

Chapter 14

The king of Sodom with other foure kings are ouercome in battle, by foure others: 12. where Lot is taken 14. but Abram with 318. perfons profecuting and ouercoming the victors, 16. refcued Lot, with al the captiues and pray. 18. Melchifedech King and Prieft blefled Abram, 20. Abram payed tithes to him, 21. and rendered the fpoile to the king of Sodome.

And it came to paffe in that time, that Amraphel the king of Sennaar, and Arioch the king of Pontus, and Chodorlahomor king of the Elamyts, and Thadal the king of nacions ² made warre againft Barra the king of Sodome, and againft Berfa the king of Gomorra, and againft Sennaab the king of Adama, and againft Semebar the king of Seboim, and againft the king of Bala, the fame is Segor. ³ Al thefe came together into the Woodland vale, which now is the falt fea. ⁴ For they had ferued Chodorlahomor twelue yeares, and the thirteenth yeare they reuolted from him. ⁵ Therefore in the fourteenth yeare came Chodorlahomor, and the king that were with him: and they ftroke Raphaim in Aftarothcarnaim, and Su- fim with them, and Emim in Sauee of Cariathaim, ⁶ and the Corrheans in the mountains of Seir, euen to the Champion countrie of Pharan, which is in the wildernes. ⁷ And they returned, and came as farre as the fountaine of Mifphat, the fame is Cades: and they ftroke al the countrie of the Ameleichites, and of the Amorheans, that dwel in Affafonthamar. ⁸ And they went forth the king of Sodome, and the king of Gomorra, and the king of Adama, and the king of Seboim, moreouer alfo the king of Bala, which is Segor: and they fet themfelues againft them in battaile aray in the Woodland vale: ⁹ to wit againft Chodorlahomor king of the Elamites, and Chadal king of nacions, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings againft foue. ¹⁰ But the Woodland vale had many pitts of bitume. Therefore the king of Sodome, and of Gomorra

turned their backes, and were ouerthrowne there: and they that remained fled to the mountaine. ¹¹ And they tooke al the fubftance of the Sodomites, and Gomorreans, and tooke al kind of victuales, and went their way: ¹² and Lot alfo and his fubftance, the fonne of Abrams brother, who dwelled in Sodom. ¹³ And behold one, that had efcaped, told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrean brother of Efchol, and the brother of Aner: for thefe had made a league with Abram. ¹⁴ Which when Abram had heard, to witt, that his brother Lot was taken, he numbred of the feruantes borne in his houfe, wel appointed three hundred and eightene: and purfued them vnto Dan. ¹⁵ And diuiding his companie, he ranne vpon them in the night: and ftroke them, and purfued them vnto Hoba, which is on the left hand of Damafcus. ¹⁶ And he brought backe al the fubftance, and Lot his brother with his fubftance, the wemen alfo and the people. ¹⁷ And the king of Sodom went forth to meete them, after he returned from the flaughter of Chodorlahomor, and of the kinges that were with him in the vale Sauee, which is the kings vale. ¹⁸ But [♠]Melchifedech the king of Salem, [♠]bringing forth bread and wine, for he was the Prieft of God moft highe, ¹⁹ [♠]bleffed him, and faid: Bleffed be Abram to God the higheft, which created heauen and earth: ²⁰ and bleffed be God the higheft, by whose protection, the enemyes are in thy hands. And [♠]he gaue him the tythes of al. ²¹ And the king of Sodom faid to Abram: Geue me the foules, and the reft take to thee. ²² Who answered him: I lift vp my hand to my Lord God moft hiegh poffeffor of heauen and earth, ²³ that from the very woofe-thread vnto the fhoe latchet, I wil not take of al that are thine: ^aleft thou fay: I haue enriched Abram: ²⁴ except fuch thinges, as the young men haue eaten, and the fhaires of the men, that came with me, Aner, Efchol, and Mambre: thefe fhall take their fhaires.

