

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.

And 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. ² And al the affemblic of the children of Ifrael murmured againft Moyfes and Aaron in the wilderneffe. ³ 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? ⁴ 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: ^a)that I may proue them whether they wil walke in my law, or no. ⁵ 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. ⁶ 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: ⁷ 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? ⁸ 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 you haue murmured againft him, for what are we? neither is your murmuring againft

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

^a 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.*

vs, but againft our Lord. 9 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. 10 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. 11 And our Lord fpake to Moyfes, faying: 12 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 fil of bread: and you fhall know that I am the Lord your God. 13 Therefore it came to paffe at euen, and ^athe quails rofe, and couered the campe: in the morning alfo a dew lay round about the campe. 14 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. 15 Which when the children of Ifrael had feene, they faid one to another: *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. 16 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. 17 And the children of Ifrael did fo: and they gathered, one more, an other leffe. 18 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. 19 And Moyfes faid to them: Let no man leaue therof til the morning. 20 Who heard him not, but certaine of them left vntil the morning, and it beganne to be ful of wormes, and it putrified. And Moyfes was angrie againft them. 21 And euerie one of them gathered in the morning, fo much as might fuffice to eate: and after the funne waxed hotte, it melted. 22 But in the fixt day they gathered duple portions, that

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

is, two gomors euerie man: and al the princes of the multitude ^a)came, and told Moyfes. ²³ Who said to them: This is it which our Lord hath spoken: The Sabbathes rest is sanctified 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 shall remaine, lay it vp vntil the morning. ²⁴ And they did so as Moyfes had commanded, and it putrified not, neither was there worme found in it. ²⁵ And Moyfes said: Eate it to day, because it is the Sabbath of our Lord: to day it shall not be found in the field. ²⁶ Gather it six dayes: but in the seventh day is the Sabbath of our Lord, therefore it shall not be found. ²⁷ And the seventh day came: and some of the people going forth to gather, found not. ²⁸ And our Lord said to Moyfes: How long wil you not keepe my commandementes, and my law? ²⁹ See that our Lord hath geuen you a Sabbath, and for this cause on the sixth day he geueth you double portions: let each man tarry with himselfe, and let none goe forth out of his place the seventh day. ³⁰ And the house of Israel called the name thereof Manna: which was as it were coriander seede white, and the taft thereof like to flowre with honie. ³¹ And Moyfes said: This is the word, which our Lord hath commanded: ^b)Fill a gomor of it, and let it be kept vnto the generations to come hereafter: that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the Land of Ægypt. ³² And Moyfes said to Aaron: Take ^c)one vessel, and put Manna into it, so much as a gomor can hold: and lay it vp before our Lord to keepe vnto your generations: ³³ as our Lord commanded Moyfes. And Aaron put it in the tabernacle to be reserved. ³⁴ And the children of Israel did eate Manna fourtie yeares, til they came into

^a By their wondering at the double quantity, it appeareth they intended not to gather so much.

^b By anticipation Moyfes writeth here the commandment geuen when the Tabernacle and Arck were finished. *Exo. vlt.*

^c This Relique was put in a golden vessel *Heb. 9.* though it was infinitely inferior to Christs flesh *Io. 6.* yea inferior to the flesh of anie glorified Saint.

the habitable land: with this meate were they fed, vntil they touched the borders of the land of Chanaan. ³⁵ 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 fpent their prouifion of meate brought from Ægypt, and according to Gods promife had receiued ftore of quales; going forth in the morning they fawe a ftrange thing lye vpon the ground like to hoare froft, wherat merueling they faid one to an other: 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 Capharnaïtes, 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 blood 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 before the Sabbath day, it remained found and good. Seuently,

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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notwithstanding diuerfitie of ftomakes, in fo great a multitude, the fame meafure was fufficient and no more, to euerie one young and old, and of middle age. Eightly the heate of the funne melted and confumed that which remained in the field, though otherwife it indured heate of the fire, feething in water, grinding in milles, and beating in morters. Ninthly, it tafted to euerie one, what they defired. Tenthly, it feemed neuertheleffe to the euil minded, loathfome and light meate, but pleafant to the good. Eleuently, part of it was kept in the Arke by Gods commandment, and was not corrupted in manie hundreth yeares. Twelfthly, this ftrange and extraordinarie prouifion, continued fourtie yeares, that is, til the children of Ifrael came to the promifed land and then ceafed. You fee then fo miraculous a figure farre excelled Zuinglius, or Caluins communion bread, which containeth no miracle at al, only fignifying Chrifts bodie. But, as our Sauours owne wordes importe, and ancient fathers teach vs, by Manna was prefigured Chrifts verie bodie and bloud, with his foule and Diuinitie vnder the forme of bread.

For this indeede infinitely excelleth Manna, containing al the forefaid, or rather much more eminent miracles. For (firft) it was confecrated by the maruelous power of Chrifts word, and euer fince the fame is done, by the like power communicated to Priefts, (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 vfe of Sacraments, but euerlafting fruition of glorie. (6) VVhohoeuer therefore would make temporal commoditie of this heauenlie foode, as it were referuing 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 incredulous Capharnaites femeth vnpoffible, and to carnal concepts loathfome. (11) Being worthely receiued into our mortal bodies, our arke or temporal tabernacle, it remaineth in incorruptible effect, wherby the bodie fhall be raifed againe from death, and together with the foule be eternally glorified. (12) In the meane time of this pilgrimage of mankind, it is our way-faring fpecial prouifion, dailie and fuperfubftantial bread, til we

No miracle in
Proteftants Com-
munion.

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

thai poffeffe the promifed land, the kingdome of heauen in eternal bliffe.