

## Chapter 33

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

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

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

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

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

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

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

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

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

---

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

<sup>b</sup> The priestly tribe muft epecially preferre Gods feruice before their neereft kinred.

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

<sup>12</sup> And to Beniamin he said: The best beloved of our Lord <sup>a</sup>shal dwell confidently in him: as in a bride chamber at the day shal he abide, and betwene his shoulders shal he rest.

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

<sup>18</sup> And to Zabulon he said: Reioyce Zabulon in thy going out, and Issachar in thy tabernacles. <sup>19</sup> They shall call the peoples to the mountaine: there shall they immolate the victims of iustice. Who shall sucke the inundation of the sea as milke, and the hidden treasures of the fountaines.

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

---

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

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

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

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

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

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

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

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

## ANNOTATIONS

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

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

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

in the similitude of the flesh of finne, euen of finne, he damned  
finne in the flesh. *Rom. 8. v. 3.* He appeareth from mount *Pha-  
ran* interpreted *fruitful mountaine*, in that he geueth abundance  
of grace in his Church of the new Testament, which is a citie set  
vpon a hill. *Mat. 5.*