^a Abraham enriched by God, would take no more of man, but his foldiars fuftenance. The proper hire of fpiritual work men, *S. Chrifoft. in Gen.*

ANNOTATIONS

Tomo 3. prope initium.

18 Melchifedech.) S. Hierom being earnestly requested by Euagrius, to geue his iudgement touching Melchifedech, whom a nameles author had endeoured to proue to be the Holie Ghoft, plainly confuteth that error: as also an other error of Origen and Didymus faying, he was an Angel. Likewife S. Epiphanius (*heresi. 55. & 76.*) relateth and condemneth a third error, of fome that thought him to be the Sonne of God. Thefe two Fathers, and S. Auguftin (*li. de herefibus her. 34.*) and diuers others, whom S. Hierom alleageth proue euidently, that he was a very man, a Prieft and a king, yea the hiegh Prieft (at leaft of that countrie) Superior to Abraham, and a figure of Chrif. Befides thefe herefies the fame S. Hierom relateth two probable opinions. The Iewes Rabins generally hold that Melchifedech was Sem the fonne of Noe from whom Abraham and al the Hebrewes defcended. VVhich they feme rather to affirme, as loath to confeffe that anie man, of other nation then their owne, fhould haue bene greater and more excellent then Abraham in fpiritual caufes, then for anie reafon they do, or can alleage. Yet manie efpecially latter writers as Liranus, Toftatus, Genebtardus and others do embrace this opinion as moft probable. Though S. Hierom femeth only to haue added the Hebrewes opinion (as he faith) becaufe he would intimate al to his freind, when he had firft cited grauer authores, S. S. Ireneus, Hypolitus, Eufebius, Cefarienfis, Eufebius Emiffenus, Apolinarius, and Eufthadius, al agreeably affirming that Melchifedech was a Chananite, king of Salem, which was afterwards called Ierufalem. To this opinion agreeth Philo Iudæus continually fpeaking of him, as of a ftranger to the Iewes nation. Iofephus alfo a Jew writeth plainly (*li. 7. de bello Iudaico. c. 18.*) that he was of Chanaan, and Prince of the Chananites. Alfo S. Dionyfius Ariopagita, (*Cæleft. Hier. c. 9.*) S. Epiphanius (*her. 55. & 67.*) Theoderetus (*q. 63. in Gen.*) and Suidas, are of the fame mind, and manie other chriftian Doctors. VVho confirme their affertion by that S. Paul faith to the Hebrewes: *He vvhofe generation is not numbred among them, tooke tithes of Abraham.* For what els can S. Paul meane, but that Melchifedechs kinred and people, was diuers from the kinred, and people of the Iewes? which he could not fay of Sem, from whom Abraham & al Iewes defcended: as it can not be faid, that Adam and Noe are of diuers generation from anie people that now liueth, becaufe we al come of them. Of this difficultie (not pertaining to anie controuerfie of our time) the ftudious may fee more in *F. Pererius his commentaries vpon this 14. chap of Genefis, difp. 3.*

Old herefies concerning Melchifedech.

A probable opinion that Sem and Melchifedech was al one.

Ep. ad Euang.

More probable that Melchifedech was a Chananite.

Heb. 7. v. 6.

Proued by S. Pauls wordes.

Pfal. 109.

Heb. 7.

18 Bringing forth.) Seing the Royal Prophet Dauid, and S. Paul fay Chrif is a Prieft for euer according to the order of Melchifedech, we demand of Proteftants, if Chrif fulfilled not Melchifedechs figuratiue Sacrifice offered in bread and wine, by

Chrif is a Prieft according to the order of Melchifedech.

offering his owne bodie and bloud at his laft fupper in formes of bread & wine, and by intituting the fame to be offered by his Priests til the end of the world, what other figuratiue sacrifice of Melchisedech they can find performed by Chrif, by which it may appeare that he is a Priest for euer according to that order? Caluin (*li. 4. Instit. c. 18. para. 2.*) Kemnifius (*par. 2. exam. pag. 740. & 747.*) Peter martyr (*in 1. Cor. 5.*) and moft English Protestants grant that Melchisedech was a Priest, and that the peculiar function of a Priest is to offer Sacrifice, wherefore they hauing no sacrifice wil haue only ministers and no Priests, but they denie that Melchisedech offered Sacrifice in bread and wine. VVherupon we ioyne iffue with them to proue that he did, and that by this place amongft others of holie Scripture.

