

## 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 fedicious, are consumed with fire from heauen.*

**A**nd 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, <sup>2</sup> arose 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. <sup>3</sup> And when they had stoode vp against Moyfes and Aaron, they said: Let it suffice you, that <sup>a</sup>al the multitude consisteth of holie ones, and our Lord is among them: Why lift you vp your selues about the people of our Lord? <sup>4</sup> Which when Moyfes had heard, he fel flatte on his face: <sup>5</sup> 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 choofe, they shal approach to him. <sup>6</sup> This do therefore: Take euerie man their censers, thou Core, and al thy counsel: <sup>7</sup> and taking fire in them to morrow, put vpon it incense before our Lord: and whom foeuer he shal choofe, the same shal be holie: you do much exalt your selues ye sonnes of Leui. <sup>8</sup> And he said againe to Core: Heare ye sonnes of Leui, <sup>9</sup> Is it a smal 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 affembly of

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<sup>a</sup> So Luther (*li. de abrog. Misſa.*) and other enimies of Ecclesiastical Hierarchy, wil haue no proper Priesthood in the Church of Christ, becaufe al Christians are called a *holie priesthood*. 1. *Pet.* 2. and *Priestes*. *Apoc.* 1.

the people, and should minister to him? <sup>10</sup> Did he therefore make thee and all thy brethren the fountains of Leui to approach vnto him, that you should challenge vnto you the priesthood also, <sup>11</sup> and all thy companie should stand against our Lord? for what is Aaron that you murmur against him? <sup>12</sup> Moyses therefore sent to call Darhan and Abiron the fountains of Eliab. Who answered: We come not. <sup>13</sup> Why, is it a small matter to thee that thou hast brought vs out of a land, that flowed with milke and honie, to kill vs in the desert, vnles thou rule also like a lord ouer vs? <sup>14</sup> In deede hast thou brought vs into a land, that floweth with riuers of milke and honie, & hast thou geuen vs possessions of fieldes & vineyardes? What, wilt thou plucke out our eyes also? We come not. <sup>15</sup> Moyses therefore being very wrath, said to our Lord: Respect not their sacrifices: thou knowest that I haue not taken of them so much as a littleaffe at anye time, neither haue afflicted anye of them. <sup>16</sup> And he said to Core: Thou, and all thy congregation stand ye apart before our Lord, and Aaron to morrow apart. <sup>17</sup> Take euery one your censurs, and put incense vpon them, offering to our Lord two hundred fiftie censurs: Let Aaron also hold his censur. <sup>18</sup> Which when they had done, Moyses and Aaron standing, <sup>19</sup> and had heaped together all the multitude against them to the dore of the tabernacle, the glorie of our Lord appeared to them all. <sup>20</sup> And our Lord speaking to Moyses and Aaron, said: <sup>21</sup> Separate your felues from the middes of this congregation, that I may suddenly destroy them. <sup>22</sup> Who fel flatte on their face, and said: Most mightie God of the spirites of all flesh, when one sinneth, shall thy wrath rage against all? <sup>23</sup> And our Lord said to Moyses: <sup>24</sup> Command the whole people that they separate them felues from the tabernacles of Core and Dathan and Abiron. <sup>25</sup> And Moyses arose, and went to Dathan and Abiron: and the ancients of Israell following him, <sup>26</sup> he said to the multitude: Depart from the tabernacles of the impious men, and touch not the

