

## Chapter 16

*The people murmuring for meate, and that they had left the flesh pottes of Ægypt, 4. God geueth them quailles, and Manna. 16. VVherof they are commanded to gather for euerie day, 22. but the fixt day duple for the Sabbath, 32. and to kepe a meafure of it in the tabernacle for a memorie.*

The beginning of the fourth age.

**A**nd they fette forward from Elim, and al the multitude of the children of Ifrael came into the defert Sin, which is betwene Elim & Sinay: the fifteenth day of the fecond moneth, after they came forth out of the Land of Ægypt. <sup>2</sup> And al the affembly of the children of Ifrael murmured againft Moyfes and Aaron in the wilderneffe. <sup>3</sup> And the children of Ifrael faid to them: Would to God we had died by the hand of our Lord in the Land of Ægypt, when we fate ouer the flesh pottes, and ded eate bread our fill: why haue you brought vs into this defert, that you might kil al the multitude with famine? <sup>4</sup> And our Lord faid to Moyfes: Behold I wil raine you bread from heauen: let the people goe forth, and gather that fufficeth for euerie day: <sup>a</sup>)that I may proue them whether they wil walke in my law, or no. <sup>5</sup> But the fixt day let them prouide for to bring in: and let it be duple to that they were wont to gather euerie daie. <sup>6</sup> And Moyfes and Aaron faid to al the children of Ifrael: At euen you fhall know that our Lord hath brought you forth out of the land of Ægypt: <sup>7</sup> and in the morning you fhall fee the glorie of our Lord: for he hath heard your murmuring againft our Lord: but as for vs, what are we, that you mutter againft vs? <sup>8</sup> And Moyfes faid: At euen our Lord wil geue you flesh to eate, and in the morning bread your fill: for he hath heard your murmurings, which

The fecond parte of this booke. How the Ifraelites were fultained in the defert, & prepared to receiue the Law.

<sup>a</sup> God leaft it in their wil to be content with ynough, or to couete more, yet fuffered them not to haue more, when it came to meafuring. *v. 18. & 2. Cor. 8.*

you haue murmured againft him, for what are we? neither is your murmuring againft vs, but againft our Lord. <sup>9</sup> Moyfes alfo faid to Aaron: Say to the whole affembly of the children of Ifrael: Approach you before our Lord: for he hath heard your murmuring. <sup>10</sup> And when Aaron fpake to al the affembly of the children of Ifrael, they looked toward the wilderneffe: and behold the glorie of our Lord appeared in a cloud. <sup>11</sup> And our Lord fpake to Moyfes, faying: <sup>12</sup> I haue heard the murmurings of the children of Ifrael, fay to them: At euen you fhall eate flefh, and in the morning you fhall haue your fill of bread: and you fhall know that I am the Lord your God. <sup>13</sup> Therefore it came to paffe at euen, and <sup>a</sup>)the quails rofe, and couered the campe: in the morning alfo a dew lay round about the campe. <sup>14</sup> And when it had couered the face of the earth, it appeared in the wilderneffe fmal, and as it were beaten with a peftil like vnto the hoare froft on the ground. <sup>15</sup> Which when the children of Ifrael had feene, they faid one to another: <sup>¶</sup>*Man-hu!* which fignifieth: What is this! for they knew not what it was. To whom Moyfes faid: This is the bread, which our Lord hath geuen you to eate. <sup>16</sup> This is the word, that our Lord hath commanded: Let euerie one gather of it fo much as fufficeth to eate: a gomor euerie man, according to the number of your foules that dwel in a tent fo fhall you take vp. <sup>17</sup> And the children of Ifrael did fo: and they gathered, one more, an other leffe. <sup>18</sup> And they meafured by the meafure of a gomor: neither he that gathered more, had aboue: nor he that prouided leffe, found vnder: but euerie one gathered, according to that which they were able to eate. <sup>19</sup> And Moyfes faid to them: Let no man leaue therof til the morning. <sup>20</sup> Who heard him not, but certaine of them left vntil the morning, and it beganne to be full of wormes, and it putrified. And Moyfes was angrie againft them. <sup>21</sup> And euerie one of them gathered in the morning, fo much as might fuffice to eate: and after the funne waxed hotte, it melted. <sup>22</sup> But in

