

Chapter 28

The Philiftians fighting againft Saul, Dauid promifeth fidelitie to Achis. 3. Saul deftroiyeth magicians, 6. but God not anfwering him, 7. feeketh a woman that hath a Pithon fpirite, 12. willeth her to raife vp Samuel. 15. Who appearing foretelleth him, that he, and his fonnes ſhal die the next day.

The fourth part.
Of the ruine of Saul, and exaltation of Dauid.

And it came to paffe that in thofe daies the Philiftijms gathered together their companies, that they might be prepared to battel againft Ifrael: and Achis fayd to Dauid: Knowing thou now, that thou shalt goe forth with me in the campe, thou, and thy men. ² And Dauid fayd to Achis: Now thou shalt know what thy feruant wil doe. And Achis fayd to Dauid: And I wil appoint thee keper of my head al daies. ³ And Samuel was dead, and al Ifrael mourned for him, and buried him in Ramatha his citie. And Saul tooke al the magicians and foothfayers out of the land. ⁴ And the Philiftijms were gathered together, and came and camped in Sunam: and Saul alfo gathered together al Ifrael, and came into Gelboe. ⁵ And Saul ſaw the campe of the Philiftijms, and feared, and his hart was afraid exceedingly. ⁶ And he confulted our Lord, and he answered him not, neither by dreames, nor by priestes, nor by prophetes. ⁷ And Saul fayd to his feruantes: Seeke me a woman that hath a pithonical fpirite, and I wil goe to her, and wil aske by her. And his feruantes fayd to him: There is a woman that hath a pithonical fpirite in Endor. ⁸ He therefore changed his habite and was clothed with other garmentes, and he went himſelfe, and two men with him, and they came to the woman in the night, and fayd to her: Deuine vnto me in the pythonical fpirite, and raife me vp whom I ſhal tel thee. ⁹ And the woman fayd to him: Loe, thou knoweſt what great thinges Saul hath done, and how he hath rayfed the magicians and foothfayers out of the land: why therefore doeſt thou lye in waite for my life, that I may be flaine? ¹⁰ And Saul fware vnto her in our Lord, ſaying: Our

*iadagh cog-
nouit knevv.*

Lord liueth, there shal no euil happen vnto thee for this thing. ¹¹ And the woman fayd to him: Whom fhall I rayfe vp to thee? Who fayd: Raife me vp Samuel. ¹² And when the woman had feene Samuel, she cried out with a loud voice, and fayd to Saul: Why haft thou deceiued me? for thou art Saul. ¹³ And the King fayd to her: Feare not: what fawest thou? And the woman fayd to Saul: I saw ^{a)}Goddess coming out of the earth. ¹⁴ And he fayd to her: What maner of forme hath he? Who fayd: An old man is come vp, and he is clothed with a mantel. And ^{b)}Saul vnderstood that it was Samuel, and he bowed himselfe vpon his face on the earth, and ^{b)}adored. ¹⁵ And Samuel fayd to Saul: Why haft thou disquieted me, that I should be raifed vp? And Saul fayd: I am in great distresse: for the Philistijms fight against me, and God is departed from me, and would not heare me, neither in the hand of prophetes, nor by dreames: therefore I haue called thee, that thou shouldest shew me, what I shall doe. ¹⁶ And Samuel fayd: Why askest thou, whereas our Lord is departed from thee, and is passed to thine aduerfarie? ¹⁷ For our Lord wil doe to thee as he spake in my hand, and he wil cut thy kingdome out of thy hand, & wil geue it to thy neighbour Dauid: ¹⁸ because thou haft not obeyed the voice of our Lord, neither didst thou the wrath of his furie in Amalec. Therefore that which thou suffereft hath our Lord done to thee this day. ¹⁹ And our Lord wil geue Ifrael also with thee into the handes of the Philistijms: and to morow thou and thy sonnes shall be ^{c)}with me: yea the campe also of Ifrael wil our Lord deliuer into the handes of the Philistijms. ²⁰ And forthwith Saul fell stretched forth on the ground, for he feared much the wordes of Samuel, and there was no strength in him, because he had not eaten bread all that day. ²¹ That woman therefore went vnto Saul (for

^a Not manie but one excellent person, an old man comelie in apparel.

^b Saul adored not Samuel with diuine honour, but with dulia, reuerence due to a blessed soule.