things that pertaine to them, <sup>a)</sup>left you be wrapped in their finnes. <sup>27</sup> And when they were departed from their tentes round about, Dathan and Abiron coming forth ftood in the entrie of their paulions with their wiues and children, and al the multitude. <sup>28</sup> And Moyfes faid: <sup>b)</sup>In this you shal know that our Lord hath fent me to do al thinges that you fee, and that I haue not forged them of my owne mind: <sup>29</sup> If they die the accuftomed death of men, and if the plague, wherwith others alfo are wont to be vifited, do vifite them, our Lord did not fend me: <sup>30</sup> but if our Lord do a new thing, that the earth opening her mouth fwallow them downe, & al thinges that pertaine to them, and they defcend quicke into hel, you shal know that they haue blafphemed our Lord. <sup>31</sup> Immediatly therfore as he ceafed to fpeake, the earth brake infunder vnder their feete: <sup>32</sup> and opening her mouth, deuoured them with their tabernacles & al their fubftance. <sup>33</sup> And they went downe into hel quicke couered with the ground, and perished out of the middes of the multitude. <sup>34</sup> But al Ifrael, that ftoode round about, fled at the crie of them that perished, faying: Left perhappes the earth fwallow vs alfo. <sup>35</sup> But a fire alfo coming forth from our Lord, flew the two hundred fiftie men, that offered the incenfe. <sup>36</sup> And our Lord fpake to Moyfes, faying: <sup>37</sup> Command <sup>c)</sup>Eleazar the fonne of Aaron the prieft that he take vp the cenfars that lie in the burning fire, and that he fpinkle the fire hither and thither: becaufe they be fanctified <sup>38</sup> in the deathes of the finners: and let him beate them into plates, and

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

<sup>b</sup> Moyfes proued before by miracles, (*Exod. 4.*) that he was fent of God: and now he proueth againe by miracle, that he and Aaron, and not thefe fchifmatikes were called and fent by God to gouerne his people.

<sup>c</sup> Aaron being already eftablifhed high Prieft, God againe confirmeth in *Eleazar the progenie of priestlie fucceffion*, in Aarons flock, and not in other Leuites. *S. Aug. q. 30. in Num.*

faften them to the altar, becaufe there hath bene offered incenfe in them to the Lord, and they are fanctified, that the children of Ifrael may fee them for a figne and a monument. <sup>39</sup> Eleazar therefore the priefte tooke the brafen cenfars, wherin they had offered, whom the burning fire deuoured, and beate them onto plates, faftening them to the altar: <sup>40</sup> that the children of Ifrael afterward might haue, wherwith to be admonished, that no ftranger approach, and he that is not of the feede of Aaron, to offer incenfe to our Lord, left he fuffer as Core hath fuffered, and al his congregation, according as our Lord fpake to Moyfes. <sup>41</sup> And al the multitude of the children of Ifrael murmured the day folowing againft Moyfes and Aaron, faying: You haue killed the people of our Lord. <sup>42</sup> And when there rofe a fedition, and the tumult grew farder, <sup>43</sup> Moyfes and Aaron fled to the tabernacle of couenant. Which after they were entred the cloude couered it, and the glorie of our Lord appeared. <sup>44</sup> And our Lord faid to Moyfes: <sup>45</sup> Depart from the middes of this multitude, <sup>a</sup>euē now wil I deftroy them. And as they lay vpon the ground, <sup>46</sup> Moyfes faid to Aaron: Take the cenfar, and drawing fire from the altar, put incenfe vpon it, going quickly to the people to pray for them: for euē now is the wrath come forth from our Lord, and the plague rageth. <sup>47</sup> Which when Aaron had done, and had runne to the middes of the multitude, which now the burning fire did wafte, he offered the incenfe: <sup>48</sup> and ftanding betwen the deade and the liuing, he prayed for the people, and the plague ceafed. <sup>49</sup> And there were, that were ftrooken, fourtene thoufand and feuen hundred men, befide them that had perished in the fedition of Core. <sup>50</sup> And Aaron returned to Moyfes vnto the doore of the tabernacle of couenant after that the deftruction was ceafed.

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<sup>a</sup> This multitude did only in wordes fauour fchifmatikes, what iudgemēt then remaineth to thofe 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 nowiſe 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, ſeuerly puniſhed for their confpiracie. S. Cyprian (*lib. 1. Epift. 6.*) oberueth 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 progene, arrogated to themſelues the office of prieſts and offered incenſe, further pretending, for vpholding their ſchifme, that there ſhould be no Superior at al aboute 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 ſwalow 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 ſeuen 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 hiſtorie & 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.*