

Chapter 16

Core and his complices, making schisme against Moyfes and Aaron, 31. some are swallowed in the earth, with their families and substance; 35. other two hundred and fiftie offering incense, 41. and fourtene thousand seven hundred of the common people, murmuring in behalfe of the sedicious, are consumed with fire from heauen.

And behold Core the sonne of Ifaar, the sonne of Caath, the sonne of Leui, and Dathan and Abiron the sonnes of Eliab, Hon also the sonne of Pheleth of the children of Ruben, ² rose against Moyfes, and other of the children of Ifrael two hundred fiftie men, princes of the synagogue, and which in the time of affembly were called by name. ³ And when they had stoode vp against Moyfes and Aaron, they said: Let it suffice you, that ^aal the multitude consisteth of holie ones, and our Lord is among them: Why lift you vp your selues about the people of our Lord? ⁴ Which when Moyfes had heard, he fel flatte on his face: ⁵ and speaking to Core and al the multitude, he said: In the morning our Lord wil make it knowne who pertaine to him, and the holie he wil ioine to him selfe: and whom he shal choose, they shal approach to him. ⁶ This do therefore: Take euerie man their censers, thou Core, and al thy counsel: ⁷ and taking fire in them to morrow, put vpon it incense before our Lord: and whom foeuer he shal choose, the same shal be holie: you do much exalt your selues ye sonnes of Leui. ⁸ And he said againe to Core: Heare ye sonnes of Leui, ⁹ Is it a small thing vnto you, that the God of Ifrael hath separated you from al the people, and ioined you to him selfe, that you should serue him in the seruice of the tabernacle, and should stand before the full assembly of the people, and should minister to

^a So Luther (*li. de abrog. Misſa.*) and other enimies of Ecclesiastical Hierarchy, wil haue no proper Priesthood in the Church of Chrif, becaufe al Chriftians are called *a holie priesthood*. 1. *Pet.* 2. and *Prieftes*. *Apoc.* 1.

him? ¹⁰ Did he therefore make thee and al thy brethren the fonnes of Leui to approch vnto him, that you should challenge vnto you the priefthood alfo, ¹¹ and al thy companie should ftand againft our Lord? for what is Aaron that you murmur againft him? ¹² Moyfes therefore fent to cal Darhan and Abiron the fonnes of Eliab. Who answered: We come not. ¹³ Why, is it a fmal matter to thee that thou haft brought vs out of a land, that flowed with milke and honie, to kil vs in the defert, vnles thou rule alfo like a lord ouer vs? ¹⁴ In deede haft thou brought vs into a land, that floweth with riuers of milke and honie, & haft thou geuen vs poffeffions of fieldes & vineyardes? What, wilt thou plucke out our eies alfo? We come not. ¹⁵ Moyfes therefore being very wrath, faid to our Lord: Refpect not their facrifices: thou knoweft that I haue not taken of them fo much as a little affe at anie time, neither haue afflicted anie of them. ¹⁶ And he faid to Core: Thou, and al thy congregation ftand ye apart before our Lord, and Aaron to morrow apart. ¹⁷ Take euerie one your cenfars, and put incenfe vpon them, offering to our Lord two hundred fiftie cenfars: Let Aaron alfo hold his cenfar. ¹⁸ Which when they had done, Moyfes and Aaron ftanding, ¹⁹ and had heaped together al the multitude againft them to the dore of the tabernacle, the glorie of our Lord appeared to them al. ²⁰ And our Lord fpeaking to Moyfes and Aaron, faid: ²¹ Separate your felues from the middes of this congregation, that I may fodenly deftroy them. ²² Who fel flatte on their face, and faid: Moft mightie God of the fpirites of al flesh, when one finneth, shal thy wrath rage againft al? ²³ And our Lord faid to Moyfes: ²⁴ Command the whole people that they feparate them felues from the tabernacles of Core and Dathan and Abiron. ²⁵ And Moyfes arofe, and went to Dathan and Abiron: and the ancientes of Ifrael folowing him, ²⁶ he faid to the multitude: Depart from the tabernacles of the impious men, and touch not the thinges that pertaine

to them, ^{a)}left you be wrapped in their finnes. ²⁷ And when they were departed from their tentes round about, Dathan and Abiron coming forth stood in the entrie of their paulions with their wiues and children, and al the multitude. ²⁸ And Moyfes said: ^{b)}In this you shal know that our Lord hath sent me to do al thinges that you see, and that I haue not forged them of my owne mind: ²⁹ If they die the accustomed death of men, and if the plague, wherwith others also are wont to be visited, do visite them, our Lord did not send me: ³⁰ but if our Lord do a new thing, that the earth opening her mouth swallow them downe, & al thinges that pertaine to them, and they descend quicke into hel, you shal know that they haue blasphemed our Lord. ³¹ Immediatly therefore as he ceased to speake, the earth brake inunder vnder their feete: ³² and opening her mouth, deuoured them with their tabernacles & al their substance. ³³ And they went downe into hel quicke couered with the ground, and perished out of the middes of the multitude. ³⁴ But al Ifrael, that stood round about, fled at the crie of them that perished, saying: Left perhappes the earth swallow vs also. ³⁵ But a fire also coming forth from our Lord, flew the two hundred fiftie men, that offered the incense. ³⁶ And our Lord spake to Moyfes, saying: ³⁷ Command ^{c)}Eleazar the sonne of Aaron the priest that he take vp the censers that lie in the burning fire, and that he sprinkle the fire hither and thither: because they be sanctified ³⁸ in the deathes of the finners: and let him beate them into plates, and fasten them to the altar,

^a Those that touch things pertaining to impietie, or depart not from the tabernacles of schismatikes are inwrapped in their finnes: much more to goe vnto heretical Synagogues is condemned. See *S. Cyprian. li. de lapsis Parag. 5.*

^b Moyfes proued before by miracles, (*Exod. 4.*) that he was sent of God: and now he proueth againe by miracle, that he and Aaron, and not these schismatikes were called and sent by God to gouerne his people.

