"Then were many Oracles vnderstood, and one principall prophesie was fulfilled, that the Lorde should ascend vppon a light cloude, and should enter into Egypt, and the Idols of Egypt should bee ouerthrowne, and the heart of Egypt should languish in the middle thereof, for when the sonne of God became a man, he was in some sort hidden, that his glorie was not seene, and the flesh which hee tooke was likened vnto a light cloude, either because flesh is of it selfe no more lasting then is a thin cloude, which with every little winde is dissolued, or else because he was of no lesse power when he was in that cloude, then he was before."

All faire and fortunate Princesse, the glorie of England, the gemme of all the world: so worthie of the highest renowne, as no one is worthie to pronounce thy name. By whom next vnto God wee not onely liue, but labour with ioy our heartes ease, our soules peace. Liue vnder whom England liueth in the farthest part of the world, and raigne for euer vnder whom it hath beene a long time most graciously gouerned at home.

Vouchsafe noble Princes, who descendest of a princely race. Vouchsafe gracious Soueraigne, who condescendest to thy poorest subiects requestes. Vouchsafe worthie of all praise, this small-worth present, which although it bee but a harsh discourse of a sometime happie countrey, yet it is with a heartie wish it were not so greatly weaned from thee.

Too much presumption it may seeme, to presse vpon a Princesse so sleight a works protection. But the common lying in the wind to take aduantage against whatsoeuer is written, compelleth men to flie to those who can and will defend, which none will sooner then such a Princesse, as taketh to her heart her meanest subiectes loue, and thinketh their harme doth touch her owne honour, none may better then such a Princesse, as whose gracious looke can make it a most pleasing lure, & whose readie fauour can fast-locke all others judgements in a liking.

A pleasing subiect are thy prayses, if by any they could be worthily desciphered, but they doe so much exceed the arte both of penne and pensell that men should wrest their wittes in vaine, that would do more then wonder at them.

Thy felicitie then being so great, thy bountie so gracious, as no one who needeth thy patronage may iustly either distrust, or dispaire thereof, hauing declared what most humblie I desire, and earnestly wish I may deserue, I cease & admire thee, with those who neuer cease to admire thee, and wish vnto thee what thou hast not, aboue all mens wishes.

Your Maiesties
In the heauenlye Hierusalem dwelleth an Empeor, so worthie, and so wealthie, as in his presence, both the rarest maiestie seemeth base; and the richest Monarch a beggar. The cite wherein hee abideth is so stately, and so strong, as neyther Niniiue without a lippe, nor Babilon for Ecbatane, may without a blush either be named, or numbled with it. It is of a glasse-like transparent, but the purest tried gold, that he resteth free from all doubt of euer hauing it wasted with fire, and voide of all feare, that it will not last for euer. The streetes of the citties are of the same gold, through them runneth a riuer as cleare as christall, on either side of which groweth a tree, which for euer of the twelue monethes giueth a seuerall fruite, and according vnto the effect it worketh, is called the tree of life: it is watered with the riuer which is of no lesse vertue then the tree, and hath his first vent from vnder the Emperour his throne. The citie is square 375. miles aswell in heigth, as length, and breadth, the compasse is 1500 mile: about it is a wal 216. foote high, all of Iasper stone, which beside the firmenes thereof, is of a most fresh and beautifull greene colour, that it mooueth the beholders to wish, as much as to wonder. The wall is built so low of purpose, that the statelinesse of the Citie may appeare the better vnto all passengers. The foundation of the wall is of twelve precious stones, the Iasper, the Saphire, the Calcedonie, the Emeraude, the Sardonix, the Sardius, the Chrysollith, the Berill, the Topaze, the Chryspohrase, the Hyacinth, the Amethist. In this wall were twelue gates, in all points correspondent vnto the statelinesse of the wall, three toward the East, as many toward the West, also three towards the North, and three toward the South: euerie seuerall gate is one of those twelue seuerall precious stones, and no one of the gates without all the rest of the stones, but they are not so much beautified by them, as by the presence of twelue princes, which stand in euerie of the twelue gates one, who seeme there to abide, onely as allurements to their cite, if any beeing weary of the worlds illusions, should induevour too seeke theyr safetie, for neyther haue they any cause to looke vnto their gates, nor any custome to locke them.

And no worse then princes can stande at his gates, all whose houshold are princes, euerie one of them rich, because they cannot enjoy more then they doe: all happie, because they cannot become lesse then they are, and onely contend, who shall to their power giue him most praise, who hath filled their harts with such ioy, as neither eye hath seene, eare hath heard, nor heart, (but their owne) can conceiue, and furnisshed all their senses with such delight, as still they couet, but never want, still they taste, but are never glutted, because they no sooner wish, then haue, and euerie taste giueth a fresh appetite. If the verie pauement of their streetes bee of most pure gold, and the foundation of their walles of most precious stones, thinke what ornaments are those which are within theyr Pallaces. No night succeedeth their day, no winters colde, nor summers heate, disturbeth that temperature, which an euerlasting spring-time maintaineth in liuely vigour. One Kingdome contenteth them all, and because they all hold it of one, in whome onelie they ioy, and by whome they enjoy it; they know not how to liue, but as one; no one enuyeth at anothers good, both because euery one hath what his heart can desire, and also for that they all haue one object, which so mightily draweth all their powers to the continuall ioye, and looking thereon, as they haue neither power nor leysure to apply themselues to any other, more then that they loue each other, in respect that euerie one loueth him, who, as each thinketh, cannot bee loued too much.

How daintily doe they seede, whose meate and drinke is loue? for if any thing delight without any likelyhood of euer loothing it, it is his loue: if any thing doe please without danger of poyson, it is his loue: if any thing bee able to quicken what seemeth quite dead, it is his loue. O howe well did the Poets aime at the truth, when they sayd that loue was a God, but shot much wide, when they fayned that hee was blinded, whose seeing onely, and being seene is that, which giueth life to all men, but neuer wouneth hee any against their willes, and whose heart hee woundeth, he salueth with the ioy of such a loue as is far more noble then themselues, and will not leaue the least loue vnrequited.

This soueraign Lord ouer so many happy Princes, his estate is such as cannot by any art be described, his glorious throne, no eye is able to behold, his profound wisedome no understandeing is able to comprehend, his authoritie no power is able to resist, hee liueth in light inaccessible, hee ruleth with maiestie incomparable, and because his verie name is ineffable, too much presumption it were to attempt to set forth the worthinesse of his nature. In his workes hee hath shewed himselfe so prouident, as all may lustily admire him, so good, as all may aboue all loue him, so sweet as all may ioy sufficiently in him, but for any inferiour vnto him selde perfectly to know him, where to limit his perfections, which are beyond all bounds, because they are infinite.

With this Emperour liued the aboue mentioned Princes, without any tediousnesse, desire of change, or any
kinde of sorrow, being incapable of any thing but happenes, vntill a maruailous rare and rigorous seeming accident befell them, for their Emperour hauing one onely sonne, equall vnro his father in power, might, and authoritie, and in no one point of perfection, degenerating from him, from both whome, for the infinite likeness betwixt them, proceeded an infinite loue, hee deputed him to a publike, shamefull, and a painefull death, which did so amaze the Princes attendant, whose loue was no lesse vnro him, then vnro his father, that (might they haue beene suffered) they would all haue sustained that punishment to haue saued their Prince, but their offer was refused, for the sentence was irreuocable.

The motiue of this vnnaturall-seeming judgement, was an exceeding great loue, which hee bare vnro a Lady his adopted daughter, who was so enchanted by her owne folly, as of a most comely and beautefull creature, shee became so mishapen and so vugly, that shee was loathsome euon vnro her selfe. This enchauntment was by eating an apple, of which her father before had giuen her warning shee should not taste, vpon perill of that which should ensue thereof: but her pride was so great, that ingratefull to so good a Lord, and disobedient to so carefull a father, shee followed the motion which was made vnro her by a false, though a fayre spoken enemie, and eate thereof contrarie to her father his commandement.

The Enchantment was so deuised, that hauing taken effect, it should not bee dissolued but by the death of the onely sonne of an Emperour, who should exceede all the princes in the world in gifts both of bodie and minde: he should bee peerlessse for his birth, riches, beaute, wisedom, and might; whose father should neuer know any woman, nor his mother any man, and should in the very selfe same instant both haue and want both father and mother. The liking by any such prince of such an vnlovely Lady being vnlike, and the birth of anie such prince or other seeming impossible, made the Enchanter secure, that this his work should endure for euere.

The Enchanter his selfe was one of more malice then might, but yet of more might then an vnrule assailed could well resist. Hee was sometime a prince of the Emperour his court, & among princes a prince, being endewed with farre more excellent gifts then any his fellow princes, and exalted vnro that honor, as hee was reputed the chiefest vnnder his Lord and Maister: but bearing himselfe so proudly against his maker, hee found by too late an experience, that hee who bestowed those graces vpon him, could also againe bereaue him of them, and because hee had once abused them with intolerable pride, hee should euer after be abridged of them to his eternal pain. To reuenge which disgrace hee assayed the Ladye the Emperour his daughter, and wonne her loue so farre forth, as shee gaue more credite vnro him, then vnro her father, and would do more at his request, then at her fathers commandement, for although she seemed at the first to haue a small liking vnro his motion, yet with faire promises, and too farre aboue his power to performe; in the ende hee made her giue a consent vnro her vtter ouerthrow, had not the Emperour his sonne being deputed by his Father thereunto, vnndertaken to release her by the losse of his owne life.

The ransome being appointed to be disbursed infinitely exceeding that, which was to bee redeemed, too gracious for so vngracious a creature, and too bountifull for her, who wilfully made herselfe bondslaue, by selling outright a royall and reall good for a proud imaginatiue Godhead, a great difficultie arose in what manner it should be paid, for the prince being of so excellent a nature, that he was not capable of the smallest annoyance, and in so strong a hold, that hee could not sustaine the least harme, much lesse the losse of his life, it was needfull he should both take vppon him a nature, and abide in such place, as in which, and where he might effect his desire,

Here loue (which maketh every one it posseseth to conforme themselues vnro their loue) quicklie determined what was in doubt, and make this conclusion; that hee should take vppon him the same nature, of which his sister was, and her peruersenes onely excepted, hee should in all things bee like vnro her, which conceit loue made so conformable vnro his former counsell, as the more hee thought vppon it, the fitter the meanes seemed to bring his purpose to a good passe. For first he thought that hereby hee might in a most louelie manner enjoy her companie, whome hee so entirely loued without giving any cause of ielousie to her ouerdiligent keeper: Secondly, hee thought, that the keper taking him for his captiue, might the more easily be ouertaken by his carelesnes: Thirdly, he thought this nature fittest for his purpose, that shee whom hee loued being of the same nature, might the better gesse at the torture hee should suffer for her sake; because, by the shedding of his blood, hee was to worke her safety, and fancy him the sooner, who would aduenture so far to win her loue, who was not worthy of a good looke.

Wisedome therefore guiding the sterne as carefully, as loue seemed continually to fill the sayles, the prince proceedeth with no lesse policy then speede, and searching who of vnworthies was least vnworthy, (for no one was worthy to mother such a sonne) hee founde a maiden so farre exceeding all the rest, that he thought it both needles to seeke any further, shee was so fitte for his purpose, and impossible to finde her peere, she was so pure a creature, shee was descended of a princely race, but liued very obscurely, and although she were
escaped to a mate, yet meant she to remain a maiden. A princely offspring was fittest to conceive such a
maiesty, and a poore maiden meetest to cloake so high a mystery, of her he determined to bee borne without a
Father, who before all beginnings was begotten without a mother.

