

THE ARGVMENT OF THE BOOKE OF IVDITH.

Epift. 111.
115. in Prefat. in Iudith.

S. Ierom fometime fuppofed 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 commentaries *in Ifai. 14.* more exprefly *Epift. ad Principiam*, he counted it in ranke with other Scriptures, wherof none doubteth, faying: *Ruth, Elther, 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 Prudicitiae & 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

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.

- as *Regiũ de re militati*. Iunilius Africanus *li. 1. de partibus diuine legis*. Sulpitius *in hiftoria*. S. Beda *de sex ætatibus*. Alredus writing *the life of Edward our king*. More are not neceffarie to reafonable men. Concerning the time, and author, it femeth moft probable that
2. *Para. 33.* these thinges happened when Manaffes king of Iuda was either in prifon in Babylon, or newly reftored to his kingdom, who as it femeth permitted the gouernment to the high Priefte Eliachim (*Chap. 4.*) otherwife called Ioachim. (*ch. 15.*) Who alfo writte this booke, as Philoſ *Chronologie li. 2.* reporteth. From which time they had no warres til the reigne of Ioachaz, about 80. yeares, conformable to the long peace mentioned. *chap. 16. v. 30.* In fumme we haue here, not a poetical Comedie (as Martin Luther shameth not to cal it, in *Symposiates, c. 29.* and in his *German Preface of Iudith*, but a facred Hiftorie (as al aforementioned eftemed it, and the Iewes confeffe) of a moft valiant Matrons fact, deliuering the people of God from perfecution of a cruel Tyrant. The firft three chapters shew the occaſion of this danger: the next foure describe the difficulties & diftreſſes therof: other feuen with part of the 15. how Iudith deliuered them from it. In the reft Iudith is much prayfed, and she with the whole people praife God.
- VWhen this hiftorie happened.
- And by whom it was written.
- The cõtentes.
- Diuided into foure partes.