^c Aaron being already established high Priest, God againe confirmeth in *Eleazar the progenie of priestlie succession*, in Aarons stock, and not in other Leuites. *S. Aug. q. 30. in Num.*

because there hath bene offered incense in them to the Lord, and they are sanctified, that the children of Israel may see them for a signe and a monument. ³⁹ Eleazar therefore the priest tooke the brazen censers, wherein they had offered, whom the burning fire deuoured, and beate them onto plates, fastening them to the altar: ⁴⁰ that the children of Israel afterward might haue, wherewith to be admonished, that no stranger approach, and he that is not of the seede of Aaron, to offer incense to our Lord, lest he suffer as Core hath suffered, and all his congregation, according as our Lord spake to Moyse. ⁴¹ And all the multitude of the children of Israel murmured the day following against Moyse and Aaron, saying: You haue killed the people of our Lord. ⁴² And when there rose a sedition, and the tumult grew farder, ⁴³ Moyse and Aaron fled to the tabernacle of couenant. Which after they were entered the cloude couered it, and the glorie of our Lord appeared. ⁴⁴ And our Lord said to Moyse: ⁴⁵ Depart from the middes of this multitude, ^a)euen now wil I destroy them. And as they lay vpon the ground, ⁴⁶ Moyse said to Aaron: Take the censor, and drawing fire from the altar, put incense vpon it, going quickly to the people to pray for them: for euen now is the wrath come forth from our Lord, and the plague rageth. ⁴⁷ Which when Aaron had done, and had runne to the middes of the multitude, which now the burning fire did waste, he offered the incense: ⁴⁸ and standing betwen the deade and the liuing, he prayed for the people, and the plague ceased. ⁴⁹ And there were, that were stricken, fourtene thousand and seuen hundred men, beside them that had perished in the sedition of Core. ⁵⁰ And Aaron returned to Moyse vnto the doore of the tabernacle of couenant after that the destruction was ceased.

^a This multitude did only in wordes fauour schismatices, what iudgemēt then remaineth to those which in external actes participate with heretikes?

ANNOTATIONS

2 Rose againſt Moyſes.) By this moſt famous Schifme and terrible puniſhment therof, al are warned to kepe order, vnitie, and peace within the Church of God; and in nowife to communicate with heretikes, or ſchifmatikes in the act of hereſie or ſchifme. A neceſſarie admonition eſpecially in ſuch times and places as we liue in, and ſee greater breaches made from ordinarie and lawful Paſtors, then this was. For as S. Ignatius wel noteth (*Epift. 3. ad Magnatianos.*) Core Dathan and Abiron impugned not directly the law, but reſiſted Moyſes and Aaron: Yet were they and manie thouſandes with them, feuerly puniſhed for their conſpiracie. S. Cyprian (*lib. 1. Epift. 6.*) obſerueth the ſame, ſaying: Core Dathan and Abiron acknowledged the ſame God with Aaron and Moyſes, liuing vnder the ſame law and religion, and inuocated one true God, yet becauſe, paſſing the appointed miniſterie of their owne place, oppoſite to Aaron (who by Gods fauour and ordinance had receiued lawful Prieſthood) they tooke vpon them to ſacrifice, they were forthwith puniſhed by God for their vnlawful attempts: neither could their ſacrifices irreligiouſly and vnlawfully offered againſt Gods ordinance be ratified, nor profite them at al. Thus teacheth S. Cyprian the glorious Martyr. And the text is clere, that they were neither Idolaters nor Heretikes, but the chiefe of them being Leuites, of the familie of Caath, (who were nereſt in kinred, and in office to the prieſts) and other principal men of diuers tribes, enuying the ſuperioritie of Moyſes and Aaron, and that prieſthood was eſtabliſhed only in Aarons progenie, arrogated to themſelues the office of prieſts and offered incenſe, further pretending, for vpholding their ſchifme, that there ſhould be no Superior at al aboue the holie people of God, which albeit they did not beleue, yet therby they drew the multitude to fauour and folow them. But God deciding this debate, to take away the contradiction, made the earth to open, and ſwallow vp thoſe that firſt reſuſed to obey Moyſes, with their tabernacles and ſubſtance; and fire from heauen to conſume two hundred and fiftie which offered incenſe; and fourtene thouſand ſeuene hundred of the common people, for imputing to their Superiors the deſtruction of the ſedicious, were alſo conſumed with fire, raging amongſt the whole multitude, til Aaron ſent by Moyſes, and offering incenſe appeaſed Gods wrath, and ſaued the reſt. And wil anie Chriſtians, (that know they haue immortal ſoules, and that God is a iuſt Iudge) thincke to eſcape with leſſe damnation, who for anie worldlie gaine, fauour, or feare, yeld their bodilie and perſonal preſence at ſeruice or ſermon of heretikes, or anie way communicate with heretikes in practiſe of hereſie?

This hiftorie & others were writtē for our admonition. *1. Cor. 10.*

Core and his cōplices were not heretikes, but only ſchifmatikes.

God accepteth not ſacrifice done againſt his ordinance.

God by ſpeedie puniſhmēt preuented hereſie, wherto al ſchifme tendeth.

Not only the authores of wickednes, but al that conſent, much more that cooperate, are vvorthie of death. *Rom. 1.*