VVhy the Protestants haue ministers and no Priests.

Kemnifius complayneth that the Latin text hath *Obtulit* for *Protulit*, *Offered*, for *Brought forth*. And to difproue the same, he alleageth the Hebrew, Chaldee, Greke, and S. Cyprian. But Catholiques more iustly complaine of him, for lying. For al Latin Editions haue *Proferens*, *bringing forth*. The question therfore in controuersie is, to what end and vse Melchisedech brought forth bread and wine? Caluin and Kemnifius say it was only to refresh or feede Abraham and his men, and not for sacrifice. Which their bare saying is without reason, for that there was store of victuals in the pray (*v. 11.*) and they had eaten therof. Moreouer the Hebrew word *Hotfi*, *brought forth*, is a word pertayning to Sacrifice, as in the *6. chap. of Iudges. (v. 18. and 19.)* and importeth that the bread and wine were first offered in Sacrifice, and then doubtles they did participat: though they wanted not other sufficient corporal foode. Againe the wordes following *For he vvas the Priest of God moft hiegh*, can haue no other sence, but that he did the function of a Priest in the bread & wine which he brought, otherwife if the only cause of bringing that prouision had benne to releue the campe with victuals, the reason would rather haue benne yielded, becaufe he was a bountiful King, a liberal Prince, a special freind to Abraham, as in deede he was, but none of these reasons, or the like fitted this purpose so wel, nor touched the cause of bringing forth bread and wine, as to signify that he was a Priest, whose office is to offer Sacrifice.

The state of the controuersie.

Here againe some Protestants take exception against the Latin text, that the causal coniunction *Enim*, *for*, is not agreeable to the Hebrew, but should be the copulatiue *Et*, *and*, which is a meere wrangling. For the lerned know wel ynough, that the Hebrew particule is better expressed in such places, by *Enim* or, *quia*, *for* or *because*, then by *&*. And so the English Bible printed in the yeare of our Lord, 1552. readeth: *Melchisedech king of Salem brought forth bread and wine: for he vvas the Priest of the most hiegh God.* The latter Editions also in like places haue not the copulatiue *And*, but some other word as the sence requireth. *Gen. 20. v. 3. Thou art but a dead man, for the womans sake vvhich thou hast*

Melchisedech offered sacrifice in bread and wine.

The latin text iustificed by other places, yea by Protestants translations.

v. 24.
S. Chrif. ho. 36.
in Gen.