This maide dwelt in Palestina the chiefest Prouince of Syria, enuironed with Syria and Arabia on the east side,
on the south with the desart of Pharam, and Egypt, on the west with the Mediterannean sea, and on the North
with Mount Libanus: it was sometime called Chanaam, after the name of Noah his grand-child by Cham, who
possessed this country after the great flood, which drowned all the world except Noah, and his familie, but by
the principall Lord thereof it was promised to Abraham the great Patriarch, and to his offspring: whereupon he
forsooke Chaldea his owne countrie, and came into Chanaam, where hee and after him his children continued
untill the famous dearch, which was in all the world for the space of seuen yeares drave them into Egypt, where
after 400. yeares, as some say, or as other some say, after 200. yeares, their children returning (guided first by
Moses, then by Iosue) overthrew aboue thirtie kings, & destroying many nations made a reentrie into the land,
and euerie familie tooke a portion vnto them and theirs, as Iosue by cordes allotted it, which hee did with the
greaterr facilite, because it lay in length with little breadth, betwixt the riuere Iordan, and the middle earth sea, for
Iordan hauing two heades, the one from the mount Libanus, (not farre from the tower of Libanus) and was called
lor, the other from a mountaine not farre off also from Libanus, which was called Dan, both met at a city called
Dan, (afterward Caesarea Philippi,) and made one riuere, which is called Iordan, and runneth from these north
partes of Palestina, by the East betweene Iturea, and Tracontitis, into the sea of Gallie, (otherwise called the
poole of Genazereth,) through which it runnes, keeping a streight course vntill it came to the dead sea, (which
also was on the East side of the countrie, and reached vnto the mountaines which parted the south borders of
Palestina fro the desart of Pharan.) The place where this sea is, was sometime both so pleasant and profitable,
as it was compared vnto the highest his Paradise: in somuch as Abraham giuing his nephew Lot his choise,
where he would go feed his shepheards (willing to preuent such strife as was likely to grow between them by the
falling out of their shepheards) Lot preferred this part before all the rest of the countrie, but the inhabitants
increasing in wickednesse, as much as in wealth, prouoked God to so great wrath against them, that he
consumed them all with fire, and all the countrie for the space of foure or fiue dayes iourney in length, and fiue or
sixe miles in breadth, and this is the quantitie of the dead sea, which casteth vp many times great clods of clay,
in colour like pitch, in smell like Brimstone, in holding togethier that to which it is vsed (for it was long before vsed
in place of mortar in their buildings) so strong as neither any force, fire, or water could dissolue it: and these
valleys (where the sea is) were verie full of this kinde of clay, before the countrie was destroyed. This sea
breathed out very often great flames of fire, as if it had within it many furnaces, that, what with fire, and the
filthinesse of the water, the trees within fiue miles compasse, did either beare nothing, or onely a likenes of fruit:
for when it was touched or opened, nothing appeared but ashes, although before it were touched, it had an
exceeding fresh, and lively colour. Moreover this qualitie had this sea, that what heauy thing soeuer was cast
into it (so that it were no dead thing) it would neuer sinke: for triall whereof, Vespasian the Roman Empeour (by
whom the countrie was last spoiled of her peerlesse beautie) caused certain men to be cast alioie into the sea,
with their hands bound behinde them, who risse presently vnto the top, and lay there as securely from drowning,
as they could haue beene vpon any drie land, and therefore perchance is it called the dead sea, not because no
quicke thing liueth in it, but because it will not brooke any quicke thing, nor any thing which hath any similitude
with life, as sufficient triall hath beene made by those, who when they threw in one candle lighted, & another not
lighted, saw the candle which was lighted swim; and the other sinke.

The middle earth sea kept as streight a line vpon the west side of the countrie, so that Iordan vpon the South, and
half the tribe of Manasse vpon the North, and Gad in the middle betwixt them, the rest of the twelue tribes or familyes (for so were the people distinguished) tooke their portions in this sort betweene the riuere Iordan, and the middle earth sea, Iudah and Simeon, had the farthest south
partes, next vnto whom were Benjamin and Dan, Nephtalim and Aser, were placed in the farthest North partes,
and Zabulon bordered vnto them, the other halfe tribe of Manasse enjoyed the middle of the land, and was
neighboured on the south by Ephraim, and on the North side by Issachar: Leui, who had the Priesthoode, had no
portion of land in this diuision, but had out of euerie portion certaine townses and commons about them, and in
the diuision of the countrie, one of Ioseph his sonnes supplied his roome, and the other his owne fathers.

The whole country from Dan to Barsabee (that is from the farthest citie north, vnto the farthest citie south)
containeth 67. myles, and the breadth betwixt Iordan, and the middle earth sea, is in some places sixteene
miles, in other eighteene, which (euery mile esteemed a long houres iourney) seemeth to bee of no great
quantitie. But this small compasse was sufficiencie recompesed with the great commoditie which the countrye
did yeeld, for neither did the seas want great store of fish, nor the land great plentie of fruit, both of such things
as did breed, and also of such as did bud, & for prooфе of the latter two of these which were sent to take a view
of the land, while the rest of the Israelites remained in the desart of Pharan, brought betwixt them but one bunch
of Grapes upon a Leuer, and thought that both had their full load, yet were they not the least of such a stocke; as people nowe liuing are nothing like vnto them, either for strength or stature. And Iohnathan, Sauls son, by no lesse then the losse of his life (had not the people saued him) prooued the Oracle true, which sayde, it was a land flowing with milke and honie. To conclude, what soeuer the world could afford, either to please mans sense, or delight mans mind, was within the compass of this little portion of land, which hauing equally round about it the East, west, north, and south, it selfe like a Princesse, sat in the midst of the whole world, to be admired by all for her beautie, and honoured for her soueraignty, nowe lately triumphing that it could yet excell itselfe in bringing forth a flower, which passed al the rest in vertue, beautie, and sweetnesse, the fruit whereof being beaten downe, would of it selfe rise againe, and being eaten would nevertheless remaine for euer, it would giue sight to the blind, lims to the lame, ease to euery diseased, and life to those who are dead.

This flower grew in the top of a mountain in the north part of this (for this speciall cause) a most sacred land, 3. daies iourny from Jerusalem, the chiefest citie in the country, in a citie of the tribe of Zabulon, called Nazareth, for the beautie thereof, & pleasantnesse so called, for Nazareth signifieth a flower, yet hath it her principall worth in being a garde to her, who was for that time the flower, not onely of that country, but of the whole world, at the appearing of which vpon this mountain, the lillies of the vallyes were ashamed of their whitenes, the roses in Hiericho blushed, whe they ordred their leaues to breath out their sweetnes, the Cedars of Libanus would neuer haue mustred theselues to make knowne their statelines, had not nature comanded them all to do this honor vnto their princesse, that they also appearing in their richest, beautifullest, sweetest & comliest attire, she might the more easily bee discerned to exceed them all, hauing in one what perfection was in them all, and what was not.

The seed of this sacred flower was Iudas, sonne to Israel, who was grandchilde to Abraham by Isaacke, the roote was lesse, the stakke king Dauid, and his offspriong, the bud Anna wife to loachim, otherwise called Hely, or Eliachim, who hauing together from their youth liued in plenty, aswell of heauenly grace, as worldly goodes, onely felt this punishment of God, and this reproch of the world, they had no issue, for which cause loachim comming according to his religious custome to offer in the Temple, was vnbraided by the priests for his barennes, and iudged vnworthy to encrease Gods offeringes, whome God thought not worthy to encrease his people, which strake so great a sorrow into his hart, that forthwith he forsooke his house and friendes and liued as a man forlorn among his shepheardes. His wife also retreyed her selfe vnto a priuate kind of life, best fitting the humor which now had gotten the maistery in her, yet shee frequented the Temple at Hierusalem, where shee seasonall all her prayers with this solenme vow, that if it would please God to rake from her that reproch shee was ordned to saue the world from being destroyed with famine, when the earth yeilded no corne for seuen yeeres together, and therefore might it bee a great mystery, that hee made a joyfull mother, who had beene barren before, whilst Lya Iacobs other wife, had brought forth seuen children: the last onely of which being a daughter, imported a defect after plenty, which Ioseph supplied. And although hee saw that the dissertation betwixt the Asamones (who were both priests and princes did threaten vertuer ruine of their estate (beinge alreadie in subiection to the Romans, and vnder the gouernement of Herod) an usurper of the kingdome) and therefore looked for a mightier then Samson, to deliuer them, as hee thought from that temporall bondage, yet withall he thought his part to be least in this worke, because that worthie which was to make this conquest, was to be borne of a Virgin. But neither could he hope for an other Samuel, because the Messias approaching neare by all accounts, would speake no more so much by others as before hee had done but by himselfe, vpon which discourses (his sudden ioyes fayling him) he fell into his former grieues, and perswading himselfe that hee was vnworthie to father any great worthie, hee could not thinke that God would extraordinarly open his wiues wombe, after she had beene so long a time barren for a childe, who should not extraordinarly excell other children, wherefore hauing a conceit onely what God of his omnipotencie could doe, and not so
much as any little hope of that which God of his clemencie would doe, he thought his miserie was so great, as
justly he could complainte himselfe of it, although he was so iust a man, as he would not repine against God for
it.

So liued Anna frequenting the temple among saints, and Ioachim the fields among sheep, fit places for such as
were ordain'd to bring forth a Saint-like mother of a sacred Lambes vntill the young Prince, who beganne to
doe some honour to his mother, before shee was his mother, sent as solemnne an Embassage to her parents, to
foreswheer her comming into the worlde, as hee did afterwarde vnto her herselfe to further his owne. For while
Ioachim, and his wife were at their woonted deuotions, a Prince appeared suddeainlie vnto them, sent from him
whose meanest subiect was no lesse then a Prince, who tolde them that they should haue a childe, who
shoulde bring them more ioy, then the want of one had brede them grieue, and that the reproach they had
sustayned by an infamous barrennesse, should be most honourably recompensed with a gracious fruit, and
therewithall departed.

So straunge a message brought vnto them by a straunger, might haue seemed incredible, had it not beene
pleasing vnto them, but being so welcome newes, they perswaded themselves that hee carried as much truth in
his mouth, as comlinesse in his person, and was so like one who woulde not deceyue them, that with most ioyfull
mindes they well accepted the message, and expected what was promised vnto them, meeting therefore at the
Temple, whither both repaired to giue GOD thankes for what they had heard, and embracing each other in signe
of great ioy, likely to succeede an exceeding greate grieue, they returned home to Nazareth, where at her
appointed tyme Anna was deliuered of a daughter, whom her parents named Mary, whose gracious priuiledges
were such, as no man is able worthy to expresse them and her perfections, so great, as the most perfect
Angelles did admire them: for to which of the Angelles euer was it sayd as vnto her: Thou art my mother, this day
was I conceiued in thee. Let it suffice then, that shee was to mother a sonne, who was most louing, and
therefore would, hee was of infinite power, and therefore could not onely mende whatsoeuer might be amisse,
but preserve her also from whatsoeuer was hurtfull: the first was a fauour which hee shewed vnto some of his
servants, the second was thought a priuiledge, meete to be bestowed onely vpon his mother, and hee was
worthie of as great praye for preventing a mischiefe, that it should not light where hee loued, as if he had
remoued it, after it had chanced to the otherwise vtter perill of the patient, and no lesse to be accounted to saue
a soule, in awarding a deadly blow, then if he had cured the wound, which without his salue was incurable.

Thinke louing children, what, mooued either by naturall affection you would worke, or by supernaturall loue yee
could wish, if one way or other your intention might take effect, to honour your mothers as well for your owne
dignitie, as for theirs, and that no doubt did this Prince for her, toward whom hee bore as much loue and dutie,
as any child could beare vnto his mother. After that shee was three yeeres of age, shee was brought vnto Hierusalem,
and consecrated vnto God in the temple, that famous temple, whose building was so stately, as it
might verie well bee admired by all, but whose ornaments were so costly, as they could not bee valued by any,
whose riches were so great, as they were able to enrich the greatest Monarch of the world, but whose scituation
was so strong, as without famine or treason it was not to be wonne.

It was builded vpon a mountain called Morea; where Abraham was appoynted to sacrifice his sonne Isaac, in
whose seede hee had promised all nations should bee blessed, and vpon which the Angell was seene putte vp his
sword, who by Gods commaundement slewe 70000. of the Israelites, because they made not their offering
(as they were commaunded by the lawe) at what time King Dauid caused them to bee mustered from the one
end of Palestina to the other.