^c In state of the dead in an other world, not in the same particular state.

he was very much troubled) and fayd to him: Behold thy handmaide hath obeied thy voice, and I haue put my life in my hand: and I heard the wordes, which thou fpakeft to me. ²² Now therefore heare thou alfo the voice of thy handmaide, and I wil fet before thee a morfel of bread, that eating thou mayeft recouer ftrength, and be able to goe on thy iourney. ²³ Who refufed, and fayd: I wil not eate. But his feruantes and the woman forced him, and at length hearing their voice, he arofe from the ground, and fate vpon the bed. ²⁴ And that woman had a pafure fed calfe in the houle, and fhe made haft, and killed him: and taking meale kneded it, and baked azimes, ²⁵ and fette before Saul, and before his feruantes, who when they had eaten rofe vp, and walked al that night.

ANNOTATIONS

14 Saul vnderftood that it vvas Samuel.) It is not defined nor certaine, whether the foule of Samuel appeared, or an euil fpirit tooke his fhape, and fpake to Saul. S. Auguftin (*li. 2. q. 3. ad Simplician*) propofeth both the opinions as probable. VVhere firft he fheweth, that Samuels foule might appeare; either brought thither by the euil fpirite, which is not fo much to be merueled at, as that our Lord and Sauour fuffered him felf to be fette vpon the pinnacle of the temple, and to be caried into a high mountaine by the diuel; yea to be taken prifoner, bound, whipped, and crucified, by the diuels minifters: or els that the fpirite of the holie prophet, was not raifed by force of the inchantment, or anie power of the diuel, but by Gods fcrete ordinance vnknown to the pythonical woman, and to Saul, and fo appeared in the kings prefence, and ftroke him with diuine fentence. Againe he anfwereth, that there may be a more eafie and readie fenfe of this place, to wit, that Samuels fpirite (or foule) was not in deede raifed, but an imaginarie illufion made by the diuels inchantment, which femed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images are commonly called thofe perfons or thinges which they represent. So when we behold pictures in a table, or on a wal, we fay, this is Cicero, that is Saluft, that Achilles, that is Rome. To this effect S. Auguftin difcourfeth more at large in the place before cited. But in an other worke written after (*de cura pro mortuis gerenda. c. 15.*) teaching that foules of the dead appeare fometimes to the liuing, he faieth exprefly, *Samuel the prophet being dead, foretold future*

S. Auguftins
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peared, or no.

More probable
that his verie
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things to King Saul yet living. Though some be of opinion (saith he) that Samuel himself appeared not, but some evil spirit took his similitude.

And this last judgement of S. Augustine is much confirmed; first by the words of this text, literally and plainly affirming that Samuel appeared, and spake to Saul, and Saul to him, and that Saul *understood* (or *knew*, not only thought, imagined, or supposed) *that it was Samuel*. Secondly, this apparition came sooner, preventing the enchantment, and in better order, then the pithonical woman expected, as appeareth by her answer, saying she saw God (or an excellent person) ascending in comely manner and attire: whereas evil spirits used to appear (as the Rabbins testify) in ugly bodies, with the heels into the air, and head downward. Thirdly, the Author of Ecclesiasticus (*ch. 46.*) amongst the prayers of Samuel the prophet, saith: *he slept*, (or died) *and certified the King, and shewed to him, the end of his life*. Where it seemeth clear, that the same person that died, denounced Gods will and sentence to Saul. Moreover if it had been an illusion of an evil spirit, it would hardly seeme any praise at all. Fourthly, the devil could not naturally foretell that Saul and his sons, with many of the people should be slain the next day, and David reign after him: neither is it probable, that God revealed such secrets to evil spirits, whereby men might take more occasion to follow necromancy. Fifthly, most Fathers and Doctors are of the same judgement. S. Iustinus Martyr *Dialogo cum Triphone*. S. Ambrose *li. 2. in Luc. 1*. S. Hieron *in Isaia. 7*. Iosephus *li. 6. c. 15. Antiq.* and many other old and late writers. The chiefest argument for the other opinion is the authority of Tertullian *li. de animus*. Procopius and Eucherius *upon this place* and the uncertaine authors *Quæstionem apud Iustinum q. 52. lib. de mirabil. Sac. Scrip. and Quæst. vet. Testamenti, q. 27. apud Augustinum. tomo. 3. et. 4.* As for the Protestants denying, that souls once parted from their bodies, can appear to any alive, S. Augustine confuteth them, both by this example of Samuel, supposing the booke of Ecclesiasticus to be Canonical Scripture, and of Moyse being dead, and Elias yet living (whom they hold also to be dead) both appearing with Christ in his transfiguration. *Mat. 17.*

First proove.

2.

3.

4.

5.

to. 2. pag. 210.

loco citato.

Soules sometimes appeareth after death.