

Chapter 3

After three dayes abode by the bankes of Iordan, 3. the Priestes with the Arke of God entering firft into the riuer, 15. the vpper part miraculoufly ftandeth and fwelleth, the lower running away, they goe into the middle chanel, and there ftay, whiles al the people pafse ouer drie foote.

Iofue therefore ryfing vp in the night, remoued the campe: and departing from Setim, they came to Iordan, he, and al the children of Ifrael, and abode there for three dayes. ² Which being paffed, the herauldes went through the middes of the campe, ³ and beganne to proclaime: ^a)When you fhall fee the arke of couenant of our Lord your God, and ^b)the prieftes of the Leuitical ftocke carying it, ryfe you alfo, and folow them going before: ⁴ and let there be betwen you and the arke the fpace of two thoufand cubites: that you may fee it a farre of, and know which way you may goe: becaufe you haue not walked by it before: and beware you approach not to the arke. ⁵ And Iofue faid to the people: Be fanctified: for to morrow our Lord wil doe among you merueilous thinges. ⁶ And he faid to the prieftes: Take vp the arke of the couenant, & goe before the people. Who fulfilling his commandementes, tooke it, and walked before them. ⁷ And our Lord faid to Iofue: This day wil I beginne to exalt thee before al Ifrael: ^c)that they may know as I was with Moyfes, fo am I with thee alfo. ⁸ And doe thou ^d)command the prieftes, that carie the arke of the teftament, and fay to them: When you fhall be entred into part of the water of Iordan, ftand in it. ⁹ And Iofue faid to the children of Ifrael: Come

^a In place of the cloud, and pillar of fire, the arke is now caried for their guide and direction.

^b It pertained to the Leuites office to carie the arke. *Num. 4.* but in this fpecial feruice & miraculous paffage the Prieftes did carie it: fo the greater may do the office of the leffe, not contrariwife.

^c God fhewed by this miracle, that Iofue had fpecial commiffion from him, and that vnder his gouernment the people fhould prosper.

hither, and heare the word of our Lord your God. ¹⁰ And againe he faid: In this you shal know that our Lord the liuing God is in the middes of you, and shal defstroy in your fight the Chananeite and Hetheite, the Heueite and Pherezeite, the Gergefeite also and the Iebufoite, and the Amorrheite. ¹¹ Behold the arke of the couenant of the Lord of al the earth shal goe before you into Iordan. ¹² Prepare twelue men of the tribes of Ifrael, one of euerie tribe. ¹³ And when the prieftes that carie the arke of the Lord of the whole earth shal fette the fteppes of their feete in the waters of Iordan, the waters, that are beneath, shal runne downe and decay: and thofe that come from aboue, shal ftand together in one heape. ¹⁴ Therefore the people went out of their tabernacles, to paffe ouer Iordan: and the prieftes, that caried the arke of the couenant, went on before them. ¹⁵ And they being entered into Iordan, and their feete dipped in part of the water (and Iordan in the harueft time had filled the bankes of his chanel) ¹⁶ the waters that came downward ftoode in one place, and like a mountaine fwelling vp appeared farre from the citie, that is called Adom to the place of Sarthan: but thofe that were beneth, ranne downe into the Sea of the wildernes (which now is called the dead fea) vntil they wholly decayed. ¹⁷ And the people went againft Iericho: and the prieftes that caried the arke of the couenant of our Lord, ftoode girded vpon the drie ground in the middes of Iordan, and al the people paffed ouer through the drie chanel.

ANNOTATIONS

8 Command the prieftes.) Befaufe Iofue commanded the prieftes to take the arke, and ftand with it in Iordan; for that also (*chap. 5.*) he miniftred, or appointed others to minifter, the Sacrament of Circūcifion; likewise (*chap. 8.*) bleffed the people; and (*chap. 24.*) renewed Gods couenant with them; Englifh Proteftantes inferre, that he was chief fuperior in fpiritual caufes; and therefore lay princes are fupreme heades, & gouerners of the Church immediatly vnder God. But none of thefe action, nor al put together do proue their purpofe. For notwithstanding he

An obiection for
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Anfwer.