taken: for she is a mans vvife. where the Hebrew phrafe is, *And she is married to a husband. Gen. 30. v. 27.* they read thus: *For I haue proued that the Lord hath blessed me for thy sake,* where precisely conftituting the Hebrew they fhould fay, *I diuined* (or coniectured) *and the Lord blessed me for thy sake.* Likewise *Efaie, 64. v. 5.* they read: *But Loe, thou haft bene angrie, for vve offended,* the Hebrew is thus: *Loe thou art angrie, and vve haue finned.* In the fame place, they tranflate, *Yet fhall vve be faued,* vvhich the Hebrew expreffeth by the copulatiue, *And* we fhall be faued. So when they thinke it conuenient, they tranflate the Hebrew particule, *For, that, yet,* which ftrictly fignifieth *And.* Now let vs alfo fee the original in this place. In the Hebrew it is thus: VMALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAIN. VEHV COHEN LEEL ELION. VAIE VARECHEHV, &c. In Englifh word for word thus: *And Melchifedech king of Salem brought forth bread and vvine. And he the prieft to God moft high. And he blefled him,* &c. where albeit the caufual word *For,* is not expreffed, yet thefe wordes, *And he the prieft,* further declaring that befides the office and dignitie of a King (which was faid before) Melchifedech was alfo a Prieft, muft nedes fignifie that he did fomethig about the bread and wine belonging to a Priefts office. And what that fomethig was, perhaps the Vniuerfitie of Cambridge wil teftifie, whose late profeffor of Diuinitie teacheth plainly, that Melchifedech offered Sacrifice, and was therein a figure of Chrif (Pag. 6. *Reprehen*) *Sacerdotes* (faith he) *ij vere & proprie funt, qui facrifitia faciunt; qualis fuit Aaron, & Aaronis filij, & Melchifedechus, & quem illi adumbrabant, Chrifus. Prieftes truly and properly are they, that offer facrifices, fuch as vvvas Aaron, and the fonnes of Aaron, and Melchifedech, and Chrif, vvhom they prefigured.* If then both Aaron & Melchifedech were truly and properly Priefts, becaufe they offered facrifices (according to this Profeffors definition) and both were figures of Chrif, it muft needes be granted that as Chrif fulfilled the figure of Aarons bloudie facrifices, in offering him felfe vpon the Croffe: fo he alfo fulfilled the figure as wel of vnbloudie facrifices of Aaron, as epecially of Melchifedechs Sacrifice in fome other befides that on the Croffe, feeing the prophet Dauid and S. Paul fay, Chrif is a Prieft (not according to Aarons order, for that was to haue an end, but) *For euer* according to the order of Melchifedech. And what other Sacrifice did our Sauour offer to remaine perpetual, but of his owne bodie & bloud in vnbloudie maner, vnder the formes of bread and wine, with commandment to his Apoftles and Priefts to do the fame til the end of the world? Let the indifferent reader weigh it wel. And whofoeuer is not very proud wil for his better inftruction, or confirmation, efteme the vniforme iudgement of manie, ancient, godlie, and lerned Fathers writing vpon this place. VVe wil only recite their wordes, without other deduction for breuitie fake.

Guiliel vvhitak contra Gregor. Martin.

The Hebrew text fheweth that Melchifedech did the office of a Prieft in bread and wine.

The proper office of a Prieft is to offer Sacrifice.

Chrif ftill exerciseth the office of Priefthood according to the order of Melchifedech by the minifterie of Priefts.

S. Clemens Alexandrinus (*li. 4. Strom. verfus finem.*) writeth thus: Melchifedech king of Salem, Priest of God moft hiegh, gaue wine & bread fantified nutriment in type of the Eucharift.

S. Cyprian (*Epift. 63. ad Cæcilium*) Chrifft is Priest for euer according to the order of Melchifedech, which order is this coming from that Sacrifice, and thence defcending, that Melchifedech was Priest of God moft hiegh, that he offered bread & wine, that he bleffed Abraham. For who is more a Priest of God moft hiegh, then our Lord Iefus Chrifft, who offered Sacrifice to God the Father, and offered the fame, which Melchifedech had offered, bread and wine, to wit, his owne bodie and bloud. And a litle after: That therefore in Genesis, the bleffing might be rightly celebrated, about Abraham, by Melchifedech the Priest, the image of Chriffts Sacrifice confifting in bread and wine went before, which thing our Lord perfecting and performing, offered bread and chalice mixt with wine, and he that is the plenitude, fulfilled the veritie of the prefigured image.

Eufebius Cefarienfis (*li. 5. Demonft. Euang. c. 3.*) Euen as he who was Priest of Nations was neuer fene to offer corporal facrifices, but only bread & wine, when he bleffed Abraham: fo firft our Lord & Sauour him felfe, then priests that come from him, exercifing the fpiritual office of Priesthood in al nations after the Ecclesiastical ordinances, do represent the myfteries of his bodie, and healthful bloud in bread & wine, which myfteries Melchifedech knew fo long before by diuine fpirite, and vfed as representations of things to come.

S. Ambrose (*li. 5. de Sacramen. c. 1.*) VVe know the figure of the Sacraments went before, in Abrahams times, when Melchifedech offered Sacrifice.