This mountaine was scituate in the middle of the world, and was vnaccessible, but on the East side, for the
exceeding great steepenesse, and ouer-hanging of the toppe thereof on all the other sides. The Temple was built
by King Salomon, sonne, and successour to King Dauid, whom God chose to rule in place of Saul, the first King
of the lewes, and gaue order vnto him, in what sort hee would haue his temple built, and euery thing fashioned,
which was thereunto belonging, which order King Dauid left with his sonne King Salomo, & infinit treasure for the
performing thereof.

The first part of the mountaine, where the going vp was, lay open for all men, as well Gentiles as lewes, which
came for deuotion vnto the Temple, where they might beholde right before them Westward a godly great porch,
which was built crosse the mountaine from the South part thereof vnto the North, vpholden with three rowes of
pillars, which made the walkes double, the rooef was curiously wrought, it was of Cedar, a wood which roteth
not, fyare to the sight, and of as profitable as pleasant a sent, for beeing burned, it driueth away all venimous
Serpents or killeth them, the gates belonging to the Porch were many and high, all of siluer and guilt: within the
porch were certaine places of good receite, betwenee the doores, where the Priestes, or other appoynted for the
purpose, received of the people their voluntarie offerings, and of euerie one aboue the age of twentie yeeres,
when they were mustered for the warres halfe a sicle (which is at the least account a groate, some say two groates) and layde it vppe for the repayring of the Temple. Heere liued those Priestes, which in theyr turnes did minister in the Temple, and in these places were also seates, wherein the Doctours did reason of the lawe, and expounded it vnto the people, and this porch was euer after called Salomons porch, euuen when it was destroyed, and another built in the roome thereof, and the Court within it distingushed by that name from other places of the Temple.

Through this porch was it lawfull onely for the lewes to passe forthe by those gates into a court, which they accounted as an holy place, where they did their deuotions, as wel women as men, but the court was so diuided, as each sex had their part seuerally from other, & a seueral entrance into it, but in such sort, as both might looke into another open court westward, which was diuided fro the with a wal 3. cubites high (a cubite is half a yard in measure) made with three rowes of stones one vpon another: and the top of the wall was a Cedar: At this wall stood such singing men as belonged to the temple, when their feast came, in which they vsed musick at theyr sacrifice, and ouer the same wall did those leane, who sometime took occasion to speak vnto the lewes: but into the court which was diuided from them by this wall, it was not lawfull for any to enter but the Priests, and such as served at the altar, or such of that tribe, as vppon some accident onely were vnfitt for that seruice, as by beeing blinde, or lame, or hauing such like impediment: but although these were admitted into the Court, yet it was not lawfull for them to put on any apparell belonging to their function, but they sate together in their lay apparell, & had part of the sacrifice which was offered, yet some do thinke that they were not admitted into the court. Some saye that the Nazarites were admitted into this Court, when they hadde ended theyr time, for the which they hadde made theyr vow neuer to drinke any drinke which might distepeir their brain, or eate grapes or of grapes kind, but to serue God in a more peculliar sorte then they did before: during which time also it was not lawfull for them to cut their haiire, but when they were to beginne it againe. In some this vow was perpetuall, in others but for a certaine time, and this time of their vow, they were to beginne againe so often as they went to any deade body, although it were of Father or mother, or so oft as any shoulde by chance in their presence bee slaine: for in all such cases a Nazarite who had liued 5. of his 6. yeares in this profession (for some vowed for more yeares, some for fewer as themselues would) was to cut off his haiire the same day, and the seauneth day after, and offer a sacrifice commaunded by the law, and beginne his time againe, which after hee had finished, his haiire was cut off by the priestes, and burned, also a sacrifice was then offered, and he restored to liue afterward, as he did before he made his vow. Those men who were able, offered also 50. sicles, the women 30. if they were not able, the priestes were to vse their discretion.

Also those women were licensed to come into this Court, who could not by any other meanes satisfie their jealous husbandes, then with certaine circumstances to offer a sacrifice in the temple, appointed by the law, which sacrifice the priestes took out of their hands, and offered after that they had drunke the holy water which was giuen vnto them to drinke, with certaine imprecations, first written in parchment, and read vnto them, then washed out of the parchment into the earthen pot of water which they helde in their hande to drinke, the curses were, that if the woman were guilty, her belly shoulde swell with a dropsie, and her right thigh rotte, both for a punishment to her selfe, and an example to others, but this experiment was not seene vntill the tenth moneth after that she had drunke the water, and then if shee were not guilty, her health did sufficiantlie shew it, and many times it chaunced that the innocents were blessed with a young sonne. This water had this vertue by Gods vertue, not by any thing which was in it, for it was as other water in it selfe, and had nothing but the ashes of a red cow in a peculiar sort sacrificed, cast into it, by which it was annointed as holy water, and other thinges also were sanctified, or purified vpon which it was sprinkled with a branch of Isope, but beside all these thinges mentioned in this aforesaid ceremony some of the dust of the tabernacle or Temple, was taken vppe from the pauenment, and put into the potte of water, which the woman had to drinke.

But notwithstanding, that some had thought that the Nazarites and those women entered into the Priests Court, it is not vnlikely that they passed no further then the gate, where all those ceremonies might with sufficient conueniency bee perfected, but this is not much materiall.

This Court had but one gate, and it stoode in the east side thereof, whither the people brought the sacrifice, and deliuered them vnto the Priestes, & the wal was made so low of purpose, which diuided the priestes from the rest, that the people whithout might behold the priestes at their sacrifice, beside the aduauntage which they had by the scitation of the mountaine, which always did rise the higher the nearer the top, where only stood the temple it selfe, so that those who were without the outmost court, might behold both the temple, and the priestes at the altar in the court.

The altar was of brasse, 20. cubits long, 20. cubits broad, & 10. cubits high, to which the priestes ascended vpon plain and euen ground, when they went to offer sacrifice: likewise all things, which they vsed about their sacrifice, were of brasse. There was also a great Vessell of exceeding pure and cleare Brasse, such as with
which women sometime used to dresse theselues, as now they do in glasses, which they offered vp vnto God, when liuing in the world they forsooke the worlde. The vessell was round, fiue cubits high, and thirtie cubits in compass: it stode vpon the hinder partes of 12. brasen oxen; which looked three toward the east, three towards the west, & as many toward the north and south, here did the priests wash their hands, and their feeete at cockes before they offered sacrifice: and because it was so great, and contained so much water (for it helde for the most part eightie tunne, and was capable of thirtie more) the lewes called it a Sea, as they did euerie great quantitie of water, and as it was spent it was supplied againe by the Gabaonites, a people which dwelt among them by this slight.

When the Gabaonites heard that the Israelites were come into the countrey, and ouerthrew all who resisted them, they apperrelled themselves in old clothes, tooke stale bread in their bags, & sover wine in their bottels, and came as if they had dwelled in some coutrye farre distant from Palestina, to craue peace and friendship of the Israelites. Ioseue and the rest of the people seeing their attire as if it were oeuworne with iournying, and their prouision for the stalenes thereof scantily to be eaten, granted them their demand: but afterward understanding that they were inhabitantes of the land, and could not call backe their word, they deputed them for euer after to cut & carrie wood, and water, & do what drudgerie soeuer belonged vnto the temple.

In this court were also 10. other vessels of brasse, euerie one of them containing about the quantity of a tunne & a halfe, wherein they washed the beasts after that they were diuided to be offred, for before they were quartered they were washed in a ponde, which stood below the mountaine on the Northeast part thereof in a great market place (which serued for the use of the temple) and were brought vp to the priestes by the Gabinotes. These ten vessels were ech of them foure cubits high, & foure cubits at the top betweene the brimmes. They were the narrower the nearer they were to the bottome, and set vpon broade square pieces of brasse of a great thickness, & very curiously wrought with image worke: they stood vpon wheelles, which were so perfect in all points, as if they had beene to remoue from place to place. Fiue of these vessells stode in the North part of the court, and fiue in the South part, the brasse whereof these vessells were made, was esteemed more precious then golde, and the quantitie thereof belonging vnto the Temple, was so great, as no man knew it.

Close by these vessells of brasse, and by the altar, were conueyances vnder the ground for the bloud of the beasts, which was shed, & all the water which was spent, and it passed without any annoyance through the mountain into a brooke called Cedron, which ran along by the East side of Hierusalem into the dead sea.

At the west end of this court the priests ascended by staires into a porch, which was 120. cubits high, where stood two pillers, one vpon the right hand of the entrance, and the other on the left hand, each of them 18. cubits high, & 12. cubits in compass, they were hollow, & not aboue 4. fingers thicke, the head vpon each pillar was 5. cubits high, made like vnto a lilly, compassed with a network chaine, which went 7. times about the lilly, adorned with Pomgranates, one hanging downe, and an other made in the border going about, to the number of almost 200. all were of brasse, pillers, & al things beloging vnto the.

The length of this porch, was from the south to the north, 20. cubits, and the bredth from the east vnto the west 10. cubits: the ornaments of this porch, are not any where mentiooned what they were, more then that it was gilded, but no doubt it was conformable to the house to which it did belong: for full west from this porch was a building 60. cubits long from east to west, and 20. cubits broad from south to north, it had 3. roofes one ouer another, all which togethre cotained in height 120. cubits, and in the two vpper roomes were kept the chiefest riches belonging to the temple. It was built with square white stone to the top, which was flat, couered with cedars (as the maner of building was in Palestina) and had battlements round about it fiue cubits high. About this (except the east side) were other buildings as great as the narrownes of the mountaine would suffer, 3. staires high, whereof the lowest was 5. cubits broade, the middle 6. the highest 7. they were all of them severally fiue cubits long, and 20. cubits high, they had windows only northward, & southward, but they were verie great, because through the came the light to the middle building, which was diuided in two parts, with a wall which left a roome of 20. cubits square toward the west.

The outmost part had the walles couered within with Cedar, which was carued with image work of Cherubins, palm trees, and other deues, vpo which were plates of gold carued in the like maner, & layd so close as if all had bin but one peece of work, euery image in the wood had the like in gold, so fitted vnto it, that when al were couered with the gold, they shewed as perfittly, as before the golde was fastened vnto them. It had a roofe 30. cubits high of Cedar carued after the same maner, & couered with golde: the wall next vnto the porch was 10. cubits thicke, wherein were two double folded doores of firre-tree, both the foldes of equall breadth, fiue cubites, which were couered as the walles were, and so artificially made, as whether they stood wide open or close shut, they could not be percieued to be doores, for being shut, they seemed part of the fore-front of the wall, and being opened, they couered the thicknes of the wall, in such sort, as by no meanes it could be seene where they hung,
or where they were ioyned. Some say that in euery one of the 4. corners of the entry was a single doore, fiue cubits broad, that the inside toward the teple, when these doores were shut, was as one wall, as well as the out-side toward the porch. The windowes were only in the South, & north wals verie broad within, & narrow in the out-side, right against the great windowes in the out-buildings. Within the south part of the wal which was ten cubits thicke, was a paire of round turning stayres, which serued to all the out-buildings, for they were so made, as one opened into another, euens vnto the farthest on the same floure. In the north part of the same wall was another paire stayres, to goe vp into the middle roomees, which were right ouer the temple, yet some are of opinion that the former stairs did serue also for those rooms.

