

Chapter 23

The solemnities of the Sabbath, 5. of Pasch and first fruites, 15. of Pentecost, 23. of Trumpettes, 26. of Expiations, 33. of Tabernacles; and with what rites the same shall be celebrated.

And our Lord spake to Moyfes, saying: ²Speake to the children of Ifrael, and thou shalt say to them: These are ^a)the feftiuities of our Lord, which you shall call holie. ³Six daies ye shall doe worke: ^b)the feuenth day, because it is the rest of the sabbath, shall be called holie. No worke shall you doe in it: it is the Sabbath of the Lord in all your habitations. ⁴These therefore are the holie feftiuities of the Lord, which you must celebrate in their times. ⁵The first moneth, the fourteenth day of the moneth at euen, is the ^c)Phase of the Lord: ⁶and the fifteenth day of this moneth is the solemnitie of the Azymes of the Lord. Seuen daies shall you eate azymes. ⁷The first day shall be most solemn vnto you, and holie: no seruile worke shall you doe in it: ⁸but you shall offer sacrifice in fire to the Lord seuen daies. But the feuenth day shall be more solemn, and more holie: and you shall doe no seruile worke in it. ⁹And our Lord spake to Moyfes, saying: ¹⁰Speake to the children of Ifrael, and thou shalt say to them: When you shall be entred into the land, which I will geue you, and shall reape your corne, you shall bring sheaues of eares, the first fruites of your harvest to the priest: ¹¹who shall eleuate the bundle before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shall sanctifie it. ¹²And in the self same day that the sheafe is consecrated, shall be killed a lambe without spotte of

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 all things in six daies & rested the feuenth.

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

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 most sweete 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, wherein you did offer the sheafe of the first fruites, seven full weekes, ¹⁶ vnto the morow after the seventh weeke be expired, that is to say ^a)fiftie daies, and so you shal offer a new sacrifice to the Lord, ¹⁷ out of al your habitations, two loaves of first fruites, of two tenthes of floure ^b)leavened, the which you shal bake for the first fruites of the Lord. ¹⁸ And you shal offer with the breades seven lambs 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 most sweete odour to the Lord. ¹⁹ You shal make a bucke goate also for sinne, and two lambs of a yeare old for hostes of pacifiques. ²⁰ And when the priest hath eleuated them with the breades of the first fruites before the Lord, they shal turne to his vse. ²¹ And you shal call this day most solemne, and most 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 Moyse, saying: ²⁴ Speake to the children of Israel: The seventh moneth, on ^c)the first day of the moneth, shal be a Sabbath, a memorial, by sounding of trumpettes, and shal be called holie: ²⁵ no seruile worke shal you doe in it,

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

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

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

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 therfore 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 alfo shal be moft folemne and moft holie, and you shal offer holocaustes to the Lord: for it is of ^c)affembly 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 those 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 haue gathered al the fruites of you land, you shal celebrate

^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 remeber Gods protection in the wildernes, where they dwelled in tabernacles 40. yeares.

^c 7. Feaft of Affembly and collection in memorie of peace geuen in the land of promife.

the feftiuitie of the Lord feuen daies, on the firft day and the eight ſhal be a fabbath, that is reft. ⁴⁰ And you ſhal take to you the firft day the fruites of a moft 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 flocke of Ifrael, ſhal abide in tabernacles: ⁴³ that your pofteritie 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 Moyſes ſpake cōcerning the folemnie-ties of our Lord to the children of Ifrael.

ANNOTATIONS

2 The feftiuities.) As other lawes written by Moyſes concerning Sacrifices, Sacraments, Degrees hindering mariage, puniſhment of finnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or iudicial, which may be altered: fo 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 fo the Sabbath day was kept holie in the old Teftament, the feuenth day of the weke, and other feaftes, the dayes here preſcribed. But theſe particular feaftes and times, are abrogated by Chriſt, whom they prefigured. In ſo much that now it is not lawful to kepe them, for it would ſignifie that Chriſt were not come, as S. Paul teacheth (*Rom. 14. Galat. 4. Colloff. 2.* and in other places) and it were plaine Iudaifme, and Hereſie condemned by the Councel of Laodicia *cap. 29. accuſing them that Iudaize abſtayning that day from vvorkes.* S. Gregorie alſo refuteth this hereſie, *li. 11. Epift. 3.* ſhewing that Antichriſt 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 the Proteſtants confeſſe to be lawful and neceſſarie,

Feftiual daies
perteyne to the
ſeruice of God.

It is hereſie 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 ſtate. *S. Aug. q. 43. in Exod.*

though we haue no other expresse scripture, when, or by whom it was donne, but only that S. Iohn had his reuelation *in our Lords day*, but by perpetual tradition al Christians know, that the day after the sabbath is our wekelie holie day, in memorie of Christs Refurrection the same day, and in figure of the general refurrection of al men, and of life euerlasting to the bleffed. *S. Aug. li. 22. c. 30. ciuit. & Epist. 119. c. 15.* and *S. Hierome Epist. ad Hedib.* The same reason and authoritie do also warrant the change of other feastes, and intituted of new, in honour of God, our Sauour Iesus Christ, his Mother, and other Sainctes, and in memorie of benefites receiued, as here we see in the old Testament diuers were commanded by God, some also intituted long after Moyse, as by Mardocheus and other Iewes, *Ester. 9.* and the reftauration with new dedication of the altar *1. Machab. 4.* obserued by our fauour *Ioan. 10. v. 22.*

Other feastes also changed, and new intituted by the same authoritie.