

THE ARGVMENT OF THE BOOKE OF IVDITH.

*Epift. 111.
115. in Pre-
fat. in Iudith.*

S. Ierom fometime fupposed this booke, not to be canonical, but afterwarde finding that *the Council of Nice accounted it in the number of holie Scriptures*, he fo eftemed it; and therupon not only tranflated it into Latin, out of the Chaldee tongue, wherein it was firft written, but alfo as occafion required, alleaged the fame as diuine Scripture, and fufficient to conuince matters of faith in controuerfie. For otherwife his oppofing the authoritie of the Nicen Council, should proue nothing at al againft *the Iewes*, feing they alfo *acknowledge this booke amongft Agiographa* (or holie writtes) *but leffe fitte* (fay they) *to ftrengthen thofe thinges which come into contention*. Wherby is clere that S. Ierom thenceforth held it for diuine Scripture. As further appeareth in his comentaries *in Ifai. 14.* more exprefly *Epift. ad Principiam*, he counted it in ranke with other Scriptures, wherof none doubteth, faying: *Ruth, Efther, Iudith*, were of fo great renoume, that they *gaue the names to facred volumes*. And in *this Preface* doubted not to fay: that *the rewarder of Iudithes chaftitie* (God himfelf) *gaue her for imitation not only to wemen, but alfo to men: gaue her fuch vertue that she ouerthrew him, whom none could ouercome, and conquered the inuincible*. Alfo before the Council, Origen *in c. 14. Iudith.* Tertullian *de Monogamia c. vlt.* And diuers whom S. Hilarie citeth, and diffenteth not from them, *Prologo in Pfalmos*, held this booke for Canonical. Manie more writers likwife about the time of the fame Council, and after fo account it. Prudentius *in Phycomachia Prudicitæ & libidinis*: Chromatius *in c. 6. Mat.* Paulinus *in Natali. 10.* S. Chryfoftom *hom. 10. in Math.* S. Ambrofe *li. 3. Offic. c. 13. Epift. 82. et li. de viduis.* S. Auguftin (or fome other good author) writte two fermons of Iudith 228. 229. Caffiodorus *diuini lect. c. 6.* Fulgentius *Epift. 2. de ftatu viduarum.* Ferrandus Carthaginenfis *as Regiũ de re militati.* Iunilius Africanus *li. 1. de partibus diuine legis.* Sulpitius *in hiftoria.*

S. Ierom for the authoritie of the council of Nice, held this booke to be canonical, which before he did not.

Other Doctors both before and after the council of Nice accounted this booke canonical.

2. Para. 33.	<p>S. Beda <i>de sex ætatibus</i>. Alredus writing <i>the life of Edward our king</i>. More are not necessarie to reasonable men. Concerning the time, and author, it seemeth most probable that these things happened when Manasses king of Iuda was either in prison in Babylon, or newly restored to his kingdom, who as it seemeth permitted the government to the high Priest Eliachim (<i>Chap. 4.</i>) otherwise called Ioachim. (<i>ch. 15.</i>) Who also wrote this booke, as Philos <i>Chronologie li. 2.</i> reporteth. From which time they had no warres til the reigne of Ioachaz, about 80. yeares, conformable to the long peace mentioned. <i>chap. 16. v. 30.</i> In summe we haue here, not a poetical Comedie (as Martin Luther shameth not to call it, in <i>Symposiastes, c. 29.</i> and in his <i>German Preface of Iudith</i>, but a sacred Historie (as al aforementioned esteemed it, and the Iewes confessed) of a most valiant Matrons fact, deliuering the people of God from persecution of a cruel Tyrant. The first three chapters shew the occasion of this danger: the next foure describe the difficulties & distresses thereof: other seven with part of the 15. how Iudith deliuered them from it. In the rest Iudith is much praised, and she with the whole people praise God.</p>	<p>VWhen this historie happened.</p>
		<p>And by whom it was written.</p>
		<p>The contents.</p>
		<p>Diuided into foure partes.</p>