

Chapter 23

The folemnyties of the Sabbath, 5. of Pasch and firft fruites, 15. of Pentecoft, 23. of Trumpettes, 26. of Expiations, 33. of Tabernacles; and with what rites the fame shal be celebrated.

And our Lord spake to Moyfes, saying: ² Speake to the children of Israell, and thou shalt say to them: These are ^a)the festiuities of our Lord, which you shal cal holie. ³ Six daies ye shal doe worke: ^b)the feuenth day, because it is the rest of the sabbath, shal be called holie. No worke shal you doe in it: it is the Sabbath of the Lord in al your habitations. ⁴ These therefore are the holie festiuities of the Lord, which you must celebrate in their times. ⁵ The first moneth, the fourteenth day of the moneth at euen, is the ^c)Phase of the Lord: ⁶ and the fiftenth day of this moneth is the folemnytie of the Azymes of the Lord. Seuen daies shal you eate azymes. ⁷ The first day shal be most folemne vnto you, and holie: no seruile worke shal you doe in it: ⁸ but you shal offer sacrifice in fire to the Lord seuen daies. But the feuenth day shal be more folemne, and more holie: and you shal doe no seruile worke in it. ⁹ And our Lord spake to Moyfes, saying: ¹⁰ Speake to the children of Israell, and thou shalt say to them: When you shal be entred into the land, which I wil geue you, and shal reape your corne, you shal bring sheaues of eares, the first fruites of your haruest to the priest: ¹¹ who shal eleuate the bundle before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shal sanctifie it. ¹² And in the self same day that the sheafe is consecrated, shal be killed a lambe

The fourth part. Of feastes, times of rest, & Iubilie, with priuileges, rewardes & punishments.

^a There were eight feueral, feastes commāded by this law (besides the dailie sacrifice) mentioned *Num. 28. & 29.* of which onlie seuen are here expreffed.

^b 1. The Sabbath in memorie that God created al things in six daies & rested the feuenth.

^c 2. Pasch in memorie of their deliuerie from Ægypt.

without spotte of a yeare old for an holocaust of the Lord. ¹³ And the libaments shal be offered with it, two tenthes of floure tempered with oile, for a burnt sacrifice of the Lord, and a moft fweete odour: libaments also of wine, the fourth part of an hin. ¹⁴ Bread, and fried barlie, and frumentie, you shal not eate of the corne, vntil the day that you offer therof to your God. It is a precept for euer in your generations, and al your habitations. ¹⁵ You shal number therefore from the morow after the Sabbath, wherin you did offer the sheafe of the first frutes, feuen full weekes, ¹⁶ vnto the morow after the feuenth weeke be expired, that is to say ^afiftie daies, and so you shal offer a new sacrifice to the Lord, ¹⁷ out of al your habitations, two loaues of first frutes, of two tenthes of floure ^bleauened, the which you shal bake for the first frutes of the Lord. ¹⁸ And you shal offer with the breades feuen lambes without spotte of a yeare old, and one calfe from the heard, and two rammes, and they shal be for an holocaust with their libamentes, for a moft fweete odour to the Lord. ¹⁹ You shal make a bucke goate also for finne, and two lambes of a yeare old for hostes of pacifiques. ²⁰ And when the priest hath eleuated them with the breades of the first frutes before the Lord, they shal turne to his vse. ²¹ And you shal cal this day moft solemne, and moft holie: no seruile worke shal you doe in it. It shal be an euerlasting ordinance in al your habitations, and generations. ²² And after you reape the corne of your land, you shal not cut it to the verie ground: neither shal you gather the eares that remaine, but you shal let them alone for the poore and for strangers. I am the Lord your God. ²³ And our Lord spake to Moyfes, saying: ²⁴ Speake to the children of Ifrael: The feuenth moneth, on ^cthe first day of the moneth, shal be a Sabbath, a memorial, by founding of trumpettes, and shal be called holie: ²⁵ no seruile worke

^a 3. Pentecost in remembrance of receiuing the law.

^b See *chap. 7. v. 14.*

^c 4. Feast of trumpets, in memorie that a rāme sticking by the hornes was offered by Abraham in stead of Ifaac.