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<sup>a</sup> Thefe birdes by Gods prouidence came from other places to the children of Ifrael. *Nu. 11. v. 31.*

the fixt day they gathered duple portions, that is, two gomors euerie man: and al the princes of the multitude <sup>a</sup>came, and told Moyfes. <sup>23</sup> Who faid to them: This is it which our Lord hath fpoken: The Sabbathes reft is fanctified vnto our Lord to morow. Whatfoeuer is to be wrought, doe it: and the meates that are to be made readie, make them readie: and whatfoeuer shal remaine, lay it vp vntil the morning. <sup>24</sup> And they did fo as Moyfes had commanded, and it putrified not, neither was there worme found in it. <sup>25</sup> And Moyfes faid: Eate it to day, becaufe it is the Sabbath of our Lord: to day it shal not be found in the field. <sup>26</sup> Gather it fix dayes: but in the feuenth day is the Sabbath of our Lord, therefore it shal not be found. <sup>27</sup> And the feuenth day came: and fome of the people going forth to gather, found not. <sup>28</sup> And our Lord faid to Moyfes: How long wil you not keepe my commandementes, and my law? <sup>29</sup> See that our Lord hath geuen you a Sabbath, and for this caufe on the fixt day he geueth you duple portions: let each man tarie with himfelfe, and let none goe forth out of his place the feuenth day. <sup>30</sup> And the houfe of Ifrael called the name therof Manna: which was as it were coriander feede white, and the taift therof like to flowre with honie. <sup>31</sup> And Moyfes fayd: This is the word, which our Lord hath commanded: <sup>b</sup>Fil a gomor of it, and let it be kept vnto the generations to come hereafter: that they may know the bread, wherwith I fed you in the wildernes, when you were brought forth out of the Land of Ægypt. <sup>32</sup> And Moyfes fayd to Aaron: Take <sup>c</sup>one veffel, and put Manna into it, fo much as a gomor can hold: and lay it vp before our Lord to keepe vnto your generations: <sup>33</sup> as our Lord commanded Moyfes. And Aaron put it in the tabernacle to be referued. <sup>34</sup> And the children of

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- <sup>a</sup> By their woūdering at the duple quātitie, it appeareth they intended not to gather fo much.
- <sup>b</sup> By anticipation Moyfes writeth here the commādment geuen when the Tabernacle and Arck were finished. *Exo. vlt.*
- <sup>c</sup> This Relique was put in a golden veffel *Heb. 9.* though it was infinitely inferior to Chrifts flefh *Io. 6.* yea inferior to the flefh of anie glorified Sainct.

Ifrael did eate Manna fourtie yeares, til they came into the habitable land: with this meate were they fed, vntil they touched the borders of the land of Chanaan. <sup>35</sup> And a gomor is the tenth part of an ephi.

## ANNOTATIONS

15 *Manhu!* vvhat is this!) VVhen the people of Ifrael in the defert had fspent their prouifion of meate brought from Ægypt, and according to Gods promife had receiued ftore of quailes; going forth in the morning they fawe a ftrange thing lye vpon the ground like to hoare froft, wherat merueling they faid one to another: VVhat is this! in their language *Manhu!* VVherupon faith Theodoret (*q. 30. in Exod.*) *their demand vvas turned into the name, and it vvas called Manna.* VVhich as the fame and other ancient Doctors gather by the holie Scriptures, was a wonderful and miraculous meate, and withal a figure of a more excellent thing, long after promifed, and geuen by our B. Sauour, in the holie Sacrament of the Eucharift. As witneffe S. Gregorie Nyffen (*Enar. vitæ Moyfi, circa medium*) S. Ambrofe (*li. de ijs qui Myft. initiant cap. 8.*) S. Cyril Alexandrinus, S. Chryfoftom, S. Auguftin, Theophilact and others, vpon the *fixt of S. Iohn.* VVhere alfo the text of our Sauours long difcourfe with the Capharnaites, fheweth euidently that he promifed to geue a farre better meate then Manna, to thofe that beleued in him. *I am faieth our Lord, the bread of life, vvhich defcended from heauen; your fathers did eate Manna in the defert, and died. The bread vvhich I vvil geue is my flesh, for the life of the vvorld. My flesh is meate in deede, and my bloud is drinck in deede &c.* S. Paul likewife teacheth (*1. Cor. 10.*) that this *Manna,* and *the vvater iffuing out of the rocke,* were figures of the fame B. Sacrament, as is noted in thofe places.