In the middle of this temple, neere vnto the inward roome, was an altar of Setim, which is acconnted the lightest, clearest, and most beautifull of all trees, and hath this propertie, that it neuer rotteth, it was one cubit square, and two cubites high, it was couered within & without with gold, and made like vnto a censor, but that at the foure corners for the greater ornament, were foure pillars of the same wood, couered likewise with golde. Some do say that this altar stood within the inmost Temple, and that in this place was an altar made of Cedar by Salomon, and couered with gold as the other: others say, that Salomon onely couered that of Setim with Cedar and gold, so that both were but one altar, and stood in the middle of this outmost temple. It was sometime called the golden altar, somtime the altar of incense. In the South side, toward the west, stood a candlestick of gold, wherein on each side were 3. branches or armes carued, as also the bodie thereof, with lillies, cups, and balles: in this candle-sticke were seuen lights maintained day and night, the snuffers, the vessell that held the oyle, that which receiued the snuffings, & whatsoever els belonged vnto the candlestick, were of gold. In the north side, right against the candlestick, was a table of Setim 2. cubits long, one cubit broad, and a cubit & a half high, it was couered top & sides with golde, & round about vpon the top of the edges of the table, were two crowns of gold, the vndermost was wrought, the vppermost was plaine. Vpon this table euery Sabaoth daye were set 12. new loaues of vnleuened bread, euery loafe of 8. pound weight, 6. in a heap, one vpon another, & were called bread of proposition, because they were alwaies sette by the lewes in Gods sight in the temple, to acknowledge that they liued by him, vpo the tops of those heaps stood 2. cups of gold, full of most pure incense, & at the end of the weeke the bread was taken away for the priests vse, & fresh set in their places, but al the incense was burned. Heere also were tenne other tables, little worse then that, fiue stood in the North side, and fiue in the South side, wherenon stood a hundred cupses of gold for the Priests to drinke in: also here were tenne other candlesticks of gold, which stood in the like order: before the doore of this temple hung a vayle of miage worke, in foure most liuely and rich colours, white, scarlet, reddde, and skie-colour.

The inmost building diuided with a wall full west from the former temple, was twentie cubits square, and differed nothing from it, but onelie that the doores were of olieue, and the pauenement of Cedar, but couered with golde as the other were: it was accounted the holyest place in all the temple, and no man might enter into it, but the high Priest, nor hee but once in the yeere.

In the middle of this temple stood the Arke, which God taught Moyses to make in the wildernes, after hee had led the Israelites out of Egypt through the redd sea dry-foote, at what time Pharao King of Egypt pursuing them, was drowned, and all his armie. It was made of Setim, two cubites and a halfe long, one cubite and a halfe broade, and so high: it was plated within and without with most pure gold, at euery corner was a ring of gold so bigge, as on each side of the Arke a strong barre of Setim couered with gold, might go through them, for the conuenient carriage thereof, when it was remoued. The couer of the Arke was plaine and of fine gold, so long and broade as the Arke was, vpon which stooode two Cherubins of gold with their wings spread from one end of the couer vnto the other, and they stood as if they were one lokking toward the other. This couer to the Arck they called a propitiatorie, because from thence did God promise mercy vnto his people, when he was sued vnto the high priests: Within this Arke were the two Tables of the law, which God himselfe carued in a stone, and gaue to Moses. Here was also a golden pot with Manna, which was the onely food, by which the Israelites liued after they came forth of Egypt for the space of 40 years, it was of that qualitie (as some say) that in the eating, what delicious meate soeuer the eater desired, hee found the tast thereof in his mouth, certaine it is, that it was a most pleasant food, and although it would not remainge aboue one day uncorrupted (except onelie when they gathered to keepe for their Sabboath dayes victuall) yet not without a speciall miracle it continued in this pot many hundred yeares. Aaron his rod was here likewise kept, which was set in the tabernacle with twelue other, by the florishing of which, his election to the Priesthood was manifested vnto the people, and he preferred before the other twelue princes which stooode in contention with him. In this Temple stooode also two other Cherubins of Oliue couered with gold 10. cubites high, their wings spread in breth euery one fiue cubits they looked both towarde the east, on each side of the arke stooode one, so that they filled the whole bredth of the Temple with their wings, & couered with them the toppe of the Arke. The dores stooode alwaies open, and before the entrance hong such a vaile as hung before the dores of the outmost Temple.
Foure hundred yeares, and more continued this Temple in this glorie, vntill Sedechias (who was left king of the
lewes by Nabuchadonosor king of the Chaldees) rebelled against him (encouraged perchance by mistaking the
Oracle that hee should neither be slain in fight, nor see Babilon) for which cause Nabuchadonosor press ing the
Cittie with famine, forced him & his children with others to flie by night, and vnderstanding so much afterward by
his espials followed them, and tooke them in the chasse, and when they were brought before him, hee slew
Sedechias his children in their Fathers sight, then put out his eyes, and led him captue to Babilon, whether
before hee had carried Joachim, otherwise called leconias, who was nephew to this Sedechias, and king of the
lewes, and had yeelded himselfe vnto Nabugodonosor. The victorie obtained against Sedechias, the Chaldees
returned to Ierusalem, and tooke the spoile of the Temple, and afterward burned it down to the ground, for which
cause and other abuses offerd by Nabuchadodonosor and his children, vnto those holy thinges which belonged vnto
the Temple, himselfe liued abroad seauen years amongst beasts, eating nothing but what they eate, nor hauing
any other defence against hard weather, then what they had and his grandchild in short time lost his life, and left
his kngdome to the Medes and Persians, who setting the lewes at libertie, gave them leave to build their Temple
againe, but not in that ample maner as before it was, being enformed by those who were bad neighbours to the
lewes, that the maiesty and strength thereof would encourage them to reuolte from their obedience, but neither
had they been able to perform it if they might haue had licence, hauing bee ne in captiuitie seauen yeares, and
spoiled of all their substance, yet had they to helpe them vntil it was built, thirty talentes yearely allowed them by
king Darius, whereof 20. were for the setting it vp, and tenne for their sacrifice, and all the vessels which were
remaining of the spoile, with Nabuchodonosor carried out of the first temple, were restored vnto them.

Being this second time builte it continued aboue fiue hundred yeares, but it was many times in danger of vitter
ruine, as by Alexander the greate king of Macedon, who in his voyages in which he conquerd all those east
partes of the world, came with a full resolution to spoile Ierusalem and the temple, although at the sight of
Iaddus the high Priest, attired in his priestly ornaments, he altered his purpose and alighted from his horse, and
worshiped him on his knees, saying that in the same attire God appeared vnto him, and encouraged him in his
valourous enterprise. It was also in daunger, when Antiochus (called Epiphanes) did tyrannize ouer them, for they
were oppressed sometime by one, somtyme by an other, and in the end became subject to the Romaines, who
were contented they shold obserue the rights of their law, but appoynted Herod a stranger to bee their king, yet
was he much worse welcome then acquainted in the countrey, for hee had borne office before in some part
thereof, vnder Antipater his father, but hee was willing in what hee could to win them vnto him, and for that cause
hee circumcised himselfe, and became a lew in profession, who was an Idumean by birth, & framed a new
temple of square white stone, some 25. cubits long, some 45. with breadth, & thicknes correspondent, which
hee circumcised himselfe, and became a lew in profession, who was an Idumean by birth, & framed a new
temple of square white stone, some 25. cubits long, some 45. with breadth, & thicknes correspondent, which
appeared a farre off like vnto a mountain of snow, where it was not couered with gold, & when it was al framed,
he pulled down the other, & set vp this, for the lewes would not suffer him to destroy the old temple, vntill they
see a new readie to bee erected in the place thereof, which was so goodly a thing, that it was reuerenced by the
heaunens, for neuer fell any raine in the day time, while men were at worke about it, but onely in the night, some
small shoures, lest their worke should be hindered.

It was much bigger then was that, which Salomon built, for the people in time had enlarged the mountaine with
earth, which they raised 400. cubits high, but Herod altogether obserued the same order in the temple & the
courts, sauing that he enclosed one court round about the temple, which was curiously paued with all manner of
rich stone, and compassed it with double walkes, diuided with white marble pillars, one stone in a pillar. 25.
cubits hie, out of which were some gates opening toward euerie quarter. In the east part hung such spoyles as
the lewes had taken from barbarous nations, & dedicated vnto the temple, where also Herod placed such as
himselfe had taken from the Arabians, but in the south side were the principall walkes, for they were diuided with
such pillars as the other were, but where the other were double, in this side they were triple, and the middle
much higher then the other two, yet all made so stately, as it was a wonder to behold them, and into this court
might any whosoeuer enter. He made also the entrance out of one court into another with stayres, for out of this
court the lewes did ascende fourtene steps round about the temple, vnto a plaine, which contained ten cubits in
breadth, from which they ascended againe fiue steps, to come to the porch wherein were the gates, by which
they entred into their court, which they called holy, and into which no Gentiles might come vppon paine of death,
and because no man should pleade ignorance, being deprehended past his limits, this law was written both in
Greeke and Latin, and hung in a table at the foote of the lower stayres, that all the Gentiles might reade it.
Euerie Alien which shall presume to enter into the holy place, lette him die, which lawe was so straitly
obserued, that the Romanes, who were their rulers, dared not to goe any farther then the first Court, but neither
could the lewes enter into it, which were not pure accoring vnto their Lawes.

To this Court were foure gates in the North side, and foure in the South side, coured with siluer and gold, as
also the posts ouer the gates, and on which they hung, but two gates which stood in the East, one right before
the other, farre exceeded them all: by the first whereof, entred both men and women into the porch, and from
thence by two private doors, into the place allotted to themselves, & this was called the great gate of the Temple, by the other only men usually did enter into their Court: and this gate was of brass; called brass of Corinth, a confused metal of gold, silver, and other metals, of which they of Corinth framed their idols, and with which they adorned their temples melted altogether, when the Romans took the city, and burnt it down to the ground. This gate for the worthy and curious workmanship above the rest, was called the beautiful gate, and was so great that 20. men could hardly shut it.

To this gate the men ascended by fifteen steps, and entered into their court, which was divided from the court where the priests offered sacrifice, as in the first Temple, but although it was not lawful for the women to pass through the beautiful gate, yet they might come unto it, to deliver up what they offered.

Here did Ioachim deliver up his charge, and dedicate his child to the service of God, and Anna his wife was not a little proud, when she had wherewith to perform her promise, wherefore with no lesser joy then Ioachim, she fulfilled her vow, and made a present unto God of the first fruits of her womb, for many places were prepared in the Temple for such purpose (several from the priests and Levites, who lay there while they performed their weekly function, for whom, during the time, it was not lawful to drink any wine, nor accompany with their wives, much less it might be incontinuous danger of committing sin, such purity and sobriety was required of those, which ministered at their altar) and in those places layed many, both young maidens, and grave matrons, such, (no doubt) as having forsaken the world, and the pride thereof, continued at the door of the tabernacle (before the Temple was built) in fasting and prayer, yet was this difference among them, that the younger sort might after their religious education, be given in marriage by the priests, according to the accustomed manner, but the elder women continued there until their dying day, as appeareth by Anna the daughter of Phanuel.

It is manifest also, that those places were not open indiscriminately to all comers, because that losabe wife unto Ioïda the high priest, and sister unto Ochesias king of the lewes stole away Ioas, who was son to Ochesias, and hid him and his nurse (for as yet he was an infant) six years in the Temple, lest that Athalia (Ochesias his mother) should also murder him, as she had many of the kings lineage, because she would both bee sole Queene, and rule the more securely.

But now the temple is not a secret receptacle for Ioas, who after should be king of the lewes, but it is a stately habitation for Marie, who afterward should be the mother of God, and therefore inferior to none who was no better than a creature. Both censors, and sent, altars and sacrifice, gold, silver, and setim, and whatsoever was valued precious in the Temple, was nothing worth in comparison of this virgin. A person worth so noble a house, and a most rich house enriched by the presence of so noble a personage. A common thing it was among the lewes to lay vp in their temple in a dangerous times their chiefest jewels, but now the temple is become Gods chiefest treasure-house, and a defence for a more sacred temple. That temple was built by Salomon, and this by a greater then Salomon, that was daily ransacked, yea and sometime raised to the earth. This daily rose until it reached above the heavens. The treasure of that was such, as it allured men to vice: but the treasure of this was such, as it provoked all to virtue. And it was so much more excellent in all points then the temple of Salomon, by how much it is a more worthy thing to be Gods mother, then his manner, although also she wanted not this title of honour, which every faithful soule is said to have, when it is called Gods temple: for being pronounced full of grace, no doubt she was accounted also the chiefest of Gods temples in that degree.

In that temple was the arke, wherein were kept the tables of the law, which God delivered to Moses; but she was temple and arke, wherein was the Lawgiver himselfe to bee included. There also was kept part of that Manna, which fed the Israelites in the desert; but now is she presented in the temple, who was to keep a bread of so much more perfection, As Manna was but a shadow of bread in comparison of it, and to counterbalance the Israelites maner of salutation, it appeareth she was as well acquainted with such a presence as others, to whom (as infallible true histories affirme) it was nothing so dainty as now to vs to see an angel) otherwise, no doubt, he had manifested himselfe vnto her, as before he had done elsewhere, when he told Zacharias that he was Gabriel, and one of those, which stood continually before God.

