in whatfoeuer veffel anie worke is done, they shal be dipped in water, and shal be polluted vntil euen, and fo afterward shal be cleane. ³³ But the earthen veffel, wherinto anie of these falleth within it, shal be polluted, and therefore is to be broken. ³⁴ Al meate, which you shal eate, if the water be poured vpon it, shal be vncleane; and al liquor that is dronke of al veffel, shal be vncleane. ³⁵ And vpon whatfoeuer ought of fuch carcaffes falleth, it shal be vncleane: whether ouens, or pottes with feete, they shal be diftroyed, and shal be vncleane. ³⁶ But the fountaines and the cefternes, and al collection of waters shal be cleane. He that toucheth their carcaffe, shal be polluted. ³⁷ If it fal vpon feede corne it shal not pollute it. ³⁸ But if any man poure water vpon the feede, and afterward it be touched with the carcaffes, it shal be forthwith polluted. ³⁹ If a beaft be dead, of which it is lawful for you to eate, he that toucheth the carcaffe therof, shal be vncleane vntil euen: ⁴⁰ and he that eateth or carieth anie thing therof; shal wash his clothes, and shal be vncleane vntil euen. ⁴¹ Al that creepeth vpon the earth, shal be abhominable, neither shal it be taken for meate. ⁴² Whatfoeuer goeth vpon the breft on foure feete, and hath manie feete, or traileth on the earth, you

shal not eate, becaufe it is abhominable. ⁴³ Doe not contaminate your foules, nor touch ought therof, left you be vncleane. ⁴⁴ For I am the Lord your God: be holie, becaufe I am holie. Pollute not your foules in anie creeping beaft, that moueth vpon the earth. ⁴⁵ For I am the Lord, that brought you out of the Land of Ægypt, that I might be your God. ⁴⁶ You shal be holie becaufe I am holie. ⁴⁷ This is the lawe of beafts and foules, and of euerie liuing foule, that moueth in the waters, and creepeth on the earth, ⁴⁸ that you may know the differences of the cleane, and the vncleane, and know what you ought to eate, and what to refufe.

ANNOTATIONS

Some things counted
vncleane in the law of
nature & of Moyfes.

Three caufes of
this obferuance.

1. For inftruction.

2. For exercife of obedi-
ence.

3. For fignification.

The things holden for
cleane fignified vertues.

4 Vncleane you shal repute it.) In the firft age of the world, before Noes flood, and fo forward by tradition; and after by the written Law, fome liuing creatures were reputed vncleane, and forbid to be eaten or offered in facrifice. Not as euell of themfelues, *for euerie creature of God is good*, by nature and creation: but this diftinction and prohibition was made in the old Teftament, for iuft caufes, as the ancient fathers note fpecially three. Firft, for inftruction of the people much inclined to idolatrie, God diftinguifhed al beaftes, birdes, and fishes into cleane and vncleane, wherby al men might know, that none of them is God. *For how can anie man of reafon (faie)th lerned Theodoret q. 11. in Leuit.) thinck that to be God, vvhich either he abhorreth as vncleane, or offereth in facrifice to the true God, and eateth therof himfelf?* Secondly, God commanded this obferuance to exercife his people in obedience, with precepts not otherwife neceffarie, but becaufe he fo commanded. As at firft he commanded Adam not to eate of the tree of knowledge of good and euell. The tranfgreffion wherof brought al mankind into miferie. From which againe Chrift by his obedience redemed vs. For obferuation of this law old Eleazarus, and the feuen bretheren with their mother, did geue their liues, rather then they would eate fwines flefh, and for the fame are glorious Martyrs, as teftifie S. Cyprian *Epift. 56. ad Thibaritanos. & li. de exhort. Mart. c. 11.* S. Gregorie Nazianzen, *orat. 20. de Machab.* S. Chryfoftom *de natiuitate feptem Machab.* S. Ambrose *li. 1. de officijs. c. 4. & li. 2. de Iacob. c. 10. & 11.* and the whole Church celebrating their feaft, the firft day of Auguft.

Thirdly and moft fpecially thefe obferuation were commanded for fignification of vertues to be embraced, and of vices or finnes to be auoided. Such beaftes therefore were holden for cleane,

Gen. 7. et. 8.

1. Tim. 4.

Rom. 5, 2.

Mach. 6. & 7.

and allowed for mans foode, as diuide the hoofe, and ruminare, or chew the cudde, signifying difcretion betwixt good and euel; and diligent confideration, or meditation of Gods law: and the beaftes which lack thofe two properties of diuiding the hoofe, and chewing the cudde, or either of them, were reputed vncleane, fignifying fuch men as care not whether they do wel or euel, or do not ruminare, and meditate good things, which they heare or read, forgetting or neglecting, what is taught them. Likewife the fifhes that haue finnes and fcales, which fignifie eleuating of the mind, and aufteritie of life, were counted cleane: but thofe that want either of the fame were vncleane and prohibited. Alfo certaine birdes were eftemed cleane and allowed to be eaten: others vncleane and forbid. As the Eagle, fignifying pride; the griffon, tyrannie; the ofprey, oppreffion; the kite, fraud; the vulture, fedition; al kindes of rauens, carnal voluptoufnes; the oftrich, worldlie cares; the owle, flouth, or dulnes in fpiritual things; the fterne, duble dealing; al kindes of haukes, crueltye; the fchritch owle, luxurie; the diuer, gluttonie; the ftorke, enuie; the fwanne, hypocriefie; the onocratal, auarice; the porphiron, felfe wil; the herodian, a bloudie mind; the caladrion, much babbling; the lapwing, defolation of mind, or defperation; the batte, earthlie policie; and the like in other birdes, beaftes, and fifhes. Al agreable to that time, in which (faieyth S. Auguftin *li. 6. c. 7. cont. Fauft.*) thofe things were to be forefhewed, not only in wordes, but alfo in factes, which fhould be reueled in latter time; and being now reueled by Chrift, and in Chrift, the burdenous obferuances are not impofed to the faithful gentiles, to whom yet the authoritie of the prophecie is commended. To the fame effect, *li. cont. Adimant, c. 15. & li. 50. homil. ho. 45. S. Hierom. in Matt. 15. Origenes. ho. 7. S. Cyril. li. 7. in Leuit. S. Gregorie. in Cant. 7. Procopius in Leuit. 11.* Out of whom and others S. Thomas explicateth at large, that which we haue here briefly noted. *1. 2. q. 102. a. 6.*

The vncleane fignified vices.

Chriftians are not bound to the obferuances of the old law, but to that which they fignified.

Chapter 12

The law of wemens purification that beare children.

And our Lord fpake to Moyfes, faying: ² Speake to the children of Ifrael, and thou fhalt fay to them: A woman, if ^a)receauing feede fhe

^a The moft pure virgin mother, was not fubiect to this law. For she conceiued not by the feede of man, yet obferued the cuftome of other wemen *Luc. 2.* as Chrift alfo would be baptized by S. Iohn

beare a man child, shal be vncleane feuen daies, according to the daies of the feparation of her floures. ³ And the eight day the litle infant shal be circumcised: ⁴ but her self shal remaine three & thirtie daies in the bloud of her purification: No holie thing shal she touch, neither shal she enter into the Sanctuarie, vntil the daies of her purification be expired. ⁵ But if she beare a woman child, she shal be vncleane two weekes, according to the cuftome of the fluxe of her floweres, and fixtie fix daies she shal remaine in the bloud of her purification. ⁶ And when the daies of her purification are expired, for a sonne, or for a daughter, she shal bring a lambe of a yeare old for an holocaust, and a young pigeon or a turtle for sinne, to the dore of the tabernacle of testimonie, and shal deliver them to the priest, ⁷ who shal offer them before our Lord, and shal pray for her, and so she shal be cleafed from the fluxe of her bloud. This is the lawe for her that beareth a man child or a woman child. ⁸ And if her hand finde not, neither is able to offer a lambe, she shal take two turtles, or two young pigeons, one for an holocaust, and an other for sinne, and the priest shal pray for her, and so she shal be cleafed.

ANNOTATIONS

Chapter 13

The law concerning leprofie in men, 47. and in garments.

And our Lord spake to Moyfes, and Aaron, saying: ² The man, in whose skinne and flesh shal arise a diuers colour or a blifter, or any thing as it were shyning, that is to say the plague of the

Baptist *Mat. 3.* to geue example of humilitie. *S. Cyril. li. 8. in Leuit. S. Bernard. Ser. 3. de Purific.*

leprofie, shal be brought ^{a)}to Aaron the priest, or any one of his fonnes. ³ Who feing the leprofie in his skinne, & the heare turned into a white colour, and the forme it felf of the leprofie lower then the skinne, and the other flesh: it is the plague of the leprofie, and at his arbitrement he shal be feperated. ⁴ But if there be a shining whiteneffe in the skinne, and not lower then the other flesh, and the heare of the old colour, the priest shal shut him vp feuen daies, ⁵ and the feuenth day he shal vew him: and if the leprofie be growne no farder, nor hath paffed the former limites in the skinne, againe he shal shut him vp other feuen daies. ⁶ And the feuenth day he shal behold: if the leprofie be fomewhat obfcure, and not growne in the skinne, he fhall cleane him, becaufe it is a fcabbe: and the man shal wash his clothes, and shal be cleane. ⁷ And if the leprofie grow againe, after that he was fene of the priest and reftored to cleanneffe; he fhall be brought vnto him, ⁸ and shal be condemned of vnclanneffe. ⁹ If the plague of the leprofie be in a man, he fhall be brought to the priest, ¹⁰ and he shal view him. And when there is ^{b)}a white colour in the skinne, and hath changed the looke of the heare, and the flesh alfo it felfe appeare quicke: ¹¹ it shal be iudged a verie old leprofie, and growne into the skinne. The priest therefore shal contaminate him, and shal not shut him vp, becaufe he is vnclane evidently. ¹² But if the leprofie fpring forth running about in the skinne, and couer al the flesh from the head to the feete, whatfoeuer falleth vnder the fight of the eies, ¹³ the priest shal vew him, and shal iudge that he is taken with a ^{c)}moft cleane leprofie: for that it is al turned into whitneffe, and therfore the man shal be cleane. ¹⁴ But when there fhall appeare in

^a It pertained to the Priests to difcerne of leprofie, in figure of Priestes authoritie to bind and loofe finnes in the new Teftament. *S. Chrysoft. li. 3. de Sacerdotio.*

^b Leprofie making spottes in the skinne of an other colour, signifieth herefie, that mixeth falshood with truth. *S. Aug. li. 2. quest. Euangel. c. 40.*

^c Sometimes that femeth leprofie, or herefie, which is not: wherof the priest is to iudge. *Deut. 17.*

him quicke flesh, ¹⁵ they by the iudgement of the priest he shal be polluted, and shal be reputed among the vncleane, for quick flesh if it be spotted with leprofie, is vncleane. ¹⁶ And if againe it be turned into whiteneffe, and couer al the man, ¹⁷ the priest shal vew him, and shal iudge him to be cleane. ¹⁸ And the flesh and the skinne wherin a boile is rifen, and healed, ¹⁹ and in the place of the boile, there appeare a white scarre, or fomewhat redde, the man shal be brought to the priest: ²⁰ and when he shal see the place of the leprofie lower then the other flesh, and the heare turned into whitenes, he shal contaminate him: for the plague of leprofie is rifen in the boile. ²¹ But if the heare be of the old colour, and the scarre fomewhat obfcure, & be not lower then the next flesh, he shal shut him vp feuē dayes. ²² And if it be growne farder, he shal iudge him to haue the leprofie, ²³ but if it ftay in his place, it is the scarre of a boile, and the man shal be cleane. ²⁴ And the flesh and skinne, that fire hath burnt, and being healed hath a white or reade scarre, ²⁵ the priest shal confider it, and loe it is turned into whiteneffe, and the place therof is lower then the other skinne: he shal contaminate him, becaufe the plague of leprofie is rifen in the scarre. ²⁶ But if the colour of the heare be not changed, nor the blemish lower then the other flesh, and the forme it self of the leprofie be fomewhat obfcure, he shal shut him vp feuē daies, ²⁷ and the feuenth day he shal behold him: if the leprofie be growne farder in the skinne, he shal contaminate him, ²⁸ but if the whitnes ftay in his place, not very cleare, it is the plague of a burning, and therefore he shal be cleafed, becaufe it is the scarre of a burning. ²⁹ Man, or woman, in whose head or beard the leprofie rifeth, the priest shal see them, ³⁰ and if the place be lower then the other flesh, and the heare yelow, and thinner then it was wont, he shal contaminate them, becaufe it is the leprofie of the heade and the beard. ³¹ But if he perceiue the place of the spotte equal with the flesh neere vnto it, and the heare blacke: he shal shut him vp feuē daies, ³² and in the feuenth day he shal looke vpon it. If the spotte be not growne, and the heare be of his owne

