

## Chapter 36

*That the inheritances may not be alienated from one tribe to an other, al muft marrie within their owne tribes.*

**A**nd the princes also of the families of Galaad, the sonne of Machir, the sonne of Manasses of the stocke of the children of Ioseph came: and spake to Moyse before the princes of Ifrael, and said: <sup>2</sup> Our Lord hath commanded thee our lord that thou shouldest by lotte diuide the Land to the children of Ifrael, and that to the daughters of Salphaad our brother thou shouldest geue the possession dew to their father: <sup>3</sup> Whom if men of an other tribe take to wiues, their possession shal folow, and being translated to an other tribe, it shal be a diminishing of our inheritance. <sup>4</sup> And so it shal come to passe, that when the Iubilee, that is the fiftith yeare of remission is come, the distribution of the lottes shal be confounded, and the possession of one shal passe to others. <sup>5</sup> Moyse answered the children of Ifrael, and as our Lord commanded, said: The tribe of the children of Ioseph hath spoken rightly. <sup>6</sup> And this law is promulgated of our Lord touching the daughters of Salphaad: Let them marrie to whom they wil, onlie that it be to the men of their owne tribe: <sup>7</sup> lest the possession of the children of Ifrael be mingled from tribe into tribe. For <sup>a</sup>al men shal marrie wiues of their owne tribe and kinred: <sup>8</sup> and al women shal take husbandes of the same tribe: that the inheritance may remaine in the families, <sup>9</sup> and that the tribes be not mingled among themselves, but remaine so <sup>10</sup> as they were separated by our Lord. And the daughters of Salphaad did as it had bene commanded: <sup>11</sup> and Maala, and Therfa, and Hegla, and Melcha, and Noa were married to the sonnes of their vncle by their father <sup>12</sup> of the familie of Manasses, who was the sonne of Ioseph: and the possession, that had

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<sup>a</sup> Al were not bound by this law to marrie, but al that would marrie muft contract within their owne tribe.

beene allotted to them, remained in the tribe and familie of their father. <sup>13</sup> These are the commandementes and iudgementes, which our Lord commanded by the hand of Moyfes to the children of Ifrael, in the champion countries of Moab vpon Iordan againft Iericho.

## ANNOTATIONS

4 Diftribution of lottes.) By reason of two former lawes, the one (*Leuit. 25.*) providing that inheritance of landes fhould not be fold, nor otherwife alienated, but vntil the Iubilee yeare, and then returne to him, or his heyres, to whom it pertained before; the other (*Num. 27.*) ordaining that for lack of a fonne, daughters fhould enherite, this difficultie did rife; in cafe an enheretrix did marrie a man of an other tribe, her landes by that meanes fhould paffe from tribe to tribe, and not be reftored in the Iubilee yeare. For auoiding of which inconuenience a further law is made, that none fhall marrie out of their owne tribe.

*Luc. 1. v. 36.*

Neuertheleffe the tribe of Leui made mariages with the tribe of Iuda: as appeareth by that Zacharie the prieft married Elizabeth cofin to our B. Ladie of the tribe of Iuda; though in the old Teftament there is no fuch exprefle difpenfation, nor explication of the law, but by tradition was holden for lawful and practifed by fo holie a man as Zacharie. And not without myfterie (as S. Auguftin noteth *li. 2. c. 2. de confen. Euang.*) for that Chrift the Anointed of God, was prefigured by the anointing of Kings, and Priefts, and borne of the royal and prietlie tribes, being both a King and a Prieft.

Reftraint in  
Mariages alfo for  
a temporal caufe.

Tradition.

Chrift a King and  
a Prieft.