Nowe began the priestes to think vpon the bestowing her, but they could not think on any who they judged worthie to match with her: shee made them acquainted with her vow, to remaine perpetually a virgin, and they were afraid to put her in danger of breaking it.
The Scribes, who were interpreters of the lawe, and other of the same sect, but of more subtile learning, and therefore also differing from them in name, and were called Pharisies, vowed many times virginitie, or chastitie for certaine yeaeres, which they observed most strictly; and for that purpose (as at all other times, so especially at these) they neither tooke much ease, nor eate much meate, but day and night applied themselues wholly to prayer. Also some of the Esseni (which were diuided into foure sects) liued all their life time virgins, but neuer vntil this time did any of the other sexe professe such a kinde of life, which troubled the Priestes the more, yet in the ende being resolued by diuine inspiration to bestow her, they found out one of the same tribe of which shee was, who although his auncesters also had bene Princes of the Iewes, yet was hee but a poore Carpenter, and to him they gaue what was most excellent in the whole worlde, choosing for her safetie, rather a well disposed, then a wealthie husbande. *Ioseph* (for so was the Carpenter called) receyuing her at the Priestes handes, was according to the custome of the countrie espoused vnth her, at a solemeene meeting of their friends, which was done by the taking of their names, by such as were in authoritie for the purpose, but afterward her parents kept her at home vntill the day came of her marriage: during which season, they were accounted as husbande and wife, and as fast linked, as if they had bene married. And her sonne before hee became her sonne, wrought marauailouslie to her contentment in *Ioseph*, least at any time her virginitie shoude haue beene in jeopardy, for who would haue judg’d her to haue meant to remainge a Maide, which see her take a mate, her selfe beeing of tender yeaeres, and her husbande no olde man: but *Ioseph* (hauing the same minde that shee had before hee married her, or perswaded by her after hee was married, as shee was enforned (no doubt) by him who wrought it) that shee shoulde pruelye with him in that matter, did neuer so much as purpose to prejudice her vowe, which shee had made of perpetuall virginitie, but being moste truly and properly her husband, he resolued to behaue himselfe onely as a most constant, faithful, and chastly louing friend.

By this meane was the Enchaunter deceyued, taking her for no pure maiden being married, and the worlde satisfied afterwaerde, when shee was with childe, which else woulde haue judg’d her to haue done amisse. Thus did the Prince conceale from his aduersarie what was done, and left him to iudge as hee lysted of that, which was neuer done, and as of himselfe the aduersarie was not of power to enter into the Virgins thoughtes; so was hee also restrayned, that his knowledge might deceyue him in her deedes. And although that hee coulde neuer perceyue that euer shee gaue consent to anye such act, yet was shee of such a nature, as hee knewe shee might, and being maried, he thought it so likelie a matter as he hoped he should not by her in any sort be restrayned in his malice, yet because he knew the time approached neere, of which had beene many prophesies of the end of that wickednes hee had wrought, he could doe no lesse then feare, and withall, bee verie watchfull: but the yong Prince beeing more wise then the other was wilie, and more cunning to conceile, then the other was to conceuie, gaue him leaue by some accidents, to coniecture his neerest miseries, but yet kept him altogether vn Certaine of the cheefest misteries.

The Virgin being in her fathers house, retyred in her chamber, as shee vsed to bee, a Prince of the Empourer his court came vnto her, either one of those which was wont to visit her, or some of higher qualitie, whom shee was most Joyfull to see: but when shee heard him salute her after an accustomed manner, shee beganne to bee afrayd, and to tremble for feare. Hayle full of grace (saith the Embassadour) our Lord is with thee, blessed art thou among women. And howe could shee, that was mother of all humilitie, not blush to bee told that shee was full of grace? howe could shee choose but bee astonisht to heare him, who, or his like was woont alwayes before to speake nothing but truth, now say that, which she thought was verie farre from the truth: shee doubted not, but that her Lord of his kindnesse was continually with her; but shee could not resolue her selfe that shee was so gracious a creature in his sight, as to bee saluted by this name *Full of Grace*: shee was woont to bee called *Marie*, to which name shee neuer feared to aunsweare, but now that shee heareth one called *full of Garce*, humilitie would haue assured her, that the Embassadour meant some other then her, but that shee neither had any thought of any others being in place, nor the Prince any power to fixe his eye, but vpon her. Here therefore made she a stop, and stayed vpon this salutation: for easily would she haue consented, that the woman was most blessed above all other women, who was full of grace, but her humble thoughts would not graunt that shee was this woman. Whereupon falling into a verie deeppe meditation, whereunto this vnwoonted salutation should tend, shee changed her colour so often, as her imagination varyed, making with her, or against her, which the Embassadour perceiuing, hee awaked her as it were out of some troublesome dreame, and soluing all her doubts, sayd thus vnto her.

*Feare not Mary*, for thou hast found grace with God, behold thou shalt conceiue in thy wombe, and shalt beare a sonne, and thou shalt cal his name *Iesus*, hee shall bee great, and shall bee called the sonne of the most high, and our Lord God shall give him the seate of *Dauid* his father, and hee shall raigne in the house of *Iacob* for euer, and of his kingdome shall bee no end.

When shee perceiued, beeing nowe named, that shee was the partie to whome the embassage was to bee
deliuered, and was also perswaded that her Lord had that care of her, that hee would not suffer her easily to bee
deceiued, either with any fayned shewe, or that which was not, or false promise of that which could not bee: with
a modest boldnesse shee demaunded of him, how so great a mysterie should bee wrought in her, being a thing
well knowne vnto his Lord, and her, that shee did not knowe any man: which shee spake with that constancie in
her gesture, and shamefullenes in her countenance, as the Embassadour might very well conjecture, that as
shee did not mistrust his message, so shee meant not to preiudice her vow she had made, of perpetuall keeping
herselfe a maiden, and therefore he returned her this aunswere. The holy Ghost shall come vpon thee, and the
power of the most high shall ouer-shadow thee, and therefore that holy one which shall bee borne of thee, shall
bee called the sonne of God, and behold, Elizabeth thy cosin, shee also hath conceiued a sonne in her old age,
& this moneth is the sixt of her, who is called barren, because no worke shall bee impossible to God.

This Virgin, who had profited so much in vertue, as nowe shee was become peerelesse, seeing right wel, that
without any blemish to her honour, shee might entertaine such loue, as was offered her by him, who was of so
high renoune, as shee might presume hee would not, and so absolute, as she might be throughly perswaded
hee could not doe any thing, whereby either repentance should fall to him, or any shame redound to her, to
satisfie the expectation of the Emperour, his sonne, and all the Princes attendant on them, which seemed at this
time to mind nothing else then her aunswere: shee yeelded her selfe to her Lords will, and with more humilitie
then Abigail to king Dauids messenger (when hee sent to demaund her consent vnto him in marriage) shee
sayde vnto this Prince Embassadour, Behold the handmaid of my Lord, bee it done to me according to thy word.

Her consent obtained, the Embassadour gave her a farewell mixed with such ioy and reuerence, as if hee had
beene loth to detract time to be gone with so great good newes, and yet could not but stay a while to doe his
dutie, but being of that agility, that hee could passe so much space in a moment, as is betwixt heauen and earth,
& dispatched himselfe with that speede, that in a trice hee both encreased a ioy in the place where hee was, &
began another in the place from whence hee came. Whereupon Loue, who is impatient of delaye, caused him
from whom, as well as from his father, proceed infinit loue, with all his might to pursue this matter, & the wole
Trinitie working miraculously in the wombe of the Virgin, & gathering of her most pure bloud together, framed
therof in one instant, a perfect body, & no sooner could that body enjoy the soule which was created for it, then
the emperor his son vnited the whole vnto him, a work as worthy praise as wonder, & so wonderful, as reason
hauing tyed it selfe to discourse of this worke, leaueth off, & beginneth to do nothing but wonder for which cause
one among the rest, being wearied with ouermuch musing, began to refresh himselfe a little with his Muses in
this maner.

**Whom earth, the sea, the heauens,**  
do worship, praise, adore,  
**King of this threefolde frame,**  
the wombe of Marie bore.  
**To whom Moone, sunne, and all**  
do seruice in their turnes:  
**Chast bowels beare with fall**  
of grace, which from heauen comes.  
**Blessed such a mother,**  
within whose wombe is closde,  
**Her heauenly maker,**  
holding from being losde  
**With ease the world, and blest,**  
for that she had receiude,  
**By angels mouth addrest.**  
a message she belieued,  
**That she conceiuing by**  
the helpe of holy Ghost.  
**He should within her lie,**  
**Whom Gentils wished most.**

But although others lost themselves in the consideration of this diuine mysterie, the Virgin no doubt was so
perfectly instructed in it, that shee found as much knowledge, as she had felt comfort, and her comfort was the
more, because her knowledge was so great, and remembering that the higher shee was in calling, the more lowly
best beseemed her to bee in her carriage, shee did alwayes with most humble thoughts attend vpon high
conceits, neither thinking at any time too well of herselfe, for that she should mother so worthy a prince, nor yet so vnwary as to giue any cause, why from thence forth hee should disdaine her to bee his mother.

Among other her comforts, she remembred what the Embassador had said vnto her of her cosen Elizabeth, whom before shee loued, but now she longed to see, and if the wayes presented themselues in her imagination very long, her desire looked to bee preferred, which was in heart also very great, & and the time of the yeare being both fit and pleasant to travel in, enuited her ernestly to the iorney, to a citie called Hebron, in the mountaines of Iuda, liing southward from Jerusalem 22. miles, one of the most famous cities in Palestina for antiquitie, and of greatest renown, because it was sometyme the kings seat. The inhabitants of this place were sometime such men (or rather monsters) as neither eye could without horror beholde, nor eare without feare heare speake: here was Dauid who slew Goliah the Giant in a single combat with his sling, annointed king, and ruled all Israel by the space of seuen yeares, a place also for this cause had in reuerence by all the worlde, for that Adam the first parent of all mankind, here is said to haue forsooke the world, here also was Iacob the great Patriarke buried, & his father Isaack, who was miraculously in this place coceiued by Sara, when shee was by natures course past childbearing, from hence Abraham issued with 318. of his men, and ioyned with him the 3. brethre mbre (who gaue name to the valley ioyning vnto it) Aner and Escol, & pursuing 4. kings conquerors overthrew them neare vnto mount Libanus, and brought back all the spoile which they had taken out of the richest part of the country, and was here also afterward buried. A place notoriously worked fro the beginning of the world with an oak which continued there 400. years after the incarnation of the young prince we spake of, & it was one of the 46. cities which were allotted vnto the priests to dwel in.

Hether hastened the virgin, if not so well accompayned as noble & welthie parents could send their own daughter, aswel for her gard, as their own credeite, yet neither was it likely she wold caresly of her selfe haue strayed so far alone, nor her parents suffer her to go without some company, being so far fro the basest blood in Palestina, as they were of the best, & none of the poorest, who coulde spare vnto the temple one third part of what they had, & an other to relieue the poore, but her chiefest gard was insuible, and therefore it was inuincible, for if euer any princes with child travelling was choisely attended on least any hurt should befal vnto her, or vnto that shee wente with, much more was shee and euery thing so well ordered, as she neither felt any inconuenience in long vneasie wayes (being a yong maiden) nor found any inconuenience in her iorney by her burden (being lately become a mother) for it is not to be thought that he which came to bring ease for his enemies, would breede any paine in his best friends.

But no sooner had shee set foote into her cosens house and saluted her, but the child within her cosens wombe bewrayed who shee was, and Elizabeth by diuine instinct, cried out with a loud voice beginning where the Prince Embassador had ended his salutation, and saide vnto her: Blessed art thou among women, and blessed is the fruit of thy wombe, whence is this to mee, that the mother of my Lord doth come vnto mee? for behold as the Embassador had ended his salutation, and saide vnto her: Blessed art thou among women, and blessed is the fruit of thy salutation sounded in myne eares, the infant in my wombe did leape for ioy, & blessed art thou which diestbelieue, because such things shall be accomplished which were spoken vnto thee by our Lord.