colour, and the place of the plague euen with the other flesh: ³³ the man shal be shauen fauing the place of the fspotte, and shal be shut vp other feuen daies. ³⁴ If the feuenth day the plague feeme to haue ftaid in his place, & not lower then the other flesh, he shal cleane him, and his clothes being washed he shal be cleane. ³⁵ But if after his clenfing the fspotte be growne againe in the skinne, ³⁶ he shal no more feeke whether the heare be changed into a yelow colour, becaufe he is euidently vncleane. ³⁷ Moreouer if the fspotte be ftaid, & the heare be blacke, let him know that the man is healed, and let him boldly pronounce him cleane. ³⁸ Man, or woman, in whose skinne appeareth whiteneffe, ³⁹ the priest shal vew them. If he find that whitneffe fomewhat obfcure shineth in the skinne, let him know that it is not the leprofie, but a fspotte of white colour, and that the man is cleane. ⁴⁰ The man whose heare falleth of from his head, is bald and cleane: ⁴¹ and if the heare fal from his forehead, he is bald before and cleane. ⁴² But if in the baldneffe or in the baldneffe before there be rifen a white or reddish colour, ⁴³ and the priest perceiue this, he shal condemne him vndoubtedly of leprofie, which is rifen in the baldneffe. ⁴⁴ Whofoeuer therfore shal be defiled with leprofie & is feperated at the arbitrement of the priest, ⁴⁵ fhal haue his clothes hanging loofe, his head bare, his mouth couered with a cloth, he shal crie him felf polluted and vncleane. ⁴⁶ Al the time that he is a lepre & vncleane, he shal dwel alone without the campe. ⁴⁷ A wollen or linnen garment, that shal haue the leprofie, ⁴⁸ in the warpe, and the woufe, or els a skinne, or whatfoeuer is made of a skinne, ⁴⁹ if it be a white or reddish fpott, it shal be reputed infected with leprofie, and shal be shewed to the priest. ⁵⁰ Who hauing confidered it shal shut it vp feuen daies: ⁵¹ and the feuenth day againe beholding it, if he find that it is growne, it is a leprofie that continueth: he shal iudge the garment polluted, and euerie thing wherin it shal be found, ⁵² and therefore it shal be burnt with fire. ⁵³ But if he fee that it is not growne, ⁵⁴ he shal command, and they shal wash that, wherin the leprofie is, and he shal shut

it vp other feuen daies. ⁵⁵ And when he shal fee that the old shape is not returned, neither yet that the leprofie is growen further, he shal iudge it vncleane, and burne it with fire, for that the leprofie is fpred in the outside of the garment or through the whole. ⁵⁶ But if the place of the leprofie be fomewhat obfcure, after that the garment is washed, he shal breake it of, and diuide it from that which is founde. ⁵⁷ And if besides in thofe places, that before were without fpotte there appeare a flying and wandring leprofie: it muft be burnt with fire: ⁵⁸ if it be ceaffed, he shal wash with water the partes, that be pure, the fecond time, & they shal be cleane. ⁵⁹ This is the law of the leprofie of a wollen and linnen garment, of the warpe and the woufe, and of al ftuffe of skinnes, how it ought to be clenfed, or contaminated.

ANNOTATIONS

Chapter 14

Sacrifices for clenfing leprofie in men, 33. the maner of viewing whether leprofie be in a houfe or no, 40. and of clenfing it.

And our Lord fpake to Moyfes, faying: ² This is the rite of a lepre, when he is to be clenfed. ³ He shal be brought to the priest: who going out of the campe, when he shal finde that the leprofie is clenfed, ⁴ he shal command him, that is purified, that he ^aoffer for him felfe two liue fparowes, which it is lawfull to eate, and cedar wood, and fcarlet & hyffope, ⁵ and he shal command that one of the fparowes be immolated in an earthen veffel ouer liuing water: ⁶ but the other being aliuie with the cedar wood, and fcarlet and the

Of vvel or riuer, not of a cesterne poole, or marrish.

^a This gift & facrifice were commanded (faith S. Auguftin) becaufe the Sacrifice of Chrifs bodie was not yet ordained, which now ferueth for al other facrifices. *li. 1. ca. 19. et 20. cont. aduerfar. leg. et prophet.*

hyffope he shal dippe in the bloud of the sparowe that is immolated, ⁷ wherwith he shal sprinckle him, that is to be cleafed, feuen times, that he may be rightly purged: and he shal let goe the liue sparow, that it flie into the field. ⁸ And when the man hath washed his clothes, he shal fhaue al the heare of his bodie, and shal be washed with water: and being purified he shal enter into the campe, yet so for al that, that he tarie without his owne tent feuen daies, ⁹ and the feuenth day he shal shaue the heare of his head, and his beard and eye browes, and the heare of his whole bodie. And hauing washed againe his clothes, and his bodie, ¹⁰ the eight day he shal take two lambes without spotte, and an ewe of a yeare old without spotte, and three tenths of floure tempered with oyle for a sacrifice, and a sextarie of oyle apart. ¹¹ And when the priest that purifieth the man, hath set him, and al these things before the Lord in the dore of the tabernacle of testimony, ¹² he shal take a lambe, and offer it for offence, & the sextarie of oyle, and hauing offered al before the Lord, ¹³ he shal immolate the lambe, where the holte for sinne is wont to be immolated, and the holocaust, that is, in a holie place. For as for sinne, so also the holte for offence pertaineth to the priest: it is Holie of holies. ¹⁴ And the priest taking of the bloud of the holte, that was immolated for offence, shal put it vpon the tippe of the right eare of him that is cleafed, and vpon the thumbes of his right hand and foote: ¹⁵ and of the sextarie of oyle he shal poure into his owne left hand, ¹⁶ and shal dippe his right finger in it and shal sprinckle before the Lord feuen times. ¹⁷ And the residue of the oyle in his left hand, he shal poure vpon the tippe of the right eare of him that is cleafed, and vpon the thumbes of his right hand and foote, and vpon the bloud that was shed for offence, ¹⁸ and vpon his head. ¹⁹ And he shal pray for him before the Lord, and shal make the sacrifice for sinne. Then shal he immolate the holocaust, ²⁰ and put it on the altar with the libaments therof, and the man shal orderly be cleafed. ²¹ But if he be poore, and his hand can not finde the thinges aforefaid, for offence he shal take a lambe for an

oblation, that the priest may pray for him, and a tenth part of floure tempered with oile for a sacrifice, and of oile a sextarie, ²² and two turtles or two young pigeons, of the which let one be for sinne, and the other for an holocaust: ²³ and he shall offer them the eighth day of his purification to the priest, at the dore of the tabernacle of testimony before the Lord: ²⁴ who receiving the lamb for offence, and the sextarie of oile, shall eleuate them together: ²⁵ and the lamb being immolated, of the blood thereof he shall put upon the tippe of the right eare of him that is cleansed, and upon the thumbes of his right hand and foote: ²⁶ but part of the oile he shall poure into his owne left hand, ²⁷ wherein dipping the finger of his right hand, he shall sprinkle it seven times before the Lord: ²⁸ and he shall touch the tippe of the right eare of him that is cleansed, and the thumbes of his right hand & foote, in the place of the blood that was shed for offence: ²⁹ and the other part of the oyle, that is in his left hand, he shall poure upon the head of the purified person, that he may propitiate the Lord for him: ³⁰ and a turtle, or young pigeon he shall offer, ³¹ one for offence, and the other for an holocaust, with their libaments. ³² This is the sacrifice of a lepre, that is not able to haue al thinges for the cleansing of him self. ³³ And our Lord spake to Moyse and Aaron, saying: ³⁴ When you shall be entred into the Land of Chanaan, which I will geue you in possession, if there be the plague of leprosie in a house, ³⁵ he whose house it is, shall goe & tel the priest, saying: It seemeth to me, that there is as it were the plague of leprosie in my house. ³⁶ But he shall command, that they carie forth al thinges out of the house, before he goe into it, and see whether it haue the leprosie, lest al thinges become vncleane that are in the house. And afterward he shall goe in to consider the leprosie of the house: ³⁷ & if he see in the walles thereof as it were little dintes, diffigured with palenesse or rednesse, and lower then al the rest, ³⁸ he shall goe out of the dore of the house, and forthwith shut it seven daies. ³⁹ And returning the seventh day, he shall consider it. If he finde that the leprosie is growne, ⁴⁰ he shall command, the stones wherein the

leprofie is, to be plucked out, and to be throwen without the citie into an vncleane place: ⁴¹ & the houle it self to be scraped on the infide round about, and the duft of the scraping to be disperfed without the citie into an vncleane place, ⁴² and other ftones to be laid in their places, that were taken away, and the houle to be playftered with other mortar. ⁴³ But if after the ftones be plucked out, & the duft scraped of, and it playftered with other earth, ⁴⁴ the priest going in perceiue that the leprofie is returned, and the walles ful of fpottes, it is a lafting leprofie, and the houle vncleane: ⁴⁵ the which forthwith they shal deftroie, and the ftones and timber therof, and al the duft they shal caft without the towne into an vncleane place. ⁴⁶ He that entreth into the houle when it is shut, shal be vncleane vntil euen: ⁴⁷ and he that fleepeth in it, and eateth any thing, shal wash his clothes. ⁴⁸ But if the priest going in perceiue that the leprofie is not growne farder in the houle, after it was playftred againe, he shal purifie it being made whole againe: ⁴⁹ and for the purification therof he shal take two sparowes, and cedrewood, and scarlet and hyffope: ⁵⁰ and when one sparrow is immolated in an earthen vefsel ouer liuing waters, ⁵¹ he shal take the cedar wood, and the hyffope, and the scarlet, and the liue sparowe, and shal dippe al in the blood of the sparowe that is immolated, and in the liuing water, and he shal sprinckle the houle feuen times, ⁵² and shal purifie it as wel with the blood of the sparrow, as with the liuing water and with the liue sparrow, and with the cedrewoode and the hyffope and the scarlet. ⁵³ And when he hath let goe the sparrow to flie freely away into the field, he shal pray for the houle, and it shal be rightly cleafed. ⁵⁴ This is the law of al leprofie and percuffion, ⁵⁵ of the leprofie of garments and houfes, ⁵⁶ of a fcarre and of blisters breaking forth, of a shining fpotte, and when the colours are changed into diuers kindes, ⁵⁷ that it may be knowen at what time anie thing is cleane, or vncleane.

ANNOTATIONS

Chapter 15

The law of vncleane iffues in men, 19. and in wemen.

And our Lord fpake to Moyfes and Aaron, fay-
 ing: ² Speake to the children of Ifrael, and
 fay to them: The man that hath a fluxe of
 fede, ſhal be ^avncleane. ³ And then he ſhal be iudged
 fubiect to this fault, when the filthie humour at euerie
 monent, cleaueth to his flesh, and is congealed. ⁴ Euerie
 bedde wheron he fleepeth, ſhal be vncleane, and where
 foeuer he fitteth. ⁵ If anie man touch his bedde, he ſhal
 waſh his clothes: and him ſelf being waſhed with wa-
 ter, ſhal be vncleane vntil euen. ⁶ If he fitte where that
 man had fitten, he alfo ſhal waſh his clothes: and being
 waſhed with water, ſhal be vncleane vntil euen. ⁷ He
 that toucheth his flesh, ſhal waſh his clothes: and him
 ſelf being waſhed with water ſhal be vncleane vntil euen.
⁸ If ſuch a man caſt his ſpittle vpon him that is cleane,
 he ſhal waſh his clothes: and being waſhed with water
 he ſhal be vncleane vntil euen. ⁹ The padde wherupon
 he fitteth ſhal be vncleane: ¹⁰ and whatfoeuer hath bene
 vnder him, that hath the fluxe of feede, ſhal be polluted
 vntil euen. He that carieth any of theſe thinges, ſhal
 waſh his clothes: and him ſelf being waſhed with wa-
 ter, ſhal be vncleane vntil euen. ¹¹ Euerie one, whom
 he toucheth that is ſuch an one, hauing not waſhed his
 handes before, ſhal waſh his clothes, and being waſhed
 with water, ſhal be vncleane vntil euen. ¹² The earthen
 veffel that he toucheth ſhal be broken: but the wod-
 den veffel ſhal be waſhed with water. ¹³ If he be healed
 that hath ſuch a diſeaſe, he ſhal number ſeuē daies af-
 ter his cleanſing, and hauing waſhed his clothes, and
 al his bodie, in liuing water, he ſhal be cleane. ¹⁴ And
 the eight day he ſhal take two turtles, or two yong pi-
 geons, and he ſhal come into the fight of our Lord, to
 the dore of the tabernacle of teſtimonie, and ſhal geue