shal you doe in it, and you shal offer holocaust to the Lord. ²⁶ And our Lord spake to Moyfes, faying: ²⁷ vpon the tenth day of this feuenth moneth shal be the day of ^a)expiations moft folemne, and it shal be called holie: and you shal afflict your foules in it, and shal offer holocaust to the Lord. ²⁸ No feruile worke shal you doe the time of this day: becaufe it is a day of propitiation, that the Lord your God may become propitious vnto you. ²⁹ Euerie foule, that is not afflicted this day, shal perish out of his people: ³⁰ and which shal doe anie worke, the fame wil I deftroy out of his people. ³¹ No worke therefore shal you doe in it: it shal be an euerlafting ordinance vnto you in al your generations, and habitations. ³² It is a Sabbath of refting, and you shal afflict your foules the ninth day of the moneth: from euen vntil euen you shal celebrate your fabbathes. ³³ And our Lord spake to Moyfes, faing: ³⁴ Speake to the children of Ifrael: From the fifteenth day of this feuenth moneth, shal be the feftiuitie of ^b)tabernacles feuen daies to the Lord. ³⁵ The first day shal be called moft folemne and moft holie: no feruile worke shal you doe in it. And feuen daies you shal offer holocaustes to the Lord. ³⁶ The eight day also shal be moft folemne and moft holie, and you shal offer holocaustes to the Lord: for it is of ^c)affemblic and collection: no feruile worke shal you doe in it. ³⁷ These are the feftiuities of the Lord, which you shal cal moft folemne and moft holie, and shal offer in them oblations to the Lord, holocausts and libaments according to the rite of euerie day: ³⁸ befide the fabbathes of the Lord, and your giftes, and thofe that you shal offer by vow, or which you shal giue to the Lord voluntarily. ³⁹ Therefore from the fifteenth day of the feuenth moneth, when you

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- ^a 5. Feaft of Expiation in memorie of the finne in worshipping the calfe, and for al finnes forgotten, or vnknowne.
- ^b 6. Feaft of Tabernacles, to remēber Gods protection in the wildernes, where they dwelled in tabernacles 40. yeares.
- ^c 7. Feaft of Affemblic and collection in memorie of peace geuen in the land of promife.

haue gathered al the fruites of you land, you shal celebrate the feftiuitie of the Lord feuen daies, on the first day and the eight shal be a sabbath, that is rest. ⁴⁰ And you shal take to you the first day the fruites of a most faire tree, and the branches of palmes, and boughes of the tree with thicke leaues, and willowes of the brooke, and you shal reioice before the Lord your God. ⁴¹ And you shal celebrate the folemnie therof feuen daies in the yeare. It shal be an ^aeuerlasting ordinance in your generations. The feuenth moneth shal you celebrate the feftiuitie, ⁴² and shal dwel in bowres feuen daies, euerie one, that is of the ftocke of Ifrael, shal abide in tabernacles: ⁴³ that your posteritie may learne that I made the children of Ifrael, to dwel in tabernacles, when I brought them out of the Land of Ægypt. I the Lord your God. ⁴⁴ And Moyfes spake cōcerning the folemnie-ties of our Lord to the children of Ifrael.

ANNOTATIONS

2 The feftiuities.) As other lawes written by Moyfes concerning Sacrifices, Sacraments, Degrees hindring mariage, punishmentes of finnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or iudicial, which may be altered: so this law of feftiuities is partly moral, for that al men are bound to kepe some feftiual dayes in honour of God, partly ceremonial, and so the Sabbath day was kept holie in the old Testament, the feuenth day of the weke, and other feaftes, the dayes here prescribed. But these particular feaftes and times, are abrogated by Chrif, whom they prefigured. In so much that now it is not lawfull to kepe them, for it would signifie that Chrif were not come, as S. Paul teacheth (*Rom. 14. Galat. 4. Colloff. 2.* and in other places) and it were plaine Iudaisme, and Herefie condemned by the Councel of Laodicia *cap. 29. accursing them that Iudaize abstayning that day from vvorke.* S. Gregorie also refuteth this herefie, *li. 11. Epift. 3.* shewing that Antichrif wil embrace it fauouring the Iewes: In place wherof the next day (which we cal funday) is made a perpetual holie day, by authoritie of the Church, and called *dies Dominica our Lords day (Apoc. 1.)* And this change

Festiuall daies
pertaine to the
seruice of God.

It is herefie to
kepe the Sabbath
holie day.

In place therof we
kepe Sunday.

^a These feasts were *euerlastig* to the Iewes *in their generations*, that is, neuer to be altered by them, nor during their fstate. *S. Aug. q. 43. in Exod.*

the Proteftants confefse to be lawful and neceffarie, though we haue no other exprefse fcripture, when, or by whom it was donne, but only that S. Iohn had his reuelation *in our Lords day*, but by perpetual tradition al Chriftians know, that the day after the fabbath is our wekelie holie day, in memorie of Chrifts Refurrection the fame day, and in figure of the general refurrection of al men, and of life euerlafting to the bleffed. *S. Aug. li. 22. c. 30. ciuit. & Epift. 119. c. 15.* and *S. Hierome Epift. ad Hedib.* The fame reafon and authoritie do alfo warrant the change of other feaftes, and intitution of new, in honour of God, our Sauour Iefus Chrift, his Mother, and other Sainctes, and in memorie of benefites receiued, as here we fee in the old Teftament diuers were commanded by God, fome alfo intituted long after Moyfes, as by Mardocheus and other Iewes, *Efter. 9.* and the reftauration with new dedication of the altar *1. Machab. 4.* obserued by our fauour *Ioan. 10. v. 22.*

Other feaftes alfo changed, and new intituted by the fame authoritie.