Idem. in *cap. 5. Heb.* It is clere that oblations of cattle are vanifhed, which were in Aarons order, but Melchifedechs institution remayneth, which is celebrated al the world ouer in adminiftration of the Sacraments.

S. Hierom. (*Epift. ad Marcellamo vt migret Bethleem.*) Haue recourse to Genesis, and you fhall find Melchifedech king of Salem, prince of this citie, who euen then in figure of Chrifft offered bread and wine, and dedicated the Chriftian myfterie in our Sauours bodie and bloud. *Idem Epift. ad Euagrium:* Melchifedech offered not bloudie victims, but dedicated the Sacrament of Chrifft in bread and wine, fimple and pure facrifice. *Idem. Queft. in Gen. c. 14.:* Our myfterie is fignified in the word of order, not by Aaron in imolating brute victims, but in offering bread and wine, that is the bodie and bloud of our Lord Iefus. *Idem in c. 26. Matthei:* Melchifedech the Priest of God moft hiegh, by offering bread and wine, prefigured the Myfterie of the Eucharift.

S. Chriftotom (*ho. 35. in Gen.*) Seeing the figure, thinck alfo I pray thee, of the veritie. *ho. 36.* After that Melchifedech king

The ancient fathers proue that Melchifedech offered Sacrifice in bread & wine in figure of Chrifft, and of other Priests of the new Testament.

of Salem brought bread and wine (for he was Priest of God moft hiegh) Abraham receiued his oblations.

S. Auguftin (*Epift. 95.*) Melchifedech bringing forth the facrament (or myfterie) of our Lords table, knew how to figurate his eternal priefthood. *Idem li. 16. c. 22. ciuit.* There firft appeared that facrifice, which is now offered to God by Chriftians in the whole world. *Idem li. 17. c. 17. li. 18. c. 35.* and *vpon the Pfallme. 109. li. 1. contra aduers. Leg. & prophet. c. 20. Ser. 4. de Sanctis Innocentibus.* But it is bootles or nedles to cite more places, or more authors. For whofoeuer wil not fubmit their iudgements to thefe, would not, it is like, beleue, if their owne maifters, fhould rife agane and warne them, left they be damned for their incredulitie.

Caluin cōtemneth al the ancient fathers. in *ca. 9. Heb.*

19 Bleffed him.) Caluin (*in cap. 7. v. 9. Heb.*) Mufculus (*locis com. c. de Miſſa Papift*) and fome other Proteftants to auoid the connexion of Melchifedechs *Priefthood* and bringing forth of bread and wine, wil nedes haue thefe wordes, *He vvas a Prieft*, referred only to that which foloweth, *he bleffed Abraham.*

Heretical tranſlations.

Bible 1579.

And fome Englifh tranſlaters for this purpoſe haue corrupted the text, by changing, *And* into *Therefore*, faying thus: *And he vvas a Prieft of the moft hiegh God, therefore he bleffed him.* which is alfo a falſe gloſſe. For Melchifedech did not bleſſe Abram becauſe he was a Prieft, for Abram was alfo a Prieft, but becauſe he was a greater Prieft then Abram. Which S. Paul vrgeth faying:

Heb. 7.

VVithout al contradiction that vvhich is leſſe, is bleffed of the better, concluding therupon that Melchifedech was greater then Abraham. Agane other Superiors that are not Priefts may bleſſe their inferiors. As Iofue and Salomon bleſſed the people, and parents bleſſe their children.

The greater bleffeth the leſſe.

Iofue 8. & 22.

3. Reg. 8.

20 Gaue tithes.) This is an other prerogatiue of Melchifedech, that Abram payed tithes to him, which S. Paul likwife explicateth (*Heb. 7.*) and proueth therby that Chriſts Priefthood is greater then the Leuitical. Moreouer this paying of tithes by Abraham fheweth the antiquitie of this tradition, being practiſed in Abrahams time, that the ſpiritual Superiors receiued tithes of their inferiors.

Paying of tithes in the law of nature.