^a If natural infirmities brought vncleānes much more laſciuiouſnes
 of the mind. *Theod. q. 15. § 20. in Levit.*

them to the priest, ¹⁵ who shal ^{a)}make one for finne, and the other for an holocaust, and he shal pray for him before our Lord, that he may be cleansed of the fluxe of his feede. ¹⁶ The man from whom iffueth the feede of copulation, shal wash with water al his bodie: and he shal be vncleane vntil euen. ¹⁷ The garment and skinne, that he weareth, he shal wash with water, and it shal be vncleane vntil euen. ¹⁸ The woman with whom he complaineth shal be washed with water and shal be vncleane vntil euen. ¹⁹ The woman that monthly hath the fluxe of bloud, shal be seperated feuen daies. ²⁰ Euerie one that toucheth her, shal be vncleane vntil euen: ²¹ and that whereon she fleepeth or fitteth in the daies of her separation shal be polluted. ²² He that toucheth her bedde shal wash his clothes: and him self being washed with water, shal be vncleane vntil euen. ²³ Whosoever shal touch any veffel wherupon she fitteth, he shal wash his clothes: and him self being washed with water shal be polluted vntil euen. ²⁴ If a man companie with her in the time of her menstrual bloud, he shal be vncleane feuen daies: and euerie bedde wheron he fleepeth shal be polluted. ²⁵ The woman that hath a fluxe of bloud many daies not in her menstrual time, or that ceaseth not to haue a fluxe, after the menstrual bloud, as long as she is subiect to this difeafe, she shal be vncleane, as if she were in her menstrual time. ²⁶ Euerie bedde, whereupon she fleepeth, and veffel wheron she fitteth, shal be polluted. ²⁷ Whosoever toucheth them shal wash his clothes: and him self being washed with water, shal be vncleane, vntil euen. ²⁸ If the bloud stay and cease to runne, she shal count the feuen daies of her purification: ²⁹ and the eight day she shal offer for her selfe to the priest, two turtles, or two young pigeons, at the dore of the tabernacle of testimony: ³⁰ who shal make one for finne, and the other for an holocaust, and he shal pray for her before our Lord, and for the fluxe of

^a To make, offer, and sacrifice an holte, is al one.

her vnclanneffe. ³¹ You shal teach therfore the children of Ifrael, that they take heede of ^a)vnclanneffe, and die not in their filthineffe, when they shal pollute my tabernacle that is among them. ³² This is the law of him that hath the fluxe of fede and that is polluted by copulation, ³³ and the woman that is feperated in her menftrual times, or that hath a continual fluxe of bloud, and of the man, that fleepeth with her.

ANNOTATIONS

Chapter 16

VWhen and how the high Priest muft enter into the Sanctuarie. 14. How he shal expiate (or reconcile) the fame, 16. and the Tabernacle, 18. and the Altar. 20. How he shal offer a liue goate, and fend him into the wildernes. 29. And al muft celebrate the feaft of expiation, or clenfing from finnes.

And our Lord fpake to Moyfes, after the death of the two fonnes of Aaron, when they were flaine offering ftrange fire: ² and he commanded him, faying: Speake to Aaron thy brother, that he ^b)enter not at al times into the Sanctuarie, that is within the veile before the propitiatorie, wherwith the arke is couered, left he die (for in a cloude wil I appeare ouer the oracle) ³ vnleffe he doe thefe things before: He shal offer a calfe for finne, and a ramme for an holocaust. ⁴ He shal be reuefted with a linnen tunike, he shal hide his priuities with linnen femorales: he shal be girded with a linnen girdle, a linnen mitre shal be put vpon his head: for thefe are holie vefmentes: withal which, when he is washed,

^a S. Hierom. (in *cap. 5. ad Galat.*) vnderftandeth this place of the abominable fines that may not be named.

^b Only once in the yeare the high priest, and no other, entred into *Sancta Sanctorum. v. 34.* fignifying that heauen was not open to anie Saint, before Christs paffion: *Heb. 9. v. 8.*

he shal be reuefted. ⁵ And he shal receiue of the whole multitude of the children of Ifrael two bucke goates for finne, and one ramme for an holocaust. ⁶ And when he hath offered the calfe, and praied for him felf, and for his owne houle, ⁷ he shal make the two bucke goates to ftand before the Lord in the dore of the tabernacle of teftimonie: ⁸ and cafting lottes vpon both, one for the Lord, & an other for the goate of difmiffion: ⁹ that, whose lotte fel to the Lord, he shal offer for finne: ¹⁰ but that, whose lotte was to be the goate of difmiffion, he shal fet aliue before the Lord, that he may ^apoure out prayers vpon him, and difmiffe him into the wilderneffe. ¹¹ After that thefe thinges be duly celebrated, he shal offer the calfe, and praying for him felf and for his houle, he shal immolate it: ¹² and taking the thurible, which he hath filled of the burning coales of the altar, and taking vp with his hand of the compounded perfume for incense, he shal goe in beyond the veile into the Holie place: ¹³ that when the incense is put vpon the fire, the cloude therof and the vapour may couer the oracle, which is ouer the teftimonie, and he die not. ¹⁴ He shal take alfo of the bloud of the calfe, and fprinckle with his finger feuen times againft the propitiatorie to the east. ¹⁵ And when he hath killed the bucke goate for the finne of the people, he shal carie in the bloud therof within the veile, as hath bene commanded of the bloud of the calfe, that he may fprinckle it againft the oracle, ¹⁶ and ^bexpiate the Sanctuarie from the vncleanneffe of the children of Ifrael, and from their preuarications, and al their finnes. According to this rite shal he doe to the tabernacle of teftimonie, which is fixed among them in the middest of the filth of their habitation. ¹⁷ Let no man be in the tabernacle when the high priest goeth into the Sanctuarie, to pray for him felf and for his houle, & for the whole affembly of Ifrael, vntil he come forth. ¹⁸ And

^a Praying that al their finnes may be remitted.

^b Sinnes do fo defile the foule that the very holieft of al places is accounted as contaminate therby. *Theodo. q. 22. in Leuit. in fine.*

when he is come forth to the altar that is before the Lord, let him pray for him felf, and taking the bloud of the calfe, and of the bucke goate, let him poure it vpon the hornes therof round about: ¹⁹ and fprinckling with his finger feuen times, let him expiate, and fanctifie it from the vncleanneffe of the children of Ifrael. ²⁰ After he hath clenfed the Sanctuarie, and the tabernacle, and the altar, then let him offer the liue goate: ²¹ and putting both handes vpon his head, let him confeffe al the iniquities of the children of Ifrael, and al their offences and finnes: which praying to light on his head, he shal fend him forth by a man ready therto, into the desert. ²² And ^a)when the goat hath caried al their iniquities into the folitarie ground, and shal be let goe into the desert, ²³ Aaron shal returne into the tabernacle of teftimonie, and putting of the vefiments, which he had on him before when he entred into the Sanctuarie, and leauing them there, ²⁴ he shal wash his flesh in a holie place, and shal be clothed with his owne garments. And after that he hath gone forth and offered his owne holocaust, and the peoples, he shal pray as wel for him felf, as for the people: ²⁵ and the fatte, that is offered for finnes, he shal burne vpon the altar, ²⁶ but he, that hath let goe the goate of difmiffion, shal wash his clothes, and bodie with water, and fo shal enter into the campe. ²⁷ But the calfe & the bucke goate, that were immolated for finne, and whose bloud was caried into the Sanctuarie, to accomplish the expiation, they shal carie forth without the campe, and shal burne with fire afwel the skinnes as their flesh, and the dung: ²⁸ and whofoeuer burneth them, shal wash his clothes, and his flesh with water, and fo shal enter into the campe. ²⁹ And this shal be to you an euerlafting ordinance: The ^b)feuenth moneth, the tenth day of the moneth you shal afflict your foules, and no worke shal you doe, whether he be of the fame countrie,

^a God fo remitteth finnes to thofe that are truly penitent, as that which is caried into a wildernes and neuer returneth.

^b Befides particular facrifices for euerie ones finnes, once in the yeare was intituted a general expiatiō of al.

or a ftranger that foourneth among you. ³⁰ Vpon this day shal be the expiation of you, and clenfing from al your finnes: before the Lord you shal be clenfen. ³¹ For it is a fabath of reft, and you shal afflict your foules by a perpetual religion. ³² And the priest shal expiate, that is annoynted, and whose handes are confecrated to do the function of priefthood for his father: and he shal be reuefted with the linnen ftole and the holie veftements, ³³ and he shal expiate the Sanctuarie and the tabernacle of teftimonie and the altar, the prieftes alfo and al the people. ³⁴ And this shal be an ordinance for euer, that you pray for the children of Ifrael, and for al their finnes once in a yeare. He did therfore as our Lord had commanded Moyfes.

ANNOTATIONS

Chapter 17

Al Sacrifices muft be offered at the doore of the Tabernacle, 7. with fpecial prohibitiõ of Idolatrie. 10. None muft eate bloud. 15. Whofoeuer eateth caraine flesh is contaminate, and muft be washed.

And our Lord fpake to Moyfes, faying: ² Speake to Aaron and his fonnes, and to al the children of Ifrael, faying to them: This is the word, which our Lord hath cõmanded, faying: ³ Anie man whofoeuer of the houfe of Ifrael, if he ^akil an ox or a sheepe, or a goate in the campe or without the campe, and offer it not at the dore of the tabernacle an oblation to the Lord, shal be guiltie of bloud: as if he

^a If anie killed for facrifice he muft offer it at the dore of the tabernacle, that a priest might offer it on the Altar, for no other man, nor place was allowed, without fpecial difpenfation of God. And fo Samuel offered facrifice in an other place. *1. Reg. 7. Elias 3. Reg. 18.* and Dauid alfo being no Priest. *2. Reg. 24.* fo S. Aug explicateth, this text. *q. 56. in Leuit.*

had shed blood, fo shal he perish out of the middes of his people. ⁴ Therefore shal the children of Ifrael bring to the priest their hoftes, which they kil in the filde, that they may be sanctified to our Lord before the dore of the tabernacle of teftimonie, & they may immolate them pacifique hoftes to our Lord. ⁵ And the priest shal poure the blood vpon the altar of our Lord, at the dore of the tabernacle of teftimonie, and shal burne the fatte for a fwete odour to our Lord: ⁶ and they shal no more immolate their hoftes to diuels, with whom they haue committed fornication. It shal be an ordinance for euer to them and to their pofteritie. ⁷ And to them thou shalt fay: The man of the houle of Ifrael, and of the ftrangers, which feiourne with you, that offereth an holocaust or victime, ⁸ and bringeth it not to the dore of the tabernacle of teftimonie, that it may be offered to our Lord, fhall perish out of his people. ⁹ Anie man whofoeuer of the houle of Ifrael, and of the ftrangers, that feiourne among them, if he eate blood, I wil fette my face againft his life, and wil deftroy it out of his people, ¹⁰ becaufe the life of the flesh is in the blood: and I haue geuen it to you, that vpon the altar you may make expiation with it for your foules, and the blood may be for an expiation of the foule. ¹¹ Therefore haue I faid to the children of Ifrael: No foule of you shal eate blood, nor of the ftrangers, that feiourne with you. ¹² Anie man whofoeuer of the children of Ifrael, and of the ftrangers that feiourne with you, if by hunting or fowling, he take wild beaft or foule, which it is lawful to eate, let him poure out the blood therof, and couer it with earth. ¹³ For the life of al flesh is in the blood: wherupon I faid to the children of Ifrael: The blood of no flesh fhall you eate, becaufe the life of the flesh is in the blood: and whofoeuer eateth it, fhall die. ¹⁴ The foule that eateth carraine, or that which is taken of a beaft, afwel of them of the fame countrie as of ftrangers, fhall wash his clothes, and him felf with water, and fhall be contaminated vntil euen: and in this order he fhall be made cleane. ¹⁵ And if he doe not wash his clothes, and his bodie, he fhall beare his iniquitie.

ANNOTATIONS

Chapter 18

Mariage prohibited in certaine degrees of confanguinitie and affinitie. 18. And diuers carnal, and execrable finnes committed in other nations, are ftrictly forbidden.