Here only we commend to the Chriftian readers remēbrance that the thing figured, doth euer excede the figure (according to S. Pauls doctrin, *Collof. 2.*) wifhing him therfore to confider, that in *Manna* were at leaft twelue clere miracles. Firft, it was made by Angels, wherof it is called, *the bread of Angels.* Secondly, it was not produced from the earth, nor water, as ordinarie meates are, but came from the ayre. Thirdly, how faft or flowly foeuer anie man did gather it, in the end ech one had the fame meafure ful, called a gomor, and no more nor leffe. Fourthly, the fixth day (which was next before the Sabbath) that which they gathered, was found to be duple portions to other dayes, that is, two gomors for euerie one. Fiftly, there fel none at al on the Sabbath day. Sixtly, if in the reft of the weke anie part was left al night, it putrified, and was corrupt in the morning, but the night

Manna fo called of *Man-hu.*

It was a figure of the Eucharift.

Twelue miracles in *Manna.*

*li. 3. c. 37.*  
*Ho. 45.*  
*Tract. 26.*  
*Ioan. 6. v. 25.*  
*41. 49. 51. 55.*

*Pfal. 77. v. 25.*  
*Roffin. li. 1.*  
*c. 12. cont.*  
*Oecolamp.*  
*D. Hejk. li. 3.*  
*c. 12. parlam.*

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before the Sabbath day, it remained found and good. Seuently, 7.  
 notwithstanding diuerfitie of stomakes, in so great a multitude, the  
 same measure was sufficient and no more, to euerie one young and  
 old, and of middle age. Eightly the heate of the funne melted 8.  
 and consumed that which remained in the field, though otherwise  
 it indured heate of the fire, feething in water, grinding in milles,  
 and beating in morters. Ninthly, it tasted to euerie one, what 9.  
 they desired. Tenthly, it seemed neuertheleffe to the euil minded,  
 loathsome and light meate, but pleafant to the good. Eleuently, 10.  
 part of it was kept in the Arke by Gods commandment, and was  
 not corrupted in manie hundred yeares. Twelfthly, this ftrange 11.  
 and extraordinarie prouifion, continued fourtie yeares, that is, til  
 the children of Ifrael came to the promised land and then ceafed.  
 You fee then so miraculous a figure farre excelled Zuinglius, or  
 Caluins communion bread, which containeth no miracle at al, only  
 fignifying Christs bodie. But, as our Sauours owne wordes im-  
 porte, and ancient fathers teach vs, by Manna was prefigured  
 Christs verie bodie and bloud, with his foule and Diuinitie vnder  
 the forme of bread. 12.

No miracle in  
 Protestants Com-  
 munion.

For this indeede infinitely excelleth Manna, containing al the  
 foresaid, or rather much more eminent miracles. For (firft) it  
 was confecrated by the maruelous power of Christs word, and euer  
 fince the fame is done, by the like power communicated to Priests,  
 (2) in his Church militant, (3) one and the verie fame, and not  
 manie, in innumerable places, and in euerie leffe or greater forme,  
 yea in the leaft particle of the accidents that may be, Chrifft is  
 whole and entire. (4) It geueth abundance of grace in this life,  
 fignified by the day before the Sabbath, for the glorie of the next  
 life in eternal reft, (5) where is no more vse of Sacraments, but eu-  
 erlafting fruition of glorie. (6) VVhohoeuer therfore would make  
 temporal commoditie of this heauenlie foode, as it were referu-  
 ing Manna for other dayes of the weke, it perifheth to him, and  
 turneth to his ignominie, but being referued in the faithful foule,  
 for the life to come, which is the true Sabbath, it remaineth an  
 heauenlie treafure. (7) And fo it auailleth to euerie one, as their  
 foule, which is the fpiritual ftomake of fupernatural meate, is leffe  
 or more difpofed. (8) Though heate of perfecution, and other  
 aduerfe power take away this Sacrament and Sacrifice, abrode  
 in the field of this world, yet no power extinguifheth it within  
 the Church, where it is in due maner prepared and miniftred to  
 the children of God, (9) where it yeldeth al comfort, ftrength  
 and contentment to good fpiritual defires, (10) but to the in-  
 credulous Capharnaites femeth vnpoftible, and to carnal conceits  
 loathsome. (11) Being worthely receiued into our mortal bod-  
 ies, our arke or temporal tabernacle, it remaineth in incorruptible  
 effect, wherby the bodie fhall be raifed againe from death, and to-  
 gether with the foule be eternally glorified. (12) In the meane  
 time of this pilgrimage of mankind, it is our way-faring fpecial 12.

All the faid mir-  
 acles are more  
 eminent in the  
 B. Sacrament.

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prouifion, dailie and fuperfubftantial bread, til we fhall poffeffe  
the promifed land, the kingdome of heauen in eternal bliffe.