very lawfully did these, and other like things, yet he had a spiritual superior in earth, which was Eleazar the high priest. For Moyfes being extraordinarie superior of al, both in spiritual and temporal causes, the ordinarie priesthood, and spiritual supremacy was established in Aaron and his sonnes, as appeareth *Leuit. 8. Num. 20.* and other places: and the temporal government after Moyfes was given to Iosue, succeeding to him (*Num. 27.*) not in al, but *in part of his glorie* (or authoritie) his whole honour (or power) being distributed between the high Priest, and the temporal Prince, as learned Theodoret (*q. 48. in Num.*) noteth vpon the sacred text; expressly distinguishing their offices (*v. 21.*) that *Eleazar the priest should consult our Lord for him* (and so receive answer *in doctrine and veritie, Exod. 28. Leuit. 8.*) and that *Iosue should goe out and goe in, and al the children of Israel with him* (that is, lead and governe the people) *at Eleazars vvorde.* Where it is manifest that Iosue was not set ouer Eleazar, but Eleazar ouer him. That therefore which Iosue did in spiritual affaires, was in subordination to the high priest; by whose direction, approbation, or ratification, he commanded some of the priestes to carie the arke, and with it to goe into Iordan, and coming into the middle chanel to stand there, whiles al the armie and people passed ouer: also gaue order that al should be circumcised; blessed the people; read the law; and after godlie exhortations, renewed the couenant between God and them; al in way of execution of Gods wil & commandements, not by anie pretended iurisdiction in spiritual things.

In like forte manie other good temporal Princes, as wel in the old as the new Testament, haue disposed and executed diuers things pertaining to Gods seruice: their office requiring that they should set forward, maintaine and defend true faith and religion. Especially Christian Princes, of whom Esai prophesied (*chap. 49.*) that *Kinges should be foster fathers, and Queenes the nurces of the Church.*

Conformably wherto S. Augustin teacheth (*li. 3. c. 51. cont. Crescon*) that Kinges, in that they are Kinges, serue God by commanding good things, and forbidding euil, not only pertaining to humane societie, but also belonging to Gods religion. To this effect Constantine the great did manie religious actes: yea euen those things which our aduersaries wrest to their owne sense, shew euidently his due submission to his spiritual pastors. As when urged by the Donatistes peruerse importunitie, and being desirous (as S. Augustin testifieth, *Epist. 166.*) to bridle so great impudencie, he heard and iudged Bishop Cecilians cause, after other Bishops sentence for him against the heretikes; where he both gaue iudgement agreeable to the Bishops, and yet pleading pardon, excused himself for this fact. Which had not needed, if he had bene the ordinarie or competent iudge. Optatus also writeth (*li. 1. cont. Parmen.*) that the same Emperour Constantine exclaimed against

Moyfes chief both in spiritual and temporal authoritie, which was after diuided between the high Priest & temporal Prince.

The high priest superior.

Iosue executed Gods wil, not by spiritual iurisdiction, but with subordination to the high priest.

Other good princes haue also much advanced religion, but not taken supremacy in spiritual causes.

*Exod. 4, 5, 6.
& Deut. 17.*

*Chap. 5.
8.
22.
23.
24.*

Veniam petitorus

the appellantes in these wordes: *O rabida furoris audacia! sicut in caufis Gentilium fieri solet, appellationem interposuerunt.* O outrageous boldnes of furie! like as in caufes of Gentiles is wont, they haue interposed an appeal. The like good offices did Iuftinian, and Charles the great, and manie other Chriftian Emperours and Kinges; for which they are much renowned in the whole Church; and fome haue benne honoured for their religious zeale, with glorious titles geuen to them and their fucceffors. To the Kinges of Spaine, from the time of Alfonfus King of Caftil, aboue eight hundred yeares agone, for expelling the Arians, was geuen the title of *FixCathoqueCatholique* obvious typo, fixed in other as Michael Rittius a Neapolitan writeth. To the French Kinges the title of *most Chriftian*, from the time of Philip the Emperour, about 400. yeares fince, for expelling the Albigenfes, as recordeth Nicholaus Gillius.

An. Do. 1521 To our King Henrie the eight of England, for his booke of the Sacramentes againft Luther, Pope Leo the tenth gaue the title: *Defender of the faith.*

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