And our Lord fpake to Moyfes, faying: ² Speake to the children of Ifrael, and thou shalt fay to them: I the Lord your God, ³ according to the cuftome of the Land of Ægypt, wherein you haue dwelt, you fhall not doe: and according to the maner of the Countrey of Chanaan, into the which I wil bring you, you fhall not doe, nor walke in their ordināces. ⁴ You fhall doe my iudgements, and fhall obferue my precepts, and fhall walke in them. I the Lord your God. ⁵ Keepe my lawes and iudgements, which a man doing, fhall liue in them. I the Lord. ⁶ No man fhall approch to her that is ^anext of his blood, to reueale her ^aturpitude. I the Lord. ⁷ The turpitude of thy father, and the turpitude of thy mother thou fhalt not difcouer: fhe is thy mother thou fhalt not reueale her turpitude. ⁸ The turpitude of thy fathers wife thou fhalt not difcouer: for it is the turpitude of thy father. ⁹ The turpitude of thy fifter by father, or by mother, which was borne at home or abroad, thou fhalt not reueale. ¹⁰ The turpitude of thy fonnes daughter or of thy neece by thy daughter, thou fhalt not reueale: becaufe it is thy turpitude. ¹¹ The turpitude of thy fathers wiues daughter, which she bare to thy father, and is thy fifter, thou fhalt not reueale. ¹² The turpitude of ^bthy fathers fifter thou fhalt not difcouer: becaufe she is the flesh of thy father. ¹³ The turpitude

^a It is then turpitude when the act is vnlawful. But honeft in lawful Mariage. *S. Aug. li. 3. Locutionum. & li. de bono coniugali.*

^b See *chap. 20.* the difference of punifhmēts for violating thefe lawes in the firft and fecond degree. Alfo betwen confanguinitie & affinitie, in the fame collateral degree.

of thy mothers fifter thou shalt not reueale, becaufe she is the flesh of thy mother. ¹⁴ The turpitude of thy fathers brother thou shalt not reueale, neither shalt thou approach to his wife, who is ioyned to thee by affinitie. ¹⁵ The turpitude of thy daughter in law thou shalt not reueale, becaufe she is thy fonnes wife, neither shalt thou difcouer her ignominie. ¹⁶ The turpitude of thy brothers wife thou shalt not reueale: becaufe it is the turpitude of thy brother. ¹⁷ The turpitude of thy wife, and her daughter thou shalt not reueale. Her fonnes daughter, and her daughters daughter, thou shalt not take, to reueale her ignominie: becaufe they are her flesh, and fuch copulation is inceft. ¹⁸ Thou shalt not take thy wiues fifter for an harlote, to vexe her withal, neither shalt thou reueale her turpitude, whiles she is yet liuing. ¹⁹ To a woman, hauing her flowers, thou shalt not approach, neither shalt thou reueale her turpitude. ²⁰ With thy neighbours wife thou shalt not companie, nor be polluted with commixtion of feede. ²¹ Of thy feede thou shalt not geue to be confecrated to the idol Moloch, nor pollute the name of thy God: I the Lord. ²² Companie not with mankind, as with womankind, becaufe it is abomination. ²³ With no beaft thou shalt companie, neither shalt thou be polluted with it. A woman shal not lie downe to a beaft, nor companie with it: becaufe it is an hainous fact. ²⁴ Neither be ye polluted in anie of the thinges wherewith al the nations haue bene contaminated, which I wil caft out before your fight, ²⁵ and wherewith the land is polluted: whose abominations I wil vifite, that it vomite out the inhabitants therof. ²⁶ Keepe my ordinances and iudgements, and doe not any of thefe abominations, as wel the fame councitman as the ftranger, that feiourneth with you. ²⁷ For al thefe execrable thinges did the inhabitants of the land, that haue bene before you, and haue polluted it. ²⁸ Beware therefore left in like maner it vomite out you alfo, when you shal doe the like thinges, as it vomited out the nation that was before you. ²⁹ Euerie foule, that fhall doe anie of thefe abominations, shal perish from the middes of his people. ³⁰ Keepe my commandements. Doe not the thinges which they haue done,

that haue bene before you, and be not polluted in them:
I the Lord your God.

ANNOTATIONS

- 6 Next of his blood.) Mariage is forbid first and moft
frictly by the law of nature, in al degrees in the right line afcend-
ing and defcending, both in confanguinitie and affinitie. S. Paul
teftifying that *among the heathen, no man could haue his fathers*
vvife. And in the right line God him felfe (who onlie can) neuer
difpenfed. Secondly, the first collateral degree in confanguini-
tie, that is, betwen brother and fifter, by one parent, or by both,
is alfo vnlawful by the law of nature, except in the beginning of
the world, when Adams children muft nedes marie together, God
fo ordayning that al mankind fhould be propagated by one man
(for of him alfo the first woman was made) but after this begin-
ning it was neuer allowed, nor perhaps can be difpenfed withal,
at leaft neuer was by anie man. Though Beza (*li. de repudijs*
& diuortijs.) and fome English Bezites charge Pope Martin the
fifth, to haue difpenfed with one, that had married his owne nat-
ural fifter: which is a falfe reporte. For it was with one, who
hauing committed fornication with one fifter, afterwarde married
the other, from whom he could not be feperated without great
fandal, the pretended mariage being publike, and the impedi-
ment fecrete: as S. Antoninus writeth. *par. 3. fum. Theol. tit. 1.*
c. 11. But befides the right line, and the first collateral degree in
confanguinitie, no other collateral degrees are prohibited by the
law of nature, but by pofitiue only. So this prefent law, writ-
ten by Moyfes, forbade to marie in the first collateral degree of
affinitie, but the fame law commanded (*Deut. 25.*) that in cafe
a married man died without iffue, his brother fhould marie the
widow. VVherby is clere that this degree, and others more re-
mote, were not prohibited by the law of nature. For then God
would not haue made a contrarie general law, in anie cafe, for
the whole nation of the Iewes, his people; and that vnder penaltie
to be obserued, which is contrarie to the qualitie of indulgence
or difpenfation, and no fuch neceffitie, as in the beginning of the
world. VVherfore al proteftants that fay, the whole law written
by Moyfes concerning degrees of confanguinitie and affinitie, is the
law of nature, and fo pertaineth to Chriftians, muft neceffarily fay
alfo, that if now a married man die without iffue, his brother muft
marie his wife. VVhich fpecially they denie. It is alfo proued
that this and fome other degrees expreffed in this place, were not
againft the law of nature (which is common to al nations, com-
monly or eafely knowne to al men by difcourfe of reafon) becaufe
no common wealth among the Gentiles did punifh, nor modeft
- Mariage forbid in
al degrees in the
right line, by the
law of nature.
- Secondarily in the
first collateral de-
gree of cōfanguini-
tie.
- Beza belieth Pope
Martin.
- Al other degrees
depend on pofitiue
lawes: which haue
bene & may be
altered.
- Proued by Scrip-
tures, and reafons.
- First prooffe.
2. prooffe.
1. Cor. 5. v. 1.
- Act. 17. v. 26.*
S. Aug. de bono
cōiug. c. 1.
- Ariftot. li. 2. Pol.*

men forbear, or reprehend fuch mariages: as appeareth by Laban, who after he had deceiued Iacob by geuing him one fifter for an other, offered him alfo the former promifed, whom without difficultie of confcience he accepted (*Gen. 29.*) neither did that holie Patriarch thinke it vnlawful to keepe them both. And when Iudas matched his fecond fonne, and promifed the third to the wife of his firft fonne, he did it according to the cuftome of that place & time. *Gen. 38.* And Noemi fpoke according to the fame cuftome.

3. profe. *Ruth. 1. v. 11.* Againe where this law forbiddeth a man to marie, or companie with his wiues fifter, it addeth, *vvhiles she is liuing*, not prohibiting mariage, when his firft wife is dead. Yet his wiues fifter is as nere in affinitie, as his brothers wife. Likewise the diuerfitie of punifhments (*chap. 20.*) for tranfgreffion of this law, either in the right line, or in the firft collateral degree of confanguinitie, who were punifhed by death; and for tranfgreffing in the firft collateral degree of affinitie, or in the fecond either of confanguinitie or affinitie, who had leffe punifhments, fheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation fhould be like finne, and punifhed alike. Finally it is euident, that certaine of thefe degrees are not againft the law of nature, by the example of holie Abraham, who in, and according, to the law of nature, married his brothers daughter called Sarai, otherwife Iefcha, *Gen. 11.* which mariage God approved by manie bleffings. Alfo Iacob married two fifters together. Two fennes of Iudas married the fame woman fucceffiuely. And Amram (Moyfes father) married his aunt, his fathers fifter. *Exod. 6. v. 20. Num. 26. v. 59.* VVherfore feing neither the firft collateral degree in affinitie, nor the fecond collateral in confanguinitie or affinitie, is forbid by the law of nature but by pofitiue only, and that both ceremonial and iudicial lawes of the old Teftament ceaffed in the New, and are abrogated by Chrift, it refteth proued that the fame bind not Chriftians, but as they are renewed and eftablifhed by the Church, or Chriftian commonwelthes. And as this is donne in temporal caufes by temporal States, partly by renewing and eftablifhing the fame, which was in the law of Moyfes, as by punifhing wilful murder by death; *Exod. 21. v. 12.* partly with alteration, as by punifhing theft in fome countries with death, but not adultrie, which were contrarie in the old Teftament, *Gen. 38. v. 24. 44. 17. Exod. 22. v. 1. Levit. 20. v. 10.*: in like forte the Church of Chrift ordaineth lawes, altereth, & vpon iuft occafions difpenceth, in al degrees of confanguinitie and affinitie, not forbid by the law of nature.
4. profe.
5. profe.

S. Hiero. queft. Heb. in Gen.

Ceremonial & iudicial
lawes of Moyfes are
abrogated by Chrift.

And new are eftablifhed.

Chapter 19

Diuers Moral, Ceremonial, and Iudicial precepts are briefly recited.

Ovr Lord fpake to Moyfes, faying: ² Speake to al the affemblie of the children of Ifrael, and thou shalt fay to them: Be ye holie, becaufe I the Lord your God am holie. ³ Let euerie one feare his father, and mother. Keepe my Sabbathes. I the Lord your God. ⁴ Turne not your felues to idols, neither make you to your felues molten goddes. I the Lord your God. ⁵ If ye immolate an hofte of pacifiques to the Lord, that it may be placable, ⁶ that day wherein it is immolated, shall you eate it, and the next day: and whatfoeuer fhall be left vntil the third day, you shall burne with fire. ⁷ If after two daies anie man eate therof, he shall be profane, and guiltie of impietie: ⁸ and shall beare his iniquitie, becaufe he hath polluted the holie of the Lord, and that foule shall perish out of his people. ⁹ And when thou reapeft the corne of thy lande, thou shalt not sheare the face of the earth to the verie ground: neither shalt thou gather the eares that remaine. ¹⁰ Neither in thy vineyard shalt thou gather the clufters, and grapes that fall downe, but shalt leaue them to the poore, and the ftrangers to take. I the Lord your God. ¹¹ You shall not committe theft. You shall not lie, neither shall anie man deceaue his neighbour. ¹² Thou shalt not forfwear thy felf in my name, nor pollute the name of thy God. I the Lord. ¹³ Thou shalt not calumnie thy neighbour, nor opprefse him by violence. The worke of thy hireling shall not abide with thee vntil morning. ¹⁴ Thou shalt not fpeake euil of the deafe man, nor put a ftumbling blocke before the blinde: but thou shalt feare the Lord thy God, becaufe I am the Lord. ¹⁵ Thou shalt not doe that which is vniuft, not iudge vniuftly. Confider not the perfon of the poore man, neither honour thou the countenance of him that is mightie. Iudge iuftly to thy neighbour. ¹⁶ Thou shalt not be a criminatour, nor a whifperer among the people. Thou shalt not ftand againft the bloud of thy neighbour. I the Lord. ¹⁷ Thou shalt not hate thy brother in thy hart, but controwle him openly, left thou incurre finne through him. ¹⁸ Seeke not reuenge, nor be mindeful of the iniurie of thy citizens. Thou shalt loue thy freind as thy felf. I the Lord. ¹⁹ Keepe ye my lawes. Thou shalt

not make thy cattel to gender with the beafts of an other kinde. Thy field thou shalt not fowe with diuers feede. A garment, ^{a)}that is wouen of two fortes, thou shalt not put on. ²⁰ If a man lie with a woman by carnal copulation, that is a bondwoman alfo mariable, and yet not redeemed with a price, nor made free, both shal be beaten, and they shal not die, becaufe she was not free. ²¹ And for his offence he shal offer to the Lord, at the dore of the tabernacle of teftimonie a ramme: ²² and the priest shal pray for him, and for his finne before the Lord, and he shal become propitious to him againe, and the finne shal be forgeuen. ²³ When you shal be entred into the land, and haue planted in it fruite trees, you shal take away the prepuces of them: the fruite, that come forth shal be vncleane to you, neither shal you eate of them. ²⁴ But in the fourth yeare, al their fruite shal be fancified, laudable to the Lord. ²⁵ And the fifth yeare you shal eate the fruites, gathering the offspring, that they bring forth. I the Lord your God. ²⁶ You shal not eate with bloud. You shal not diuine, ^{b)}nor oberue dreames. ²⁷ Neither shal you cut your heare roundwife: nor shaue your beard. ²⁸ And for the dead you shal not cut your flesh, neither shal you make in your felues any figures or markes, I the Lord. ²⁹ Make not thy daughter a common ftrumpet, lest the land be contaminated, and filled with wickedneffe. ³⁰ Keepe ye my Sabbathes, and feare my Sanctuarie. I the Lord. ³¹ Decline not to magicians, neither aske any thing of foothfayers, to be polluted by them. I the Lord your God. ³² Before the hoare head rife vp, and honour the perfon of an old man: and feare the Lord thy God. I am the Lord. ³³ If a ftranger dwell in your land, and abide among you, doe not vpbraid him: ³⁴ but let him be among you as the fame countrie

^a These diuerfities are not prohibited for them felues, for the ornaments of the tabernacle and of Priests were made of diuers things; but schisme, and al participation with heretikes, and other infidels is forbid. *2. Cor. 6. Dravv not in yoke vvith infidels. Theodoret. q. 27. in Levit.*

^b See *Gen. 40. v. 8.*

man: and you shal loue him as your felues: for you also haue bene strangers in the Land of Ægypt. I the Lord your God. ³⁵ Do not anie vniuft thing in iudgement, in rule, in weight, or meafure. ³⁶ Let the balance be iuft, and the weightes equal, the bushel iuft, and the fextarie equal. I the Lord your God, that brought you out of the Land of Ægypt. ³⁷ Keepe al my preceptes, and al my iudgements, & doe them. I the Lord.