The sunne although it appeare vnto vs to bee in a cloude, because there is a cloude betwixt it and vs, is not altogether deprivd of his power, but giueth some light, and by his light life, where it lighteth, and the sonne of justice hauing bullte his glorious throne in the wombe of a virgin, where hee did as it were ascended vppon a thinne cloude, shall hee lose his vertue, and not rather worke, not of any necessitie, as a natural cause of such like qualitied effects, but voluntariely, as a liberal and free agent of supernaturall graces? How may wee thinke woulde hee draw vnto him, if hee were once exalted, who drewe so mightilie being imprisoned? for although his imprisonment was rather for his owne pleasure, then vppon any others compulsion, and his keeper such, as ioied she had him, rather for that perfect love she did beare vnto him, the for any priuate gain she ment to make of him more, then that she might by this meane get him to seale her a patent, by which she might be assured she shold loue him, and be beloued againe with an enles loue: yet was he a prisoner, & a close prisoner, & to that end at this time a close prisoner, that after once he had gotten liberty, he would bring it to passe, that no man but by his own falt should die a perpetuall prisoner.

He drew not as the Adamant stone draweth iron, & there holdeth it, neuer again to banish it, neither euer to beter it, but he drew as a most preestious stone hewed out of a rock of infinite vertue without the hands of men, battering euery thing which cometh neare vnto it, if it be capable of goodness, although it batter that all to pieces where it lighteth, if it fal vpoun any thing which is brittle. It turneth iron into gold, and gold into inestimable jewels, being able to adde perfection to whatsoever is made perfect, and by the infusion of a gracious quality, to alter the most ramish and hardliest reclaimed nature.

The maiden mother blushed at her cosens words, & began to muse how she shold come to the knowledge of this secret worke, but presently she percieued that he had told the tales; who best might without rebuke, iudging
it therefore no boot for her to conceale it, whe the riddle was so rightly read, with a modest downcast of her eyes, she acknowledged it, & therwithal in thanksguiing vnto him vnto who she had receiued such an especiall grace, according vnto the custome of the countrey when any extraordinary cause of ioy was ministred vnto them, she brake out into this song.

My soule doth magnifie my Lord,  
My spirit doth also accord  
To ioy in God my Sauiour.  
For that he hath regardfully  
Beheld his maides humilitie,  
— Her meek and low behauiour.  
Therefore all generations  
From this time forth of nations  
— Shall euermore me blessed call.  
For he hath done great things to me,  
Who able is in each degree,  
— And holy his name aboue all.  
Whose mercy also doth extend,  
From one to other without end.  
— The which of him do stand in feare,  
With power and might of his strong arme,  
He hath disperst them to their hame,  
— Who proud & loftie minds did beare.  
He hath deposed from their seat  
Who in their owne conceit were great,  
— Exalting humble minds for aye.  
The hungrie he hath fild with good,  
Vnto the rich he gaue no food,  
— But sent them all emptie away.  
He hath receiued Israel  
His child (who euer pleas’d him well,)  
— His mercies forgotten neuer.  
As he before had promised,  
Vnto our fathers (which are dead)  
— Abraham and his seed for euer.

There was so sweete a consorte in her countenaunce, and so exquisite a concorde in her cariage, that there was no need of other musicke to grace her song: the eare had so full an object of her voyce, and the eye had wherewith to delight it selfe so sufficiently with her lookes, that those which heard her, and see her as they had done impiously to haue taken her for a Goddesse, so had they done iniuriously, if they had taken her for lesse then the mother of God.

But while she and her cosen entertained inexplicable ioyes by these their mutuall and most kinde greetinges, Zacharias came with as hartie although a speechlesse congratulation vnto the blessed virgine, and gaue her as friendly a welcome as his dumbnesse would permit him. A sharpe pennance did Zacharias endure, but it was deserued, because hee knewe not how to doe any wrong who enioyned it.

This Zacharias was a priest and husbande to Elizabeth, honoured among the lewes for his worthinesse, and highly esteemed by God for his vertues, punished with a momentarie losse, because hee was thought worthie of an eternall gaine: for while hee ministred in the Temple, and made his prayers for a childe vnto him, who coulde open the wombe of a barren and aged woman, an Angell appeared vnto him at the right hande of the Altar of incense, first frightening him with his presence, then encouraging him with a friendly message, and tolde him, that his wife Elizabeth should beare him a sonne, whome he should call John, in whose natuiitie hee and many other shoulde reioyce, with so many circumstances of so great importance, that Zacharias thought it a thing impossible.

Whereupon the Angell meaning to assure him of his message, shewed vnto him that he was Gabriel, and sent vnto him from God, to tell him these good tidinges, but because of his incredulitie, hee shoulde remaine dumbe
vntill the daye came wherein all these things should bee done, and therewithall departed from him. But Zacharias presently founde by experience the signe was too true, which was giuen him of the childbirth, for comming abroade among the people, who had expected him aboue the usuall time allotted for that kind of worship, hee saluted them with signes, & not being able to speake vnto them, they all vnderstooode that hee had seene some vision.

This notwithstanding hee continued still in the Temple, vntill the dayes of his office were expired, for all the Priester did minister in their turnes, which being performed, they rested three and twentie weeke before they returned to doe their function. This order did king Dauid institute to auoyde a confusion, likely to growe among them, by reason of the multitude of them, for sending for all the priestes which were in his time, and finding foure and twentie principall families, he appointed that euery familie should serve in the temple in their seuerall weeke, the order to be euere after kept, according to the lots then presently to be cast, which course also the Leuites observed which serued the priests: and because Zacharias was the chiefe priest of his family, many call him absolutely the high priest, wheras among them were 23. more of equall dignitie, & no one of them greater then an other, as appeareth by that no one of them was preferred before the other, but euery familie serued in the temple, according as their lot fell vnto them, and Zacharias was of the familie of Abias, to whom fell the eight lot: but aboue all these was one chiefe priest, to whome onely belonged the chiefe office in the temple, which was to enter into the holiest part thereof, and this was but once in the yeare, that is to say, the tenth day of their seuenth moneth, they accounted the first (for the most part) part of our March, and part of April: & the length of their moneth to the first appeaering of the new moone. The high Priest when he entred that place, put on a paire of breeches made with twisted silke (for when the law ws first giuen, men did weare no breeches) and they were so made for strength, but they were of most pure white silke, & exceeding fine.

They were tyed fast vnder his nauell, and reached to his knees: then he put on a garment of the same stuffe, which was open in the breast, and back, but to be made fast with hookes of gold, the sleueues were straite vnto his armes, it reached to his feete without pleite or fold, it was girt vnto him next vnto his bodie, a little beneath his armepittes, with a girdle foure fingers broad, but hollow like vnto the skinnes which Snakes doe cast, in it were manie flowers and precious stones, wrought in red, purple, skie-coloured, and white, so liuely as if they had beene set, not wrought: the ground was white, and it hung downe to his feete from the knot where it was tied. Vpon his head, he wore a Mytre wrought with white silke, which was tied behind with a silke ribband, that it should not fall off from his heade, when he stirred about the sacrifice. It was made like vnto a halfe Moone, and not so high, but that some part of his head was seene toward the crowne, and round about it were little ribbandes sowed one part of the one ouer some part of the other, but so cunningly as no man could perceyue where the needle was vsed.

Thus attired did hee goe into that part of the temple, which was called the holy of holies, with the bloud of a caffe, which hee sprinkled vpon the couer of the arch, and also the bloud of a Goat. Then comming foorth he laid his handes vpon the head of another Goat, confessing before God all the sins of the people, and praying that the punishment due vnto them might light vpon that Goat, he caused it to be caried away into some desart, and there to bee left. After this ceremonie, he put of those vestments, and washed himselfe. Then was he attyred againe, adding to his former ornaments an other coat of sky colour, which was made open in the breast, & in the backe, and where the priest was to put foorth his armes, without any sleueues, and a welt of the same stuffe was sowed round vnto the edges where it was open: it reached downe vnto his ancles, and was wrought neare vnto the lower part, with pomegranates, in white, red sky-colour, and purple silke, in such order, as betwixt every pomegranate did hang a little bell of gold, to the number as some say of 72. Ouer this coat he wore a garment, which came no farther then vnto his middle, it hung halfe before, and halfe behind, it was open in the shoulders, but the sleueues were close to his arme, and where it was open vnder the arme, it was to be fastned, by being sowed together, or with buttons. This kind of garment did not onely Priester, and Leuites weare, but whosoever applied themselues in any peculiar worship of God, but with this difference, that their garment was onely wrought with silke, without any other ornament. And that which the high Priest did weare, was wrought also with golde, and had vpon each shoulder, where it was open a precious stone called an Onix, which is transparent, and of a mixed colour betweene white and redde. In these stones were engrauen the names of the twelue sons of Iacob, sauing that in place of Leui, and Ioseph, were two of Iosephs sonnes, Ephraim, and Manasses: for Leui hauing the Priesthoode, and offering sacrifice, was a sufficient representation of that familie before God, for which cause principally were the others engrauen in the stones, and to bee wore at that time. These stones were set in golde, and in place of buttons to close this habit on the shoulders: but the stone which was on the right shoulder, as often as the high Priest offered sacrifice, did aboue his woont, and aboue his nature shine so bright, that it might bee seene a great way off, of which perchaunce the reason may bee, because on that shoulder were the names of the sixe eldest, among the which was Iudas, from whom he should spring, who should bee a light to the whole worlde. This habite was girt vnto him with a girdle of white silke wrought with diuerse colours, and
intermingled with golde, the edges whereof were conueied into pipes of gold, and this also hung down before. This habit they called an Ephod, and it had a farre more costly ornament fastened vnto it. It had a place in the middle of the breast without any worke, about a spanne square, to supplie which, was a peece of the same stuffe double wrought, because it shoulde bee of good strength, for in it were set twelve precious stones, in euery one of which were the twelue names aboue mentioned, engraven, they were set three in a ranke, so that they made foure rankes in the peece. In the first order was sette a Sardius, a Topaze, and an Emerauld: in the second, a Carbuncle, a Saphire, and a Jasper: in the thirde, an Anthracite, an Achatie, and an Amathist: in the fourth a Chrysolite, an Onix, and a Berill.

This peece thus beset with precious stones double wrought (as is saide for strength, because no doubt these stones were very great containing in euerie one of them twelue names) was fastened in the breast of the Ephod, with foure ringes of golde, which were in the foure corners on that side, which was next vnto the Ephod, in which were also foure other rings of gold, to which it was tyed with a sky-colour silke lace, but in the outside of the peece (in the vpper part thereof) were two greater ringes of gold, one in one corner, and another in the other corner, through each of which rings went a chaine of gold to the shoulder, through hollow pipes of gold, and was fastened by both the ends thereof to the vpper part of the Ephod in the backe, which for the purpose had twoo hooke of gold sette in it: and this little square rich peece they called Rationall, wherein they sayd was also put knowledge and truth, which was no more, then that the Priest putting it on him, when he put on the Ephod, and demaunding of the euent of things to come, or the truth of things which were doubtfull, he was so assisted by Gods goodnesse, as he obtained that for which hee prayed, and could give a right judgement thereof: by this also when they went to warres, they alwaies knewe what successse they should haue, for if they should haue the victorie, the precious stones would giue an extraordinary gismse and brightnesse, to the great encouragement of the people, and although others putting on their Ephod, did often demaunde of God the euent of things to come, and had aunswere, yet none was so particularly ordained for this purpose by God, as this, neither was there so manifest a certainty, as was by this, for by the gistering of this, all the people might also diuine, without any doubt of their good or euill successe, for which cause the Grecians vsed to call it an Oracle.

