

Chapter 38

Iudas hauing three fonnes by a Chananite, 6. marieth the first, and after his death, the second to Thamar. 10. Who also dying, he delayeth to match the third with her. 15. But him selfe begetteth of her (taking her for a harlote) two fonnes twinnes, Phares and Zara.

The ^asame time Iudas going downe from his brethren, turned in to a man an Odollamite, named Hiras. ² And he sawe there the daughter of a man of Chanaan, called Sue: and taking her to wife, he did companie with her. ³ Who conceaued, and bare a sonne, and called his name Her. ⁴ And conceauing a childe againe, she called her sonne after he was borne, Onan. ⁵ She bare also the third: whom she called Sela: after whose birth, she ceased to beare any more. ⁶ And Iudas gaue a wife to Her his first begotten, named Thamar. ⁷ Also Her the first begotten of Iudas, was wicked in the sight of our Lord: and was flaine of him. ⁸ Iudas therefore said to Onan his sonne: companie with thy brothers wife, and be ioyned to her, that thou mayest ⁴rayse feede to thy brother. ⁹ He knowing that the children should not be borne to himselfe, companying with his brothers wife, shed his feede vpon the ground, left children might be borne in his brothers name. ¹⁰ And therefore our Lord stroke him, because he did a detestable thing. ¹¹ For the which cause Iudas said to Thamar his daughter in lawe: Be a widowe in thy fathers house, til Sela my sonne growe vp: for he feared lest he also might dye, as his brethren. Who went her way and dwelt in her fathers house. ¹² And after many dayes were come and gone: the daughter of Sue the wife of Iudas died: who after his mourning hauing receiued consolation, went vp to the shearers of his sheepe, himselfe and Hiras his shepheard of his flocke, the Odolamite, into Thamnas.

^a Moyfes inferteth here this hiftorie, because Chrifft should be borne of the genealogie of Iudas & Phares. *Mat. 1.*

13 And it was told ^{a)}Thamar that her father in law came vp into Thamnas to sheare his sheepe. 14 Who putting of the garments of her widowhood, tooke a veile: and changing her habite, fate in the croffe way, that leadeth to Thamnas: becaufe Sela was growne, and she had not taken him to husband. 15 Whom when Iudas had feene, he fupposed her to be an harlot: for she had couered her face, lest she should be knowen. 16 And going vnto her, he said: Suffer me to lye with thee: for he knew her not to be his daughter in law. Who answering: What wilt thou geue me that thou maieft enjoy my companie? 17 He said: I wil fend thee a kid out of the flockes. And when she said againe: I wil fuffer that thou wilt, if thou geue me a pledge, til thou fend that which thou doest promise; 18 Iudas said: What wilt thou to be geuen thee for a pledge? She answered: Thy ring, and bracelet, and staffe which thou holdest in thy hand. The woman therefore by once companying conceaued, 19 and rifing she went her way: and putting of the apparel which she had taken, put on the garments of her widowhood. 20 And Iudas sent a kid by his shephard the Odolamite, that he might receiue the pledge againe, which he had geuen to the woman: who when he had not found her, 21 he asked the men of that place: Where is the woman that fate in the croffe way? Al making answere: There was no harlot in this place. 22 He returned to Iudas, and said to him: I haue not found her: yea the men also of that place said vnto me, that there neuer fate harlot there. 23 Iudas said: Let her take it to her, surely she can not charge vs with a lye, I sent the kid which I promised: and thou didest not find her. 24 And behold after three moneths they told Iudas, saying: Thamar thy daughter in law hath played the harlot, and her bellie semeth to swell. And Iudas said: Bring her forth ^{b)}that she may be burnt. 25 Who when she was led to execution, she sent

^a Thamar finned desiring to be a mother without lawful mariage: and Iudas finned lying with a supposed harlot. *S. Aug. li. 22. c. 61. 62. & 63. cont. Faust.*

^b Adultrie punishable by death, in the law of nature.

to her father in law, faying: By that man, whose these things are, haue I conceaued: looke whose the ring is, and the bracelet, and the staffe. ²⁶ Who acknowledging the giftes, said: She is iuster then I: because I did not geue her to Sela my sonne. But he knew her no more. ²⁷ And when she was readie to be brought to bed, there appeared twinnes in her bellie: and in the verie deliuerie of the infants, one put forth the hand, wherein the midwife tyed a skarlet string, faying: ²⁸ This shal come forth the former. ²⁹ But he drawing backe his hand, the other came forth: and the woman said: Why is the partition diuided for thee? and for this cause called his name Phares. ³⁰ Afterward his brother came forth, in whose hand was the skarlet string: whom she called Zara.

ANNOTATIONS

8 Raife fede to thy brother.) By this it appeareth, that in the law of nature, when a married man died without issue, his brother might lawfully marie the widow: whose first sonne should be counted and called the sonne and heyre of his vnkle dead before. The same was established by the law of Moyse (*Deut. 25.*) Which being now abrogated, it remaineth in the Churches powre to constitute a law in this behalf, and consequently to dispence in the same, so farre as it is agreeable with the law of nature. Whereof see more. *Leuit. 18.*

How a man might marie his brothers wife in the law of nature.

The Churches decree is now our rule.