ANNOTATIONS

Chapter 20

VVhofoeuer geueth of his feede to Moloch muft be ftoned to death. 6. Al that decline to Magicke, 9. curfe their parents, 10. commit adultrie, certaine inceft, or beftialitie shal die. 19. Other inceft is depriued of children. 22. The Ifraelites also shal be caft out of the Land, if they committe fuch finnes.

And our Lord fpake to Moyfes, faying: ² Thefe thinges thou shalt fpeake to the children of Ifrael: If anie man of the children of Ifrael, and of the strangers, that dwel in Ifrael, geue of his feede to the idol Moloch, dying let him die: the people of the land fhall ftone him. ³ And I wil fet my face againft him: and wil cut him of from the middes of his people, becaufe he hath geuen of his feede to Moloch, and hath contaminated my Sanctuarie, and polluted my holy name. ⁴ And if the people of the land neglecting, and as it were litle efteming my commandement, let alone the man that hath geuen of his feede to Moloch, and wil not kil him: ⁵ I wil fette my face vpon that man, and his kinred, and wil cut of both him, and al that confented with him, to committe fornication with Moloch, out of the middes of their people. ⁶ The foule, that fhall decline to Magitians, and fouth fayers, and shal committe fornication with them, I wil fette my face againft it, and deftroy it out of

the middes of his people. ⁷ Sanctifie your felues, and be holie, becaufe I am the Lord your God. ⁸ Keepe my precepts, and doe them. I the Lord that fanctifie you. ⁹ He that curfeth his father, or mother, dying let him die: he hath curfed father, and mother, his bloud be vpon him. ¹⁰ If any man commit adulterie with an other mans wife, and commit aduoutrie with his neighbours wife, dying let them die, both the adulterer and the aduoutreffe. ¹¹ He that lieth with his ftepmother, and reuealeth the ignominie of his father, dying let both die: their bloud be vpon them. ¹² If anie man lie with his daughter in law, let both die, becaufe they haue done an heinous fact: their bloud be vpon them. ¹³ He that lieth with man as if he should companie with woman, both haue committed abomination dying let them die: their bloud be vpon them. ¹⁴ He that befides his wife the daughter, ^a) marieth her mother, hath done wickednes: he shal burne alieue with them, neither shal there fo great abomination remaine in the middes of you. ¹⁵ He that shal companie with beaft and cattel, dying let him die: the beaft alfo doe ye kil. ¹⁶ The woman that shal lie vnder anie beaft, shal be killed together with the fame: their bloud be vpon them. ¹⁷ He that taketh his fifter the daughter of his father, or the daughter of his mother, and feeth her turpitude, and she beholdeth her brothers ignominie: they haue committed a fhameful thing: they shal be flaine; in the fight of their people, becaufe they haue reuealed one an others turpitude, and they shal beare their iniquitie. ¹⁸ He that compaineth with a woman in her menftrual fluxe, and reuealeth her turpitude, and she openeth the fountaine of her bloud, both shal be

^a Violating this law in anie degree in the right line, either of confanguinitie, or affinitie, or in the firft collateral degree of cōfanguinitie, was punifhed with death; but in the firft collateral of affinitie, and in the fecond collateral degree as wel of cōfanguinitie, as affinitie, with leffe punifhment. VVhich fheweth greater obligation, & greater finne, cōcerning the right line, then the collateral; alfo in the firft degree of confanguinitie then in the fecond; and more in confanguinitie then in affinitie.

deftroyed out of the middes of their people. ¹⁹ The turpitude of thy aunt by thy mother, and of thy aunt by thy father, thou shalt not difcouer: he that doeth this, hath difclofed the ignominie of his flesh, both shal beare their iniquitie. ²⁰ He that compaineth with the wife of his vncler by the father, or of his vncler by the mother, and reuealeth the ignominie of his kinred, both shal beare their finne: without children they shal die. ²¹ He that marieth his brothers wife, doth an vnlawful thing, he hath reuealed his brothers turpitude: they shal be without children. ²² Keepe my lawes, and iudgementes, and doe them: left the land which you shal enter into and inhabite, vomite out you also. ²³ Walke not in the ordinances of the nations, which I wil expel before you. For ^aal these thinges haue they done, and I haue abhorred them. ²⁴ But to you I speake: Poffeffe their land, which I wil geue you for an inheritance, a land flowing with milke and honie. I the Lord your God, that haue feperated you from other peoples. ²⁵ Therefore doe you also feperate the cleane beaft, from the vncleane, and the cleane foule from the vncleane: pollute not your foules, in beaftes, and birdes, and al thinges that moue on the earth, and which I haue shewed vnto you, to be polluted. ²⁶ You shal be holie vnto me, becaufe I the Lord am holie, and I haue feperated you from other peoples, that you should be mine. ²⁷ Man, or woman, in whom is a pithonical or diuining fpirite, dying let them die, they shal ftone them: their bloud be vpon them.

ANNOTATIONS

Chapter 21

At what funerals Priests may not be present. 7. VVhat women they may not marie, 9. a priests daughter committing fornication muft be burned. 10. The high Priest

^a Not for euerie kind of finne (though euerie one is punifhable) but for the more hainous, & for al together the Chananites were caft out of their land.

shal not vncover his head, nor rent his garment, nor be present at anie funeral, nor at al goe forth of the holie place. 13. When he marieth he muſt take a virgin. 16. None that hath a blemish in his bodie (though he be of Aarons ſtock) ſhal miniſter in the Sanctuarie, nor approach to the Altar.

Ovr Lord faid alſo to Moyſes: Speake to the prieſtes the ſonnes of Aaron, and thou ſhalt ſay to them: Let not a prieſt be contaminated in the deathes of his citizens, ² but onlie in his kinne, and nigh of bloud, that is to ſay, vpon his father and mother, and ſonne, and daughter, brother alſo, ³ and fiſter being a virgin which hath not bene married to a huſband: ⁴ but neither in ^a)the prince of his people ſhal he be contaminated. ⁵ Neither ſhal they ſhaue their head, nor beard, not make incifions in their fleſh. ⁶ They ſhal be holie to their God, and ſhal not pollute his name: for the burnt ſacrifice of the Lord, and breades of their God doe they offer, and therefore they ſhal be holie. ⁷ A whore and a vile ſtrumpette he ſhal not take to wife, nor her, that is put away from her huſband: becauſe they are cōſecrated to their God, ⁸ and offer the breades of propoſition. Be they holie therefore, becauſe I alſo am holie, the Lord, that ſanctifie them. ⁹ The daughter of a prieſt if ſhe be taken in whordome, & diſhonour the name of hir father, ſhal be burnt with fire. ¹⁰ The grand biſhoppe, that is to ſay the prieſt that is greateſt among his brethren, vpon whoſe head hath bene poured the oyle of vnction, and whoſe handes were conſecrated in prieſthood, and who was reueſted with the holie veſti-mentes, ſhal not vncover his head, he ſhal ^b)not rent his garments: ¹¹ and to no dead perſon ſhal he enter in at al. Vpon his father alſo, and mother ſhal he not be contaminated. ¹² Neither ſhal he goe forth out of the holie places, leſt he pollute the Sãctuarie of the Lord, becauſe

^a By the price S. Paul vnderſtood the high Prieſt. *Act. 23.*

^b Caiphaz rēt his garments (*Mat. 26.*) cōtrarie to this law, malice making him neglect his owne dignitie.

the oyle of the holie vnction of his God is vpon him. I the Lord. ¹³ He shal take a virgin vnto his wife: ¹⁴ but a widow and her that is put away, and a filth, and a whore he shal not take, but a maide of his owne people: ¹⁵ that he mingle not the ftocke of his kinred with the common people of his nation: becaufe I am the Lord that fanctifie him. ¹⁶ And our Lord fpake to Moyfes, faying: ¹⁷ Speake to Aaron: The man of thy feede throughout their families, that hath ^aa blemish, shal not offer breades to his God, ¹⁸ neither shal he approch to his minifterie: If he be blinde, if lame, if he haue a litle, or a great, or a crooked nofe, ¹⁹ if his foote be broken, if his hand, ²⁰ if he be crooke backed, or blere eyed, or haue a pearle in his eye, or a continual fcabbe, or drie scurfie in his bodie, or be burnt. ²¹ Euerie one that hath a blemish of the feede of Aaron the priest, shal not approch to offer the hostes to the Lord, nor the breades to his God. ²² He shal eate notwithstanding of the breades, that are offered in the Sanctuarie, ²³ yet fo that he enter not within the veilen, or approch to the altar, becaufe he hath a blemish, and he muft not contaminate my Sanctuarie. I the Lord that fanctifie them. ²⁴ Moyfes therefore fpake to Aaron, and to his fonnes and to al Ifrael, al thinges that had bene commanded him.

ANNOTATIONS

Chapter 22

VWho may eate of fanctified things. 17. And what things may be offered.

Our Lord alfo fpake to Moyfes, faying: ² Speake to Aaron and to his fonnes, that they beware of thofe that are the confecrated thinges of

^a If fuch deformities and defectes made men irregular, and vnmete to exercife priestlie function in the old teftament, how much more in the Church of Chrift?

the children of Ifrael, and contaminate not the name of the thinges fanctified to me, which they offer. I the Lord. ³ Say to them, and to their pofteritie: Euerie man of your ftocke, that approacheth to thofe thinges that are confecrated, and which the children of Ifrael haue offered to the Lord, in whom there is vncleaneffe, ſhal periſh before the Lord. I am the Lord. ⁴ The man of the feede of Aaron, that is a leper, or hath a fluxe of feede, ^a ſhal not eate of thofe thinges that are fanctified to me vntil he be healed. He that toucheth a thing vncleane by occaſion of that is dead, and he from whom iffueth feede as it were of copulation, ⁵ and he that toucheth a creeping beaft, and whatſoeuer vncleane thing, the touching wherof is filthie, ⁶ ſhal be vncleane vntil euen, and ſhal not eate thofe thinges that are fanctified: but when he hath waſhed his fleſh with water, ⁷ and the funne is downe, then being cleanfed he ſhal eate of the fanctified thinges, becauſe it is his meate. ⁸ Carrien and that which was taken of a beaft, they ſhal not eate, nor be polluted in them. I am the Lord. ⁹ Let them keepe my preceptes, that they be not ſubiect to finne, and die in the Sanctuarie, when they ſhal haue polluted it. I the Lord that fanctifie them. ¹⁰ No ftranger ſhal eate of the fanctified thinges, the prieſtes gueſt, and hireling ſhal not eate of them. ¹¹ But whom the prieſt hath bought, and he that is his ſeruant borne in his houſe, theſe ſhal eate of them. ¹² If the daughter of a prieſt be married to anie of the people: of thofe thinges that are fanctified, and of the firſt fruites ſhe ſhal not eate. ¹³ But if ſhe be a widow, or put away, and without children returne to her fathers houſe: as ſhe was wont being a maide, ſhe ſhal be fedde with her fathers meates. No ftranger hath power to eate of them. ¹⁴ He that eateth of the fanctified thinges by ignorance, ſhal adde the fifth part with that which he did eate, and ſhal geue it to the prieſt into the Sanctuarie. ¹⁵ Neither ſhal they contaminate the fanctified thinges of the children of Ifrael, which they offer to

