

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 ^dcommand 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 Iebuſeite, 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 priefteſtes that carie the arke of the Lord of the whole earth shal fette the ſteppes of their feete in the waters of Iordan, the waters, that are beneath, ſhal runne downe and decay: and thoſe that come from aboue, ſhal ſtand together in one heape. ¹⁴ Therefore the people went out of their tabernacles, to paſſe ouer Iordan: and the priefteſtes, 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 harueſt time had filled the bankes of his chanel) ¹⁶ the waters that came downeward ſtoode in one place, and like a mountaine ſwelling vp appeared farre from the citie, that is called Adom to the place of Sarthan: but thoſe that were beneth, ranne downe into the Sea of the wildernes (which now is called the dead ſea) vntil they wholly decayed. ¹⁷ And the people went againſt Iericho: and the priefteſtes that caried the arke of the couenant of our Lord, ſtoode girded vpon the drie ground in the middes of Iordan, and al the people paſſed ouer through the drie chanel.

ANNOTATIONS

8 Command the priefteſtes.) Becauſe Iofue commanded the priefteſtes to take the arke, and ſtand with it in Iordan; for that alſo (*chap. 5.*) he miniſtred, or appointed others to miniſter, the Sacrament of Circūciſion; likewise (*chap. 8.*) bleſſed the people; and (*chap. 24.*) renewed Gods couenant with them; Engliſh Proteſtantes inferre, that he was chief ſuperior in ſpiritual cauſes; and therefore lay princes are ſupreme heades, & gouerners of the Church immediatly vnder God. But none of theſe action, nor al put together do proue their purpoſe. For notwithstanding he

An obiection for laiheadſhip of the Church.

Anſwer.

very lawfully did theſe, and other like thinges, yet he had a ſpir-
itual ſuperior in earth, which was Eleazar the high prieſt. For
Moyſes being extraordinarie ſuperior of al, both in ſpiritual and
temporal cauſes, the ordinarie prieſthood, and ſpiritual ſuprema-
cie was eſta bliſhed in Aaron and his ſonnes, as appeareth *Leuit. 8.*
Num. 20. and other places: and the temporal gouernment after
Moyſes was geuen to Iofue, ſucceding 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 tempo-
ral 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 receiue
anſwer in doctrin and veritie, *Exod. 28. Leuit. 8.*) and that *Iofue*
ſhould goe out and goe in, and al the children of Iſrael vvith him
(that is, lead and gouerne the people) at *Eleazars vvord*. VVhere
it is manifeſt that Iofue was not ſet ouer Eleazar, but Eleazar ouer
him. That therfore which Iofue did in ſpiritual affaires, was in
ſubordination to the high prieſt; by whoſe direction, approbation,
or ratiſhabation, he commanded ſome of the prieſtes to carie the
arke, and with it to goe into Iordan, and coming into the midde
chanel to ſtand there, whiles al the armie and people paſſed ouer:
alſo gaue order that al ſhould be circumcized; bleſſed the peo-
ple; read the law; and after godlie exhortations, renewed the
covenant between God and them; al in way of execution of Gods wil
& cōmandementes, not by anie pretended iuriſdictiō in ſpiritual
thinges.

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

Conformably wherto S. Auguſtin teacheth (*li. 3. c. 51. cont.*
Crefcon) that Kinges, in that they are Kinges, ſerue God by com-
manding good thinges, and forbidding euil, not only pertaining to
humaine ſocietie, but alſo belonging to Gods religion. To this ef-
fect Conſtantin the great did manie religious actes: yea euen thoſe
thinges which our aduerſaries wreſt to their owne ſenſe, ſhew eu-
idently his due ſubmiſſion to his ſpiritual paſtors. As when vrged
by the Donatiſtes peruerſe importunitie, and being deſirous (as
S. Auguſtin teſtifieth, *Epift. 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 iudge-
ment agreeable to the Biſhops, and yet pleading pardon, excuſed
himſelf for this fact. VVhich had not neded, if he had bene the
ordinarie or competent iudge. Optatus alſo writeth (*li. 1. cont.*
Parmen.) that the ſame Emperour Conſtantin exclamed againſt

Moyſes chief both
in ſpiritual and
temporal authori-
tie, which was af-
ter diuided between
the high Prieſt &
temporal Prince.

The high prieſt
ſuperiour.

Iofue executed
Gods wil, not
by ſpiritual
iuriſdictiō, but
with ſubordina-
tion to the high
prieſt.

Other good
princes haue alſo
much aduanced
religion, but not
taken ſupremacie
in ſpiritual cauſes.

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

Chap. 5.
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Veniam petiturus

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

An. Do. 1521

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Catholique religion
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