

Chapter 12

Gods wifdom and mercie in deftroying the wicked inhabitants of Chanaan, by parts (10. that they might haue amended,) whom he could haue flaine fudenly. 15. In that God neuer condemneth the iuft, 19. his people are instructed to confide in him, 25. and finners to turne vnto him.

O how good, and fweete is thy fpirit ô Lord in al! ² And therefore thofe, that erre, by partes thou doeft chaftife: and doeft admonish, and fpeake to them, concerning the thinges wherin they finne: that leauing naughtines, they may beleue in thee ô Lord. ³ For, thofe old inhabitantes of thy holie land, whom thou didft abhorre, ⁴ becaufe they did workes odious to thee by forceries, and vniuft facrifices, ⁵ and the murderers of their owne children without mercie, and eaters of mens bowels, and deuourers of bloud from the middes ^{a)}of thy facrament, ⁶ and the parents authors of aydeleffe foules, thou wouldft deftroy by the handes of our parents, ⁷ that they might receiue a peregrination worthie of the children of God, which is a land of al moft deare to thee. ⁸ But them alfo as men thou didft fpare, and didft fend forerunners of thine hofte, wafpes, that by litle and litle they might deftroy them. ⁹ Not becaufe thou waft vnable in battel to fubdewe the impious to the iuft, or with cruel beaftes, or with a sharpe word to deftroy them together: ¹⁰ but iudging by partes thou gaueft place of repentance, being not ignorant, that the nation of them is wicked, and their malice ^{b)}natural, & that their cogitation could not be changed for euer. ¹¹ For it was a curfed feede from the begynning: neither fearing any, didft thou geue pardon

Exo. 23.

Deut. 7.

^a From the land of Iurie called facred becaufe God was there rightly ferued in the old teftament, and mans redemption vvas wrought there by Chrift.

^b By cuftom malice became as it were natural, after that nature was corrupted.

to their finnes. ¹² For who shal fay to thee: what haft thou done? or who shal stand againſt thy iudgement? or who in thy fight shal come reuenger of the wicked men? or who shal impute it to thee, if the nations periſh, which thou haft made? ¹³ For there is no other God but thou, who haft care of al, that thou mayſt ſhew that thou doeſt not geue iudgement vniuſtly. ¹⁴ Neither king, nor tyrant in thy fight shal enquire of them, whom thou haft deſtroyed. ¹⁵ For ſo much then as thou art iuſt, thou doeſt diſpoſe al thinges iuſtly: thou alſo eſtemeſt it diſagreeable from thy powre, to condemne him, who ought not to be puniſhed. ¹⁶ For thy powre is the beginning of iuſtice: and for this that thou art Lord of al, thou makeſt thyſelf to ſpare al. ¹⁷ For thou ſheweſt powre, which art not thought to be abſolute in powre, and thou conuinceſt the boldnes of them, that know thee not. ¹⁸ But thou dominatour of powre, iudgeſt with tranquillitie, and with great reuerence diſpoſeſt of vs: for ^a)it is in thy powre when thou wilt, to be able. ¹⁹ And thou haft taught thy people by ſuch workes, that they muſt be iuſt and gentle, and haft made thy children of good hope: becauſe iudging thou geueſt in finnes place of repentance. ²⁰ For if thou diſt puniſh the enemies of thy ſeruants, and that deſerued to die, with ſo great conſideration, geuing time and place, whereby they might be changed from their wickednes. ²¹ With what diligence haft thou iudged thy children, to whoſe parents thou gaueſt othes and couenants of good promiſes? ²² Therefore when thou geueſt vs diſcipline, thou ſcourgeſt our enemies very manie wayes, that iudging we may thinke vpon thy goodnes: and when we are iudged, we may hope for thy mercie. ²³ Wherefore to them alſo, which in their life haue liued fooliſhly & vniuſtly, thou haft geuen great torments by the ſame thinges, which they did worſhipe. ²⁴ For they wandered long in the way of error, eſteming for goddes thoſe thinges, that in beaſts

Rom. 1. v. 23.

^a Gods powre being almightie is only limited by his vvill.

^a)are superfluous, liuing after the maner of fenfles infants. ²⁵ For this caufe thou haft geuen iudgement on them as on fenfles children to be in derifion. ²⁶ But they that were not amended by fcornes and reprehenfions, haue tried the worthie iudgement of God. ²⁷ For in what thinges they fuffering tooke indignation, by thofe whom they thought goddes, when feing they were deftroyed in them, him, whom in time pafte they denied that they knewe, they acknowledged the true God: ^b)for the which caufe the end alfo of their condemnation fhall come vpon them.

^a Serpents, battes, moles, & like beaftes, which feme not only fuperfluous in the world, but alfo hurtful, yet were eftemed as goddes.

^b Knowing him to be the only true God, by vvhom they faw their falfe goddes deftroyed, yet they did not ferue him as God.