^a By theſe accidental vncleanneſſes, was prefigured the cenſure of ſuſpenſion in clergie men.

the Lord: ¹⁶ left perhappes they fustaine the iniquitie of their offence, when they shal haue eaten the sanctified thinges. I the Lord that sanctifie them. ¹⁷ And our Lord spake to Moyfes, saying: ¹⁸ Speake to Aaron, and to his sonnes, and to al the children of Ifrael, and thou shalt say to them: The man of the house of Ifrael, and of the strangers which dwel with you, that offereth his oblation, either paying his vowes, or offering of his owne accord, whatfoeuer that be which he presenteth for an holocaust of the Lord, ¹⁹ to be offered by you, it shal be a male without spotte of beefes, and muttons, & of goates. ²⁰ If it haue a blemish, you shal not offer it, neither shal it be acceptable. ²¹ The man that offereth a victime of pacifiques to the Lord, either paying his vowes, or offering of his owne accorde, as wel of beefes as of muttons, shal offer it without blemish that it may be acceptable: there shal be no blemish in it. ²² If it be blind, if it be broken, if it haue a scarre, if blifters, or a scabbe, or a drie scurfe: you shal not offer them to the Lord, nor burne of them vpon the Lordes altar. ²³ An ox and a sheepe, hauing the eare and the taile cut of, thou maiest offer voluntarily but a vow can not be paid of them. ²⁴ No beaft that hath the ftones bruised, or crushed, or cut and taken away, shal you offer to the Lord, and in your land make not this at al. ²⁵ Of the hand of a stranger you shal not offer breades to your God, and what other thing foeuer he would geue: because they are al corrupted, and blemished: you shal not receiue them. ²⁶ And our Lord spake to Moyfes, saying: ²⁷ An ox, a sheepe, and a goate, when they are brought forth, shal be seuen daies vnder the vdder of their damme: but the eight day, and so forward they may be offered to the Lord. ²⁸ Whether it be a beefe, or a sheepe, they shal not be immolated in one day with their young ones. ²⁹ If you immolate an hofte for thanks giuing to the Lord, that he may be placable, ³⁰ the same day you shal eate it, there shal not ought remaine vntil the morning of the next day. I the Lord. ³¹ Keepe my commandementes, and doe them. I the Lord. ³² Pollute not my holie name, that I may be sanctified in the middes of the children of Ifrael. I the

Lord that fanctifie you, ³³ and brought you out of the Land of Ægypt, that I might be your God. I the Lord.

ANNOTATIONS

Chapter 23

The folemnnities of the Sabbath, 5. of Pafch and firft fruites, 15. of Pentecoft, 23. of Trumpettes, 26. of Expiations, 33. of Tabernacles; and with what rites the fame ſhal be celebrated.

The fourth part.
Of feaſtes, times of
reſt, & Iubilie, with
priuileges, rewardes
& puniſhments.

And our Lord fpake to Moyſes, ſaying: ² Speake to the children of Iſrael, and thou ſhalt ſay to them: Theſe are ^{a)}the feſtiuities of our Lord, which you ſhal cal holie. ³ Six daies ye ſhal doe worke: ^{b)}the ſeuenth day, becauſe it is the reſt of the ſabbath, ſhal be called holie. No worke ſhal you doe in it: it is the Sabbath of the Lord in al your habitations. ⁴ Theſe therefore are the holie feſtiuities of the Lord, which you muſt celebrate in their times. ⁵ The firſt moneth, the fourteenth day of the moneth at euen, is the ^{c)}Phaſe of the Lord: ⁶ and the fifteenth day of this moneth is the folemnie of the Azymes of the Lord. Seuen daies ſhal you eate azymes. ⁷ The firſt day ſhal be moſt folemne vnto you, and holie: no ſeruile worke ſhal you doe in it: ⁸ but you ſhal offer ſacrifice in fire to the Lord ſeuen daies. But the ſeuenth day ſhal be more folemne, and more holie: and you ſhal doe no ſeruile worke in it. ⁹ And our Lord fpake to Moyſes, ſaying: ¹⁰ Speake to the children of Iſrael, and thou ſhalt ſay to them: When you ſhal be entred into the land, which I wil geue

^a There were eight feſtival, feaſtes commāded by this law (befides the dailie ſacrifice) mentioned *Num. 28. & 29.* of which onlie ſeuen are here expreſſed.

^b 1. The Sabbath in memorie that God created al things in fix daies & reſted the ſeuenth.

^c 2. Paſch in memorie of their deliuerie from Ægypt.

you, and shal reape your corne, you shal bring sheaues of eares, the first frutes of your haruest to the priest: ¹¹ who shal eleuate the bundle before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shal sanctifie it. ¹² And in the self same day that the sheafe is consecrated, shal be killed a lambe without spotte of a yeare old for an holocaust of the Lord. ¹³ And the libaments shal be offered with it, two tenthes of floure tempered with oile, for a burnt sacrifice of the Lord, and a most sweete odour: libaments also of wine, the fourth part of an hin. ¹⁴ Bread, and fried barlie, and frumentie, you shal not eate of the corne, vntil the day that you offer therof to your God. It is a precept for euer in your generations, and al your habitations. ¹⁵ You shal number therefore from the morow after the Sabbath, wherin you did offer the sheafe of the first frutes, seven full weekes, ¹⁶ vnto the morow after the seventh weeke be expired, that is to say ^afiftie daies, and so you shal offer a new sacrifice to the Lord, ¹⁷ out of al your habitations, two loaves of first frutes, of two tenthes of floure ^bleavened, the which you shal bake for the first frutes of the Lord. ¹⁸ And you shal offer with the breades seven lambes without spotte of a yeare old, and one calfe from the heard, and two rammes, and they shal be for an holocaust with their libamentes, for a most sweete odour to the Lord. ¹⁹ You shal make a bucke goate also for sinne, and two lambes of a yeare old for hostes of pacifiques. ²⁰ And when the priest hath eleuated them with the breades of the first frutes before the Lord, they shal turne to his vse. ²¹ And you shal call this day most solemne, and most holie: no seruile worke shal you doe in it. It shal be an euerlasting ordinance in al your habitations, and generations. ²² And after you reape the corne of your land, you shal not cut it to the verie ground: neither shal you gather the eares that remaine, but you shal let them alone for the poore and for strangers. I am the Lord your God. ²³ And our

^a 3. Pentecost in remembrance of receiuing the law.

^b See *chap. 7. v. 14.*

Lord fpake to Moyfes, faying: ²⁴ Speake to the children of Ifrael: The feuenth moneth, on ^a)the firft day of the moneth, ſhal be a Sabbath, a memorial, by founding of trumpettes, and ſhal be called holie: ²⁵ no feruile worke ſhal you doe in it, and you ſhal offer holocauft to the Lord. ²⁶ And our Lord fpake to Moyfes, faying: ²⁷ vpon the tenth day of this feuenth moneth ſhal be the day of ^b)expiations moft folemne, and it ſhal be called holie: and you ſhal afflict your foules in it, and ſhal offer holocauft to the Lord. ²⁸ No feruile worke ſhal you doe the time of this day: becauſe it is a day of propitiation, that the Lord your God may become propitious vnto you. ²⁹ Euerie foule, that is not afflicted this day, ſhal periſh out of his people: ³⁰ and which ſhal doe anie worke, the fame wil I deſtroy out of his people. ³¹ No worke therfore ſhal you doe in it: it ſhal be an euerlaſting ordinance vnto you in al your generations, and habitations. ³² It is a Sabbath of reſting, and you ſhal afflict your foules the ninth day of the moneth: from euen vntil euen you ſhal celebrate your fabbathes. ³³ And our Lord fpake to Moyfes, faing: ³⁴ Speake to the children of Ifrael: From the fifteenth day of this feuenth moneth, ſhal be the feſtiuitie of ^c)tabernacles feuen daies to the Lord. ³⁵ The firft day ſhal be called moft folemne and moft holie: no feruile worke ſhal you doe in it. And feuen daies you ſhal offer holocauſtes to the Lord. ³⁶ The eight day alſo ſhal be moft folemne and moft holie, and you ſhal offer holocauſtes to the Lord: for it is of ^d)affembly and collection: no feruile worke ſhal you doe in it. ³⁷ Theſe are the feſtiuities of the Lord, which you ſhal call moft folemne and moft holie, and ſhal offer in them oblations to the Lord, holocauſts and libaments according to the

^a 4. Feaſt of trumpets, in memorie that a rāme ſticking by the hornes was offered by Abraham in ſtead of Ifaac.

^b 5. Feaſt of Expiation in memorie of the finne in worſhipping the calfe, and for al finnes forgotten, or vnknowne.

^c 6. Feaſt of Tabernacles, to remēber Gods protection in the wildernes, where they dwelled in tabernacles 40. yeares.

^d 7. Feaſt of Affembly and collection in memorie of peace geuen in the land of promiſe.

rite of euerie day: ³⁸ befide the fabbathes of the Lord, and your giftes, and thofe that you shal offer by vow, or which you shal giue to the Lord voluntarily. ³⁹ Therefore from the fifteenth day of the feuenth moneth, when you haue gathered al the fruites of you land, you shal celebrate the feftiuitie of the Lord feuen daies, on the first day and the eight shal be a fabbath, that is reft. ⁴⁰ And you shal take to you the first day the fruites of a moft faire tree, and the branches of palmes, and boughes of the tree with thicke leaues, and willowes of the brooke, and you shal reioice before the Lord your God. ⁴¹ And you shal celebrate the folemnitie therof feuen daies in the yeare. It shal be an ^aeuerlafting ordinance in your generations. The feuenth moneth shal you celebrate the feftiuitie, ⁴² and shal dwel in bowres feuen daies, euerie one, that is of the ftocke of Ifrael, shal abide in tabernacles: ⁴³ that your pofteritie may learne that I made the children of Ifrael, to dwel in tabernacles, when I brought them out of the Land of Ægypt. I the Lord your God. ⁴⁴ And Moyfes fpake cōcerning the folemnities of our Lord to the children of Ifrael.

ANNOTATIONS

2 The feftiuities.) As other lawes written by Moyfes concerning Sacrifices, Sacraments, Degrees hindering mariage, punishments of finnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or iudicial, which may be altered: fo this law of feftiuities is partly moral, for that al men are bound to kepe some feftiual dayes in honour of God, partly ceremonial, and fo the Sabbath day was kept holie in the old Testament, the feuenth day of the weke, and other feaftes, the dayes here prefcribed. But thefe particular feaftes and times, are abrogated by Chrift, whom they prefigured. In fo much that now it is not lawfull to kepe them, for it would fignifie that Chrift were not come, as S. Paul teacheth (*Rom. 14. Galat. 4. Colloff. 2.* and in other places) and it were plaine Iudaifme, and Herefie condemned by the

Feftiual daies
perteyne to the
feruice of God.

It is herefie to
kepe the Sabbath
holie day.

^a These feasts were *euerlaftig* to the Iewes *in their generations*, that is, neuer to be altered by them, nor during their ftate. *S. Aug. q. 43. in Exod.*

In place therof we kepe
Sunday.

Other feastes alfo
changed, and new
instituted by the
fame authoritie.

Council of Laodicia *cap. 29.* *accusing them that Iudaize abstayning that day from vvorkes.* S. Gregorie alfo refuteth this herefie, *li. 11. Epift. 3.* shewing that Antichrift wil embrace it fauouring the Iewes: In place wherof the next day (which we cal funday) is made a perpetual holie day, by authoritie of the Church, and called *dies Dominica our Lords day (Apoc. 1.)* And this change the Proteftants confesse to be lawful and neceffarie, though we haue no other expresse scripture, when, or by whom it was donne, but only that S. Iohn had his reuelation *in our Lords day*, but by perpetual tradition al Chriftians know, that the day after the fabbath is our wekelie holie day, in memorie of Christs Refurrection the fame day, and in figure of the general resurrection of al men, and of life euerlasting to the bleffed. *S. Aug. li. 22. c. 30. ciuit. & Epift. 119. c. 15.* and *S. Hierome Epift. ad Hedib.* The fame reason and authoritie do alfo warrant the change of other feastes, and institution of new, in honour of God, our Sauour Iesus Chrif, his Mother, and other Sainctes, and in memorie of benefites receiued, as here we see in the old Testament diuers were commanded by God, some alfo instituted long after Moyfes, as by Mardocheus and other Iewes, *Efter. 9.* and the reftauration with new dedication of the altar *1. Machab. 4.* obserued by our fauour *Ioan. 10. v. 22.*

Chapter 24

Prouifion of oile for lampes in the Tabernacle. 5. The making, and disposing the loaves of propofition. 10. The punishment of blafphemie, and man flaughter. 18. And the paine of equal reuenge.