Vpon his head hee wore a mitar like vnto the other, but it was couered al ouer with a skie-coloure needle-worke, and in the fore-part thereof, hung plate of gold somewhat ouer his fordhead, tyed with a skie-colour silke ribband behind his head, in which plate of gold were engraven words of this signification, The holy of the Lord, but the word which signified the Lord, was expressed with these foure caracters, by which no man euer knew howe to spell it rightly, or at the least were afrayde to speake it, yet some presumed to call it lehouah: from this plate backward went rounde about on both sides of his head a triple crowne of golde, wrought and embossed much like vnto the Henbane leafe.

In these ornaments the high Priests offered sacrifice that same day at the altar which stood in the Court, which was called the Priestes court, and at all other times when they offered sacrifice, and the reason why hee did not in this glorious attire enter into the most holy place, was because hee entred at that time to sacrifice for the sinnes of the people, for which hee went in, in a more humble sort, and all the people that daye did fast; but afterwarde in token of joy, that all were cleansed from their sinnes, hee attired himselfe as is declared, and proceeded to a second sacrifice in the place, where the inferior Priestes did offer euerie day, according to the order taken for the purpose, but their ornaments were no other then such, as the high Priest did weare, when hee entred into the holiest place of all holyes. This dayly sacrifice which they offered in the Court, was a lambe a yeere olde or vnder, which was without spot (that is, without any deformitie or disease either in skin or limbe) with somewhat more then a pecke of flower, a pottle of wine, and as much of the best oyle, and this was offered morning and euening, beside all other sacrifices whatsoever, or whensoever they were offered, and this was the second office of the Priests in the Temple, the third was to change the bread of proposition, which stood in the Temple next vnto the Court Westward, which was but once in a weeweke, the fourth was to trimme the lampes in the golden candlesticke in the same place, and this was also doone morning and euening. The fift was to offer vp incense at the Altar, called the Altar of Incense, or the golden Altar, which stood in the same Temple right before the doore, by which the high Priest entred into the inmost Temple, which office was performed euerie day morning and euening, whom Zacharias, because he would not beleue what was sayd vnto him by the Angell, was bereaued of the vse of his owne tongue, so that the B. virgin might gesse at her welcome onely by the entertainment onely which hee gave her, and was not to looke for any lip-ceremonies of him, who could not in that maner bid himselfe welcome, but had it not beene that truth could not haue beene contrary to it selfe, he who had sette a Locke vpon his lips, vntil his child should be named, would haue giuen Zacharias his tongue as free passage to haue joyed in his libertie, as his heart had often felt paine for his incredulitie, and not haue let the father make so many dumbe shewes of his inward griefe, who caused both the mother and the son in her wombe, to make so many open signes of their unspeakable mirth, but his word being past, standeth still for a law: yet so farre forth, as his lips could doe heartie loues message, he omitted not what kinred inuited him vnto,
and the custome of the countrye allowed him to doe, acknowledging that in his mind, which he could not yter as hee would with his mouth, and because she was one, whose company could not bee too much desired, it was no small corasiue vnto him, that he could not giue her that entertainement which shee deserued, but both hee and his wife did their endeoure to let their guest vnderstand, that although neither the place, nor the companye were able to giue her condigne entertainement, yet that both the place, and the companye were at her commandement, and shee as one who had her minde well fraught with humilietie, thinking too much homage could not bee exhibited vnto her childe, nor too little honour vnto her selfe, requited their forwardnesse with as friendly, but humble thankes, minding in no one poynct to be wanting vnto her coosens, if at any time they should stand in need of her service.

The dayes of her abode with them, seemed to them both too short, their discourses every day waxing sweeter then other, and the nightes were iudged too long, although they promised still they would bee shorter, which both cut off their talke too soon, and kept them too long asunder, hauing very ample and pleasing themes to delate vpon in the day time, and nothing but dreams of their day talke in the night time.

Elizabeth would discourse vnto her coosen, how the Angell appeared to Zacharias in the Temple, what hee promised, and how farre forth his promise was performed, with hope that he which punished an others false heart in his tongue, would not haue his owne tongue blemished with any falshood, for no doubt Zacharias did seeke by all meanes possible to animate his amated wife, when hee sawe her in her dumpes for his dumbnesse, and for such cause woulde not sticke to write, that at the least in Tables, which hee coulde not vter with his tongue, which shee laboured as a most gratefull lesson, vntill shee had perfectly learned his fortunate misfortunes, and perceyuing howe gratefull his incredulitie had displeased the Angell, shee often intimetd to her Coosen, as at her first meeting, howe blessed shee was, who had beleueed the Oracle. And the virgin, when her warrant was sufficiently signed with her coosens silence, requited her with as straunge a storie in respect of the maner: but of a farre more noble, pleasureant, and profitable a matter. For although her Coosen had supernaturally some notice thereof, yet was shee very farre from the knowledge of many circumstances belonging thereunto. Entring therefore into the discourse of her annunciation, she vsed few wordes, as became a Maiden, but such as might fitly proceed from the gre[illeg.]test Matron, leauing off when shee sawe her time, with a full period of her se[illeg.]ure speach, and giuing a greater appetite of knowing how in the end she sped, besides infinite other matters, which continually came into her minde, both of her sonnes greatnesse in himselfe, and his goodnesse toward others: for being his mother, & therefore not without iust cause judgging herselfe to haue the second right in him, she thought it fit she should glue place to no more then one, in the commendations of him, one thing onely seemed to afflict those poore women in the highest of their happinesse, that they might talke of perchance, and feele, but could neither see, nor here those sacred babes, which made them both so blessed mothers, yet did they often embrace, and kisse them in their mindes, whomse they were sure they had inclosed within their sanctified wombs.

But Elizabeth whose time was at hande, was somewhat comforted, and the blessed virgin when shee espied her sonnes harbinger, was the more contented, the one seeing her ioy present, the other knowing hers not to bee farre distant. For although some do doubt whether she staid her coosens deliuerie, because it was the custome that Maydens shoulde not bee present at womens labours, yet the house contayning more roomes then one, woulde affoorde her another, vntill her Coosen were deliuered: and it is not likely shee woulde take so long a trauaile, yet dooth it not say it was before her trauaile. And a festiuall day beeing celebrated in remembrance of this visitation, the morrowe after the Circumcision of the childe, wee may provablye thinke shee stayed there vntill that tyne, comforting the olde couple with her companie, and delighting hir selfe with her young Coosen, who had as great affiaunce with her by spirituall giftes, as hee had by carnall generation. And if wee should allowe her but a fewe dayes to thinke vpon that which the Angell sayde vnto her, which was a matter not lightly to bee considered on, as also to obtaine leau of her parents to goe vnto her Coosen, and to prepare her selfe for her iourney, she could not stay there three moneths, and go away before her coosen was deliuered.

No Ladies title was here giuen vnto her, much lesse the honour due to any princesse. Shee gloryed more in beeing an humble Coosen among her kinsfolke, then in her chiefest calling among the Angels, and being mother to the greatest prince in the worlde, she fayned her selfe at this downe lying of her coosen (as a most venerable writer affirmeth) to be seruiceable vnto his servantes.
The day came, in which the child should be circumcised, a ceremonie prescribed unto the Jews to distinguish the from all the world, except the Israelites, otherwise called Saracens (a people which ranged in the Desart of Pharan) for these did circumcise themselves, and the Arabians which descended of them, but not until they were thirteene yeeres of age, because that Ismael was so olde when he was circumcised. And in this they differ from the Jews, who descending from Isaac, did circumcise their children the eight day after their nativity, as Isaac was, and as their lawe commanded, under paine of death, which penaltye was perchaunce onely to terrifie the parents (as it seemeth) for during the time they were in the Desart, none were circumcised, which no doubt was through exceeding great negligence, for infants of 8. dayes old did aske little attendaunce, more when they were circumcysed, then otherwise, also when Moses was going from God vnto Pharaoh, to bring the Israelites out of Egypt, an Angell appeared vnto him and his wife in their Inne, making proffer to kill him, because one of his sons much elder, which hee had there with him, was not circumcised, at what time sodainely Sephora his wife, daughter to Iethro the Medianite toke vp a sharpe stone, which lay by her, as the next instrument for such a purpose, and cut off the superfluous skin of her sons priuie members, after which done, the Angell departed, and this maner of circumcising with a stone endured euer after among the Jews, great paine no doubt to little infants, and no great pleasure to such as at riper yeeres were circumcised, for it was lawfull for any to bee circumcised who would, and afterward to bee accounted in some sort as a Jew, but distinguished by the name of a Proselleit, that is, one who passed from one Religion to another: and because there should be no confusion of families by this cohabitation of Jews and Proselleites, a very exact order was observed in keeping euery mans pedigree, both in publike offices, and priuate mens houses, vntill the first Herod, which was king of the Jews, to this end, that there should bee no knowledge of the nobilitie from others, because himselfe came of a base house, and was no Jew borne, called for all those pedigrees, and burned the, so that neuer after was any kept publikely as before, but onely with priuate families, such as had them always in their owne keeping before Herod was King.

Abraham the great Patriarch, the Jewes glorie, Gods especiall friend and worshipper, liuing vnder the law of nature, when hee was an hundred yeeres of age, by order giuen him from heauen, circumcised himselfe first, and all his familie, and from him, as the first father of circumcision, descended this ceremonie vnto all his posteritie, and because at that time that hee was commanded to circumcised himselfe, God changed his name from Abram to Abraham: the Jewes also vsed at that time to take their names, by which euer after they should bee called, obseruing this custome in euery familie and kindred, that their children should either beare the fathers name, or of some other their kinsmen, which at this present bredde a mutinie among a menye, which came to Zacharias his house, eyther for kindred, neighbourhood, or wonders sake, but the greater part would haue had the childe named Zacharias, as his Father was, against which Elizabeth (beeing before instructed eyther by her husband, or some heavenly spirite) exclaymed, saying: His name should bee Iohn, to which the companie replyed, that none of her kindred were so called, and therewith they made signes to Zacharias to end this controversie, who making signes to them againe for writing tables, and receiuing them, writ in this manner, Iohn is his name, and immediately feeling his tongue at his often wished for libertie, as if hee had beene nine moneths busied in setting a tune vnto a dittle, which contayned many worthy misteries, as comfortable words, he beganne to prayse God, and prophesie of his yong sonne with this canticle.

Blessed be our Lord God of Israel,
Who visiting his folke, redeemed them,
And hath erect for vs an home of health,
Of holy Dauid his childs royall stemme:
As long before himselfe by others told;
Who sacred Prophets euer counted were,
Heath from our foes (to whom our sins vs fold)
And from their hands who did vs hatred beare.
To shew his mercie vnto our fathers,
And call vnto his mind his holy will,
An oath sworne to Abraham we without feares,
Freed from our enemies, should serue him still,
In holines and iustice all our dayes
Before his face, and thou child a Prophet,
Shalt called be of the most high, whose wayes
Shall bee to make his paths before him straight,
To giue his folke knowledge of their safetie,
By pardon of their deeds done sinfully,
Through the bowels of our Lords mercy,
In which he came to us rising from high,
To comfort those with light, which do sit
In darkness, and in the shadow of death,
And that the ways of peace each one may hit,
Our feet from straying he also guideth.

His song being ended, and his enduring without end, next unto her sonne, whom in this songe hee acknowledged the author of his joy, he thought the B. virgin was to have her due, wherefore comming unto her, he gave her that honour which at that time hee thought meete, although hee dared not to give her in open shew, so much as he meant her in his minde. And by this time the companye finding theyr senses, which they seemed to have lost upon this sodaine accident, beganne to whisper among themselves, what such strange wonders should portend. An old and barren couple to have a childe, was a thing full of joye to theyr friends, and maruaile to straungers, but Zacharias his speech restored unto him after nine moneths dumnesse was to them both, both joy and wonder.

They remembred when hee was first dumb, (which by their account was immediately before the conception of the child) they did assure themselves that he had seene some vision in the Temple, but when they heard him at the circumcision of his sonne, not onely speake, but fore-show also matters of such importance to be now at hand, they could doe no lesse then coniecture that this child should beare some part in them, and therefore demanded they ech of other how think you will this childe proue? which doubt one which was present would soon haue solued, if he would haue bin seen, but it was somewhat too soone, & therfore he deferred it vntil a fitter opportunitie should be offred for that purpose, where we shall in part also understand what this child proued, & for this time accopany the blessed virgin, who verie well understanding the matter, when she saw her time, left her coosens with a friendly farewell, although they were greatly sorie for her departure, to comfort themselves in their little one, and the rest to diuulge those strange wonders in the mountaines.

