

Chapter 10

The parentes lament the long absence of their sonne Tobias. 8. Whom when Raguel can not perswade to stay longer, 11. he wisheth much good vnto him, and his wife, admonishing her to be dutiful in all things.

But when Tobias taried long ^abecause of the marriage, Tobias his father was careful, saying: Why thinkest thou doth my sonne tarry, or why is he held there? ² Is Gabelus dead thinkest thou, and no man will restore him the money? ³ And he began to be sorrowful exceedingly him selfe, and Anna his wife with him: and ^athey began both to weepe together: because their sonne did not returne to them the day appointed. ⁴ His mother therefore wept with discomfortable teares, and sayd: Woe, woe is me, my sonne, why sent we thee to goe to a strange countrie, the light of our eyes, the staffe of our old age, the comforte of our life, the hope of our posteritie? ⁵ We hauing all things together in thee onlie, ought not to haue let thee goe from vs. ⁶ To whom Tobias said: Hold thy peace, and be not troubled, our sonne is safe, that man with whom we sent him is faithful ynough. ⁷ Howbeit she could by no meanes be comforted, but dayly running out looked about, and went about all waies by which there seemed hope he would returne, that she might see him a far off, if it were possible, coming. ⁸ But Raguel sayd to his sonne in law: Tarry here, and I will send a messenger to Tobias thy father, that thou art in health. ⁹ To whom Tobias sayd: I know that my father & my mother do now count

^a Such of the Iewes as beleue in Christ, hartely lament that he tarryeth so long from their nation. Some more assuredly with old Tobias, others more doubtfully with his wife, expect his returne. *S. Beda in Tobiam* Euen so the remnant of Catholiques in countries fallen to heresie haue great sadness and continual sorrow in their hart (*Rom. 9.*) wishing (with what temporal losse forer) the salvation of their brethren, kinsmen, and countrymen: some hoping more confidently and comforting others, that Christ will againe illuminate our whole nation, as light was restored to old Tobias.

the dayes, and their fpirite is tormented in them. ¹⁰ And when Raguel defired Tobias in manie wordes, and he by no meanes would heare him, he deliuered Sara vnto him, and the halfe part of al his fubftance in men feruantes, & wemen feruantes, in cattel, in camels, and in kine, and in much money and difmift him fafe and ioyful from him, ¹¹ faying: The holie Angel of our Lord be in your iourney, and bring you through fafe, and that you may finde al thinges wel about your parentes, and myn eies may fee your children before I die. ¹² And the parentes taking their daughter, kiffed her, and let her goe: ¹³ admonifhing her to honour her father and mother inlaw, to loue her hufband, to rule the houfhold, to gouerne the houfe, and to shewe her felfe irreprehenfible.

ANNOTATIONS

1 Tarded long becaufe of the Mariage.) Out of this example of a holie Mariage betwen yong Tobias and Sara, defcribed in the fiue precedent chapters, fome fpecial good leffons may be briefly gathered, for the inftruction & confolation of fuch as are to marie, or be already married. Not that either al, or onlie the fame obferuations perteyne now to chriftian Mariage, but that al Chriftianes may fee, how orderly godlie perfons proceeded in making, and performing this holie contract in the old Teftament, and therby lerne, that more perfection is required in Chriftian Matrimonie, being now (as then it was not) a holie Sacrament, fignifying the Vnion betwen Chrifft & his Church: and geuing peculiar Grace to the parties (if themfelues hinder it not) to beare more eafily the incident burdens, and rightly to fulfil the proper duties of man and wife, according to the godlie inftruction of the Roman Catechifme. Al that we fhall here note, may be reduced to two heades, or principal partes. For in this Mariage there were certaine neceffarie, and as it were effential pointes, without which it had not benne a lawful nor right contract: Other acceffarie ceremonies, and Rites were alfo very conuenient, for the more folemnitie and better performance therof. As the like of both fortes are now, but more perfect in Chriftian Mariages. In the former kind, firft of al, *the end of Mariage* was propofed by the Angel, and defired by the parties, *chap. 6. v. 22. c. 8. v. 9. not for pleafure but for children, and pofteritie, by vvhich God might be bleffed and ferued*: Secondly Mariage muft be *betvvven lavvful perfonnes*. For the feruantes of God could not lawfully match, neither with Infideles, nor with ouer nere kinred, but in

Instructions to married perfons out of the example of Tobias and Saras Mariage.

True Mariage alwayes a holie contract.
Now a Sacrament.

Proper inftructions for man and wife.

Three neceffarie pointes in Matrimonie.

Ephef. 5.
Mat. 19.

part. 2. de
Matrim. q. 22. 23.

Exod. 34.
Deu. 7.
Leuit. 18.

- Nu. 36. v. 7.* conuenient degrees, and that ordinarily in the fame Tribe. *ch. 6. v. 11. ch. 7. v. 14.* as the law of Moyfes prefcribed. Thirdly, the *parties* muft geue, and *exprefse their mutual confent*, and the good wil of parentes was alfo requifite. *ch. 7. v. 10. 15. 20.* Thefe principal pointes premifed; for the due folemnization other Rites were alfo adioyned. Firft Raguel, the maides *father gaue his daughter* taking her by the right hand, and fo deliuered her into the right hand of Tobias, *ch. 7. v. 15.* as with vs the father, or nere freind of the woman, geueth her to be married to fuch a man.
- Secondly her father prayed that it might wel fuccede, *ibidem.* and fo do al freindes now, efpecially the Prieft by the publique prayers of the Church. The third rite, the *couenantes of Mariage* were made, with affigment of dawrie, alfo *vvritten*, *ch. 7. v. 16.* & fealed, as the Hebrew and Greke text witneffe. The fourth, Inuitation of freindes to the Mariage. *ch. 8. v. 2. ch. 9. v. 3.*
- Apud. Munfterum.* The fifth. They made a *feaft*, which commonly dured feuen dayes, but here fourtene *ch. 8. v. 23.* for the duble ioy of the mariage, and expulfion of the diuel. But though *the feaft* continued long, yet was *it moft moderate* and fober, *vwith feare of our Lord they celebrated the feaft of the Mariage. ch. 9. v. 12.* Plato a heathen Philofopher, *li. 6. de legibus*, prefcribeth what temperance in meate & drinke, and what modeftie of behauiour, are required in mariage feaftes. VVhofe excellent fentence, *F. Serarius in Tob. 10.* reciteth. The fixth rite, the bringing of the bride to her chamber, *chap. 7. v. 19.* the Catholique Church hath a particular forme of bleffing the bridal chamber. The feuenth, Tobias & Sara obferued three dayes continencie after the Mariage, *ch. 6. v. 18. ch. 8. v. 4.* which now is commended by way of counfel, not of precept. The eight, Tobias obferued that which the Angel aduifed him, in burning the liuer of the fifh vpon coales in their chamber. *ch. 6. v. 19. ch. 8. v. 2.* So deuout perfons commonly obferue that which fpiritual men exhort them vnto, though it be not a commandment. The ninth, Priuate prayer of the new married perfons, *ch. 6. v. 18. c. 8. v. 4.* The tenth, the fending away of the fpoufe to her hufbands houfe, or dwelling place, with good wifhes, due payment of the promifed dawrie, and godlie admonitions by her parentes. *ch. 10. v. 10. 11. 12. 13.*
- Tenne godly Rites obferued in the Mariage of Tobias and Sara.
- 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
 - 8.
 - 9.
 - 10.