And our Lord fpake to Moyfes, faying: ² Command the children of Ifrael, that they bring vnto thee: oyle of oliues most pure, and cleare, to furnish the lampes continually, ³ without the veile of the teftimonie in the tabernacle of couenant. And Aaron shal sette them from euen vntil morning before the Lord, by a perpetual seruice and rite in your generations. ⁴ Vpon the candlestick most cleane shal they be putte alwaies in the sight of the Lord. ⁵ Thou shalt take alfo floure, and shalt bake therof twelue breades,

which shal haue euerie one ^a)two tenthes: ⁶ which thou shalt fette fix one againft an other vpon the moft cleane table before the Lord, ⁷ and thou shalt put vpon them the clearest franckincense, that the bread may be for a moniment of the oblation of the Lord. ⁸ Euerie sabbath they shal be changed before the Lord, receiued of the children of Ifrael by an euerlasting couenant: ⁹ and they shal be Aarons and his sonnes, that they may eate them in a holie place: because it is most Holie of the sacrifices of the Lord by a perpetual right. ¹⁰ And behold there went forth the sonne of a woman of Ifrael, whom she had borne of an Egyptian among the children of Ifrael, and fel at wordes in the campe with a man of Ifrael. ¹¹ And when he had blasphemed the name, and had curfed it, he was brought to Moyfes: (And his mother was called Salumith, the daughter of Dabri of the tribe of Dan.) ¹² And they did cast him into prifon, til they might know what our Lord would command. ¹³ Who spake to Moyfes, ¹⁴ faying: Bring forth the blasphemmer without the campe, and let al that heard him, put their handes vpon his head, and let al the people stone him. ¹⁵ And to the children of Ifrael thou shalt speake: The man that curseth his God, shal beare his finne: ¹⁶ and he that blasphemeth the name of the Lord, dying let him dye: al the multitude of the people shal stone him, whether he be a natural, or stranger. He that blasphemeth the name of the Lord, dying let him dye. ¹⁷ He that striketh, and killeth a man, dying let him dye. ¹⁸ He that striketh a beaft, shal render one for it, that is to say, foule for foule. ¹⁹ He that giueth anie of his neighbours a blemish, ^b)as he did, so shal it be done to him: ²⁰ fracture for fracture, eye for eye, tooth for tooth he shal restore. What blemish he gaue, the like shal he be compelled to

^a Two tenthes of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, sufficed one man for a day *Exod. 16. v. 16. & 36.* so that one of these loaves was as much as al the meate which two do ordinarily eate in one day.

^b This Law designing equalitie, was to put a limite, not to enforce to reuenge, for the partie damaged, if he would, might remitte al or part. *S. Aug. li. 19. c. 25. cont. Faustum.*

fuftaine. ²¹ He that ftriketh a beaft, fhall render an other. He that ftriketh a man, fhall be punifhed. ²² Let there be equal iudgement among you, whether a ftranger, or a natural finne: becaufe I am the Lord, your God. ²³ And Moyfes fpake to the children of Ifrael: and they brought him forth that had blaſphemed, without the campe, and they ftoned him. And the children of Ifrael did as our Lord had commanded Moyfes.

ANNOTATIONS

Chapter 25

The law of the feuenth yeare, 8. and fiftith yeare, which is the Iubilie, 13. when al enheritance fold returneth to the former owner (24. as alfo it may in the meane time be redeemed.) 35. Vfurie prohibited, 39. and feruitude among the Ifraelites, only they may be hyred til the Iubilee yeare, 47. and may be redeemed from feruitude of ftrangers: 54. at leaft they fhall be free in the yeare of Iubilee.

And our Lord fpake to Moyfes in the mount Sinai, faying: ² Speake to the children of Ifrael, and thou shalt fay to them: When you fhall be entred to the land which I wil geue you, thou shalt fabbatize the fabbath to the Lord. ³ Six yeares thou shalt fowe thy field, and fix yeares thou fhalt cut thy vineyard, and fhalt gather the fruites therof: ⁴ but in the feuenth yeare a fabbath fhall be to the earth, of the refting of the Lord: the field thou shalt not fowe, and the vineyard thou shalt not cut. ⁵ The thinges that the ground fhall bring forth of it felf, thou shalt not reape: and the grapes of thy firft fruites thou shalt not gather as a vintage: for it is a yeare of the refting of the earth: ⁶ but they fhall be vnto you for meate, to thee and thy manferuant, to thy woman feruant and hyreling, and to the ftranger that feiourneth with thee: ⁷ to thy beaftes

and cattel al thinges that grow shal giue meate. ⁸ Thou shalt number thee also feuen weekes of yeares, that is to say, feuen times feuen, which together make fourtie nine, yeares: ⁹ and thou ^ashalt found with the trumpet the feuenth moneth, the tenth day of the moneth, in the time of propitiation in al your land. ¹⁰ Thou shalt sanctifie the fifteth yeare, and shalt proclaime remission to al the inhabitantes of thy land: for it is the yeare of Iubilee. Euerie man shal returne to his possession, and euerie one shal goe backe to his old familie: ¹¹ because it is the Iubilee and the fifteth yeare. You shal not fowe nor reape the thinges that growe in the field of their owne accord, and the first fruites of vintage you shal not gather, ¹² because of the sanctification of the Iubilee, but forthwith as they grow you shal eate them. ¹³ In the yeare of Iubilee al shal returne to their possessions. ¹⁴ When thou shalt sell anie thing to thy neighbour, or shalt buy of him, presse not thy brother, but according to the number of the yeares of Iubilee thou shalt buy of him, ¹⁵ and according to the computation of the fruites he shal sell to thee. ¹⁶ The more yeares remaine after the Iubilee, so much more shal the price increase: and the less time that thou shal account, so much the less shal the purchase be valued, for the time of the fruites he shal sell to thee. ¹⁷ Doe not afflict your contrimen, but let euerie one feare his God, because I the Lord your God. ¹⁸ Do my preceptes, and keepe my iudgements, and fulfill them: that you may dwell in the land without anie feare, ¹⁹ and the ground may yield you her fruites, which you may eat vnto your fill, fearing no mans invasion. ²⁰ But if you say: What shal we eat the feuenth yeare, if we fowe not, nor gather our fruites? ²¹ I wil geue you my benediction the sixth yeare, and it shal yield the fruites of three yeares:

^a Of founding with trumpets, which is pleasant & ioyful, cometh the name of Iubilee: the effect of it is remission of al bondes, restitution of former libertie, and recovery of inheritance. In the old Testament of temporal things, in the new of spiritual, prefigured thereby: as remission of sinne; deliverie from bondage thereof; recovery of grace; and preparation to eternal glorie.

²² and the eight yeare you shal fowe, and shal eate of the old fruites, vntil the ninth yeare: til new be growne, you shal eate the old. ²³ The land also shal not be fould for euer: because it is mine, and you are my ftrangers and feiourners. ²⁴ For the which cause al the countrie of you poffeffion shal be fould vnder the condition of redemption. ²⁵ If thy brother impouerished fel his litle poffeffion, and his kinfeman wil, he may redeme that which he had fould. ²⁶ But if he haue no kinfeman, and him felf can finde the price to redeme it: ²⁷ the fruites shal be accounted from that time when he fould it: and the refidue he shal reftore to the buier, and fo he shal receiue his poffeffion againe. ²⁸ But if his hand finde not to repay the price, the buier shal haue that he bought, vntil the yeare of Iubilee. For in it al fale shal returne to the owner, and to the old poffeffour. ²⁹ He that felleth a houle within the walles of a citie, shal haue licence to redeme it, vntil one yeare be expired, ³⁰ if he redeme it not, and the compaffe of the yeare be fully out, the buier shal poffeffe it, and his pofteritie for euer, and it can not be redeemed, no not in the Iubilee. ³¹ But if the houle be in a village, that hath not walles, it shal be fould according to the law of fieldes. If it be not redeemed before, in the Iubilee it fhall returne to the owner. ³² The houfes of Leuites, which are in cities, may alwaies be redeemed: ³³ if they be not redeemed, in the Iubilee they shal returne to the owners, because the houfes of the cities of the Leuites are for poffeffions among the children of Ifrael. ³⁴ But let not their fuburbes be fould, because it is a perpetual poffeffion. ³⁵ If thy brother be empouerished, and weake of hand, and thou receiue him as a ftranger and feiourner, and he liue with thee, ³⁶ take not vfuries ^{a)} of him, nor more then thou gaueft. Feare thy God, that thy brother may liue with thee. ³⁷ Thou fhalt not geue him thy money to vfurie, and an ouer plus of the fruites thou shalt not exact of him. ³⁸ I the

^a Iewes for their aduātage hold it lawful to take vfurie of ftrangers, not obferuing that it is also commanded often in fcripture, *not to afflict, but to loue ftrangers. Exod. 22. 23. Leuit. 19.*

Lord your God, that brought you out of the Land of Ægypt, that I might geue you the Land of Chanaan, and might be your God. ³⁹ If thy brother constrained by pouertie, fel him felf to thee, thou shalt not oppresse him with the feruitude of feruants, ⁴⁰ but he shal be as an hireling, and a feiourner: vntil the yeare of Iubilee he shal worke with thee, ⁴¹ and afterward he shal goe out with his children, and shal returne to his kinred and to the poffeffion of his fathers, ⁴² for they are my feruantes, and I brought them out of the Land of Ægypt. Let them not be fould by the condition of feruantes: ⁴³ afflict him not by might, but feare thy God. ⁴⁴ Let your man feruant, and woman feruant, be of the nations that are round about you. ⁴⁵ And of the ftrangers, that feiourne with you, or that were borne of them in your land, thefe you fhall haue for feruantes: ⁴⁶ and by right of inheritance shal leaue them to your pofteritie, and shal poffeffe them for euer. But your brethren the children of Ifrael doe ye not oppresse by might. ⁴⁷ If the hand of a ftranger or feiourner grow ftrong among you, and thy brother empouerished fel him felf to him, or to any of his ftocke: ⁴⁸ after the fale he may be redeemed. He that wil of his brethren shal redeme him, ⁴⁹ both the vncke by father, and the vnckles fonne, and the kinfman, and the allied. But and if him felf be able alfo, he shal redeme him felfe, ⁵⁰ accounting onlie the yeares from the time of his felling vnto the yeare of Iubilee: and accounting the money, that he was fould for, according to the number of the yeares and the reckning of an hyreling. ⁵¹ If they be more yeares that remaine vntil the Iubilee, according to thefe alfo shal he repay the price. ⁵² If few, he shal make the reckning with him according to the number of the yeares, and shal repay to the buyer for that which remaineth of the yeares, ⁵³ his wages being allowed for the which he ferued before: he shal not afflict him violently in thy fight. ⁵⁴ And if by thefe meanes he can not be redeemed, in the yeare of Iubilee he shal goe out with his children. ⁵⁵ For the children of Ifrael are my feruantes, whom I brought forth out of the Land of Ægypt.

ANNOTATIONS

Chapter 26

VVith new prohibition of Idolatrie, and commandment to kepe the Sabbath. 3. Rewardes are promifed to al that obferue Gods precepts. 14. And manie miferable punishments are threatned to al tranfgrefsors.

I the Lord your God: you ſhal not make to your ſelues an idol and ^a)thing grauen, neither ſhal you erect titles, nor ſet a notorious ſtone in your land, for to adore it, for I am the Lord your God. ² Keepe my ſabbathes, and dread my Sanctuarie. I the Lord. ³ If you walke in my preceptes, and keepe my commandementes, and doe them, I wil geue you raine in their ſeaſons, ⁴ and the earth ſhal bring forth her ſpring, and the trees ſhal be replenifhed with fruites. ⁵ The threshing of your harueſt ſhal reach vnto vintage, and the vintage ſhal reach vnto fowing time: and you ſhal eate your bread to your fil, and without feare ſhal you dwel in your land. ⁶ I wil geue peace in your coaſtes: you ſhal fleepe, and there ſhal be none to make you afraid. I wil take away euil beaſtes: and the fword ſhal not paſſe through your quarters. ⁷ You ſhal purſue your enemies, and they ſhal fal before you. ⁸ Fiue of yours ſhal purſue an hundred ſtrangers, and an hundred of you tenne thouſand: your enemies ſhal fal by the ſeord in your fight. ⁹ I wil reſpect you, and make you encreaſe: you ſhal be multiplied, and I wil eſtabliſh my couenant with you. ¹⁰ You ſhal eate of the eldeſt of the old ſtore, and new coming vpon it you ſhal caſt forth the old. ¹¹ I wil fette my tabernacle in the middes of you, and my foule ſhal not

^a Heretikes holding their corrupt courſe, wil nedes haue an image of Chriſt, or Sainct, to be the grauen thing, which is forbidden in holie Scriptures: & therefore fallſly tranſlate, *Pefel a grauen image* where in dede it ſignifieth an image, picture or purtrature of an idol, that is, a *grauen idol*. So here as in other places, it is forbid to make an idol, or fimilitude of anie idol.

cast you of. ¹² I wil walke among you, and wil be your God, and you shal be my people. ¹³ I the Lord your God: that haue brought you out of the Land of the Ægyptians, that you should not ferue them, and that haue broken the chaines of your neckes, that you might goe vpright. ¹⁴ But if you wil not heare me, nor doe al my commandements, ¹⁵ if you dispise my lawes, and contemne my iudgements that you do not those thinges which are appointed by me, and bring my couenant to nothing worth: ¹⁶ I also wil do these thinges to you: I shal quickly visite you with pouertie, and burning heat, which shal waite your eies, and confume your liues. You shal fowe your feede in vaine, which shal be deuoured of the enemies. ¹⁷ I wil fette my face against you, and you shal fall downe before your enemies, and shal be made subiect to them that hate you. You shal flee, when no man pursueth you. ¹⁸ But if you wil not obey me so neither, I wil increase your chastifementes feuen fold for your finnes, ¹⁹ and wil breake the pride of your stubburnesse. And I wil make to you the heauen, from aboue as iron, and the earth as braffe. ²⁰ Your labour shal be spent in vaine, the earth shal not bring forth her spring, nor the trees yeld their fruites. ²¹ If you walke contrarie to me, and wil not heare me, I wil increase your plagues vntill feuen fold for your finnes: ²² and I wil send in vpon you the beastes of the field, which may confume you, and your cattaille, and may bring all thinges to a final number, and that your waies may be made desert. ²³ And if you wil neither so receiue discipline, but walke rather contrarie to me: ²⁴ I also wil goe opposite against you, and wil strike you feuen times for your finnes. ²⁵ And I wil bring in vpon you the sword a reuenger of my couenant. And when you shal flee into the cities, I wil send the pestilence in the midst of you, and you shal be deliuered in the handes of the enemies, ²⁶ after I shal haue broken the staffe of your bread: so that tenne women shal bake your breades in one oven, and shal render them by weight: and you shal eate, and shal not be filled. ²⁷ But if you wil neither by these meanes heare me, but walke against me: ²⁸ I also wil goe against you in contrarie furie,

and wil chaftice you with feuen plagues for your finnes,
²⁹ fo that you shal ^aeate the flesh of your fonnes and of
 your daughters. ³⁰ I wil deftroy your excelfes, and breake
 your idols. You fhall fal among the ruines of your idols
 and my foule fhall abhorre you, ³¹ in fo much that I wil
 bring your cities into a wilderneffe, and I wil make your
 Sanctuaries defert, neither wil I receiue any more the
 moft fweete odour. ³² And I wil diftroy your land, and
 your enemies fhall be aptonied vpon it, when they fhall
 be inhabitants therof. ³³ And you I wil difperfe into the
 Gentiles, and wil draw out the fword after you, and your
 land fhall be defert, and your cities deftroied. ³⁴ Then
 fhall the land take pleafure in her fabbathes al the daies
 of her defolation: when you fhall be ³⁵ in the enemies
 land, she fhall fabbatize, and reft in the fabbathes of her
 defolation, becaufe fhe did not reft in your fabbathes
 when you dwelt in it. ³⁶ And they that fhall remaine
 of you, I wil put feare in their hartes in the countries
 of their enemies, the found of a flying leafe fhall terrifie
 them, and they fhall flie it as it were a fword: they fhall
 fal, when no man purfueth, ³⁷ and they fhall euerie one
 fal vpon their brethren, as flying from warres, none of
 you fhall be fo hardie as to refift your enemies. ³⁸ You
 fhall perish among the Gentiles, and the enemies land
 fhall confume you. ³⁹ And if of them alfo fome remaine,
 they fhall pine away in their iniquities, in the land of
 their enemies, and for the finnes of their fathers, and
 their owne they fhall be afflicted: ⁴⁰ vntil they confeffe
 their owne and their auncestours iniquities, wherby they
 haue preuaricated againft me, and walked contrarie vnto
 me. ⁴¹ I alfo therfore wil walke againft them, and bring
 them into their enemies land, vntil their vncircumcised
 mind be afhamed: then fhall they pray for their impi-
 eties. ⁴² And I wil remember my couenant, that I made

^a This extreme famine fel vpon fome of them in Samaria, *4. Reg. 6.*
 vpon others in Hierufalem, *4. Reg. 25.* moft fpecially whē they
 were befieged by Titus. *Iofephus li. 7. c. 6. de bella Iudaico.*

with ^{a)}Iacob, and Ifaac, and Abraham. Of the land also I will be mindful: ⁴³ which when it shall be left of them, shall take pleasure in her sabbathes, being desolate for them. But they shall pray for their felines, for that they rejected my iudgements, and despised my lawes. ⁴⁴ Howbeit even when they were in the land of their enemies, ^{b)}I did not cast them of altogether, neither did I so despise them, that they should be consumed, and I should make my covenant with them frustrate. For I am the Lord their God, ⁴⁵ and I will remember mine old covenant, when I brought them out of the Land of Ægypt, in the fight of the Gentiles, for to be their God. I the Lord. These are the iudgements, and precepts, and lawes, which our Lord gave between him self and the children of Israel in Mount Sinai by the hand of Moyse.

ANNOTATIONS

Chapter 27

How some vows of diuers persons may be redeemed, but some may not be changed. 28. Al, one way or other, must be discharged. 30. Tithes also must be payed, either the same that are due or more.

And our Lord spake to Moyse, saying: ² Speake to the children of Israel, and thou shalt say to them: The man that shall haue made a vow, and ^{c)}bound his soule to God, by estimation he shall geue the price. ³ If it be a man from the twentieth yeare vntil

The fifth part.
Of vowes and
Tithes.

^a Iacob is first here named, because he had no other children but this people, for Ifaac was also father of the Idumeans, and Abrahā moreouer of the Imaelites and Madianites, and because the great promises made to Abraham and Ifaac pertained only to the Israelites. *Theodoret. q. 36. in Leuit.*

^b The church neuer wholly decayeth.

^c Because no other but the tribe of Leui could serue about the tabernacle, and yet others might desire to serue there, they might in steed thereof geue a price & haue the reward of their good wil.

three fcore, he shal geue fiftie ficles of filuer, after the meafure of the Sanctuarie: ⁴ if a woman, thirtie. ⁵ But from the fift yeare vntil the twentieth, a man fhall geue twentie ficles: a woman tenne. ⁶ From one moneth vntil the fift yeare, for a man fhall be geuen fiue ficles: for a woman three. ⁷ One that is three fcore and aboue a man shal geue fiftene ficles: a woman tenne. ⁸ If he be poore, and not able to pay the eftimation he fhall ftand before the prieft: and as much as he fhall efteme, and fee him able to pay, fo much fhall he geue. ⁹ But the beaft, that may be immolated to the Lord, if a man doe vow it, shal be holie, ¹⁰ and can not be changed, that is to fay, ^a)neither a better for a bad, nor a worfe for a good. And if he change it: both it felf that was changed, and that for the which it was changed, fhall be confecrated to the Lord. ¹¹ The vncleane beaft, which can not be immolated to the Lord, if anie man vow it shal be brought before the prieft. ¹² Who iudgeing whether it be god or euel, shal fet the price. ¹³ Which if he that offereth wil geue, he shal adde aboue the eftimation the fift part. ¹⁴ If a man vow his houle, and fanctifie it to the Lord, the prieft shal confider it, whether it be good or bad, and according to the price, which he shal appoint, it shal be fold. ¹⁵ But if he that had vowed, wil redeme it, he shal geue the fift part of the eftimation befidcs, and shal haue the houle. ¹⁶ And if he vow the field of his poffeffion, and confecrate it to the Lord, the price shal be eftemed according to the meafure of the feede. If the ground be fowed with thirtie bushels of barly, let it be folde for fiftie ficles of filuer. ¹⁷ If he vow he field immediatly from the yeare of Iubilee, that is beginning, how much it can be worth, at fo much it shal be eftemed: ¹⁸ but if fome-time after: the prieft shal account the money according to the number of yeares, that remaine vntil the Iubilee, and there shal be diminished of the price. ¹⁹ And if he that had vowed, wil redeme his field, he shal adde the fift part of the eftemed money, and shal poffeffe it. ²⁰ And

^a The thing that is vowed, if it may be performed, pleafeth God better, then a change.

if he wil not redeme it, but it be fould to any other man, he that had vowed it, can redeme it no more: ²¹ for when the day of Iubilee commeth, it fhall be fanctified to the Lord, and the poffeffion confecrated pertaineth to the right of the prieftes. ²² If the field be bought, and being not of his auncestors poffeffion be fanctified to the Lord, ²³ the priest fhall account the price according to the number of yeares, vnto the iubilee: and he that had vowed, fhall geue that to the Lord. ²⁴ But in the Iubilee, it fhall returne to the former owner, that fould it, and had it in the lotte of his poffeffion. ²⁵ Al eftimation fhall be weighed by the ^aficle of the fanctuarie. A ficle hath twentie oboles. ²⁶ The ^dfirft borne, which pertaine to the Lord, no man may fanctifie and vow: whether it be oxe, or sheepe, they are the Lordes. ²⁷ And if it be an vncleane beaft, he that offereth it fhall redeme it, according to thy eftimation, and fhall adde the fift part of the price. If he wil not redeme it, it fhall be fould to an other for how much foeuer it was eftemed by thee. ²⁸ Anie thing that is ^bconfecrated to the Lord, whether it be man, or beaft, or field, fhall not be fould, neither can it be redeemed. Whatfoeuer is once confecrated, fhall be holie of holies to the Lord. ²⁹ And any confecration, that is offered of a man, fhall not be redeemed, but dying fhall die. ³⁰ Al tithes of the land, whether of corne, or of the fruites of trees, are the Lordes, and are fanctified to him. ³¹ And if anie man wil redeme his tithes, he fhall adde the fift part of them. ³² Of al the tithes of oxen, and sheepe and goates, that paffe vnder the sheepearde rodde, euerie tenth that commeth fhall be fanctified to the Lord. ³³ It fhall not be chofen neither good nor bad, neither fhall it be changed for an other. If anie man change it: both that which was changed, and that for which it was changed, fhall be fanctified to the Lord, and fhall not be redeemed. ³⁴ Thefe are the

^a A ficle was about 15. d. obolus three farthings.

^b A vow made approued and confecrated to God, can not be changed by anie man. *Theodoret. q. vlt. in Leuit.*

precepts, which our Lord commanded Moyfes vnto the children of Ifrael in the mount Sinai.

ANNOTATIONS

Vowes are properly of things not commanded.

And are gratful to God.

Alfo in the new Teftament.

26 The firft borne.) God here forbiddeth to vow the firft borne, and geueth the reafon, for that *they are the Lordes*, fhewing that thofe things, wherto we are already bound, are not properly matter of vow. But a vowe properly is a religious promife voluntarily made to God, of a good thing, vnto which we were not bound. And that the fame is verie gratful to God, appeareth not only in this chapter, and in manie other places of Moyfes law, but alfo in the law of nature. *Gen. 28.* Iacob vowed, and God accepted therof. *Gen. 31. v. 13.* And the royal Prophet in diuers Pfalmes pertaining to the new Teftament commendeth vowes. It is certaine alfo & manifest *1. Tim. 5.* that widowes did lawfully vowe chaftitie in the primitiue Church: and fuch as did afterward breake the fame, did violate their promife to God. Innumerable alfo moft lerned and moft godlie fathers, haue euer from Chrifs time both taught and practiced religious vowes, of obedience to fuperiors, who otherwife had no authoritie ouer them, and of perpetual chaftitie, and voluntarie pouertie. It is likewife, and continually hath benne, a moft common practife in the Church, to vow other good workes of pietie, as to vifite holie places, to build Churches, Collegies, Hofpitals, and the like, being no way bound therto but of mere deuotion. See *Annotations. 1. Tim. 5.*

Num. 6. 30. Deut. 23.

Pfal. 21. 49. 75. 115. 131.