Her guard was quickly in a readinesse to safeconduct her to Nazareth, where her parents reioyced not a little to see their daughter, and Ioseph was exceeding glad to inioy his spouse, who thought the time very long of her stay, and therefore requyted her long absence with his often presence after her returne, through which he perceyued the sooner that she was with childe, which did not onely checke in some part his loue, but also choaked all his ioy.

He loued her so intirely well, that hee knew not howe to hate her, and yet in his conceyte she had deserued such hatred, that hee knewe not howe hereafter hee could love her. He meant truly and faythfully to haue kept his promise made vnto her, when they were betrothed, and hee could not but thinke it great disloyaltie in her towarde him by this supposed spousebreach, For the loue he bare vnto her he would not openly defame her, for then according to the lawe shee shoulde have beene stoned to death, yet could he not frame himselfe to detaine her, becanse he conceiued an offence impardonable: and if at any time her vertues ranne in his thoughts to bee such, that it coulde not bee possible shee shoulde in so foule a matter fall from her faith giuen to God and him, yet againe hee thought it impossible but that she should be faultie, hauing such manifest prooffe of a matter, of which he could conceiue no reason, but guiltines against reason. Not brooking therefore what he mistrusted, nor yet willing that she should be a by-word for the world, hee bethought himselfe that it would bee best for them both, if hee should dismisse her without defaming her, for although he saw evident perill of his owne life, as well by forsaking whom he loved as his life, as by liuing with her, who had alreadie grieued him almost vnto the death, yet hee thought it would be an easier death, if he were altotgether from her, then to die in the dayly sight of her, whom he tooke to be his murderer.

But while hee was thus troubled in chusing by which torture he could best like to end his life, and in a manner resolued to dismisse her, crying out against heauen & earth, the one because he thought it had wrought him this wrong, the other to reuenge it, his eyes grew as heauie as his heart, and by a mourneful fall bereaued him of all his sences. And being now at some little rest, not because he had no griefe, but because he felt it not, hee thought hee saw a man whose attire, comelinesse, and maiestie, bewraied him to be no lesse then a prince, although some kinde of his behauiour shewed him to bee no more then a messenger, as bold to speake, as he seemed able to perswade him he thought he heard vse these words vnto him. Ioseph sonne of Dauid feare not to take Marie thy wife, for that which is bred in her is of the holy ghost, she shalbe deliuered of a son whom thou shalt call Jesus, for he shall saue his people from their sins. Which message being done, he departed. Joyfull tydinges to poore Ioseph, but straight he feared that they wer too good to be true. He knew her vertue was such as she might very wel be thought the least vnfit to mother such a child, but againe he thought himselfe not
worthy to husband such a wife: with which conceive being somewhat troubled, he awaked, and calling to mind the
vision which he had seen sleeping, he remembred also what he had often heard waking, that a serpent was
threatned by a divine oracle, & a perpetuall enmity pronounced betwixt him on the one part, & a woman, and her
seed on the other part, which he heard expounded of a maiden, who should bring forth a son without the
company of man, expressed sufficiently in that it was called her seed, and confirmed at another time by the
same oracle to Acha's K. of the lewes, when it was told him that a virgin should conceive in her womb, & bring
forth a son: & afterward an other answer was given, that a sprig should spring from the root of Iesse (who was K.
Dauids father) & a flower from thence should bud, to shew that as a flower grew only fro one, so likewise should he
of who was so great expectation. And what strange or new thing this should be which the oracle did insinuate
God wold make that a virgin should conceive a man, he could not imagin vnles it shold be vnderstood to be done
without the company of a man, & that the infant shold haue what perfection could be in man, which agreed very
wel with his visio. These & such like as her recounted in his mind, he recantred that which before he ment, & now
hauling as great difficulty to beare the ioyes he felt, as he had before to brooke the fault which he found, he held
it, & not without cause the greatest happines he could haue in this worlde to enjoy the loue of her, whose vertue
surmounted all who were vertuous, & were not vertue it selfe. She was a yong maiden, but of graue demeanor,
able to haue prouoked the best mortified to loue, but she reproued euern in her face all maner of lust, for whom
her modestie drew to admire her, her maiestie draue from thought of sinning by her: & although her pouertie
sought to conceale it, her properties shewed her princely desent. Wherefore he thanked the heauens for his
good hap, & began to thinke how he should make her amends, of whom he had conceiued so hardly.

But when he came againe vnto her, he stood stone still, as though either his soule had forsaken him, or his
sences forgotten her: if only sorrow for his suspiration past, & ioy of his present resolution had fought the combat,
the quarrell might haue beene quickly ended, & poore Ioseph wold with teares either haue confessed vnto her
his fault, or haue congratulated his owne good fortune, but a reverence entering into the lists, preuailed against
both, which made him as backward in his paces, as loue could make him forwarde in his lookes, wherefore shee
perceyuing his eyes fixed so vpon her, as if he meant they shoulde not straye, and his heeles so fastened to the
ground, as if he had beene minded they should neuer stirre, she beegan to be abashed at this so sodaine an
alteration, and blushed to thinke whether she had giuen him any iust cause of so strange a salutation: but her
conscience assuring her, that shee had beene alwaies as forwarde in shewing him all manner of curtesie, as she
was free from suffering any maner of corruption, she encountered him with such sweet piercing lookes, as she
encouraged him to prosecute his former professd loues, but in such sort, as ioy, griefe, and reverence were
moderators in his wordes, countenance, and behauiour. He confessed his iealousie, and suspition he had of her,
& humblie craued pardon therefore, vowing himselfe for his pennance, vntill his dying day in sight of the world, a
true and faithfull spouse, and in all his actions a most diligent and obedient seruant, he vterred his intention to
dismiss her: and being so fully satisfied in the misterie wrought in her, he was now become a suter vnto her,
that she wold vouchsafe to accept of him.

And she perceiving that this worke could not possiblie proceed without his knowledge, recounted vnto him what
had chanced vnto her, but with such humilitie & lowlines of mind, as was sufficient to haue persuaded a truth, &
disswaded him from his determined purpose, if he had before discouered his iealousie vnto her. Wherfore after
humble thanks to her Lord, who in such sort had supplied her bashful backwardnes she embraced her spouse,
who trembled for reverence to touch her, and she did not onely pardon his offence past, but dispensed also with
that pennisance which hee had enioyned himselfe, so farre forth as it concerned her owne person, but craued
most careful attendance on him, whom shee had conceiued. Many wordes passed not betwixt them at this
meeting, because they both were willing that this his fault, as it was quietly forgiuen, so it should clense him from all superfluons fancies, and
they liued euer after with such contentment & happinesse, that they neither enuied at the statelie port of earthly
princes, nor desired the highest estate of the heauenly spirites, yet coulde they not but wish euery day her time
were expired, that not onely they, but the whole world also might enioye whom they expected, for although a
speciall choice was made of the lewes, yet were not the getiles abandoned, being each as nobly born, as other,
and both as one.

They both had their Prophetes, which did forshew his birth, that both might take like profit by his death. Among
the Gentiles were Trimegistus, Hidaspes and the Sibilles, and the lewes were not without those which foretole
both the time and the circumstances most justlie.

The Gentiles understood that about that time a king should be born, by whome onely (as the most eloquent
Orator that euer spake in Rome saide) all people should be saued, but they understanding no more then hee did,
what this saying ment, some of them which thought well of themselues, beganne to cast how they might bee
kinges, hoping that the Prophetes spake of them, for this cause did Lentulus ioyne himselfe in Catalines conspiracie, and Anthony boldly set a crown vpon Iulius Cæsar his head, when they sported themselves at their Lupercals, at which Caesar seemed to grieue, and the Senate to grudge, and Caesar refusing the crowne, Anthony to the dislike of all the Romaines set it vpon Caesar his Image: others thought that Augustus Caesar was the man, and the rather because he was borne aboute such a time as vpon a strange accident coniecture was made, a mighty prince should arise, for the Image of Jupiter which stood in the Capitoll, and the image of the Wolfe which nursed Romulus and Rhemus, as also many other Idols were either broken or melted, yet was Augustus a fauourer of Idols, and by sacrificing vnto them, acknowledged himselfe rather a bearer of them out, then a breaker of them down, but whosoever was born that yeare by the Senates decree was murdered, because the very name of a king was hated amongst them. All thought the appeariug of the sunne in a rainebow, (when the skie was rounde aboute then cleare) at Caesar his returne to Rome from Apollonia, was a confirmation of this Empire: so likewise did they enterprize the flowing of oile by the space of one whole daye out of a well on the foreside of Tiber, (a famous riuer that runneth thorough Rome ) in a place hetherto permitted to the Iewes to inhabite, and to liue according vnto their lawes, but the well stoode in a Tauerne, sometime used by aged soldiers to soiourne in, when they had serued in the warres in defence of the common wealth, for after that a souldier came to his threescore yeare, hee had his certaine allowance vntill his death, which commonly was spent in that place? And when they sawe the sunne in the middle of three circles vpon one of which was a crowne burning made as it were of eares of corn, they applied it to their Triumuiri, that is, to signifie that three men should sitte vpon capitall matters, on which onely two satte before, and were called Triumuiiri.

But Augustus Caesar who had searched their olde southsayers, saw he was to waite for a greater then eyther they or himselfe was, or the Gods whom hee worshipped, and Apollo (whose sonne hee was accounted) confirmed the same, insomuch as he refused the title of a Lorde, and hauing great treasure brought vnto him for to make Statues, hee would haue none dedicated either to him selfe, or vnto anye other then vnto him, who should saue all mankinde, and vnto Peace, for hee had reade the Sibilles, which promised such a prince, and prophesied of the whole course of his life, among the which being ten of great fame all virgins, and of diuerse places, one which was called Cumana, of her cittie where shee was borne in the lesser Asia named Cuma, disciphering his birth, constitution, and his name, gaue forth this oracle.

Then vnto mortall men the sonne
Of an Omnipotent Father shall come:
He shalbe like vnto a mortall man
Clothed with flesh, with natures two but one,
In 6. letters is containde his name,
Foure vowels, two none, remember this same,
Eight & 8. tens, & one hundred ten times 8.
Declare his name vnto the faithles streight. [Side note: 1Kb]

These Oracles as they were with much maruaile receyued, so were they giuen with much maiestie: the manner thereof is thus set downe by one, who write of Sibella surnamed Cumea, because she forsooke Babilon in Chaldea, and liued in a towne called Cumea in Campania a Prouince of Italie.

In Cumea was a Church of great praise, because it was of a strange bignes, and of as greate price because it was of one stone, in the middle whereof were 3. large vessels of the same stone, wherein this Sibill used to bath her selfe, and afterwarde being attyred with some precious robe, shee went into a more secret place in the same temple, in the middle of which was a seate like vnto a princes throne, shee spake of future thinges, as if they had beene present.

But Apollo who was accounted most cunning in reading riddles, after that hee had beene a long time ashamed to shew himselfe, and to the daunting of the whole world, had many yeeres beene dumbe, being fayrelly entreated by Augustus Caesar, and in the end importunated with a sacrifice of an hundred Oxen, to tell the cause of such an extraordinarie silence, hee made him this answere.

A Iew, a child in shew, a God in power,
Who rules all other Gods, commandeth me
Hence to depart, and dwell in hellish bower,
Hereupon Augustus returning to Rome, erected presently in the capitol, an Altar with this description: The Altar of the first begotten of God, for he was conuinced with these Oracles, and conceuied no reason, why this child could not as well cause these accidents which befell them in Rome, both in the heauens and in the capitoll, as haue power so long before to putte the Oracle to silence. Great shame it might haue bee for the lewes, that Gentiles should giue such credite to euili spirits, if they had bee carelesse of diuine inspirations.

David a prisoner in Babilon, & a Prophet among his people, after that hee had foretold them in how short a time they were to returne to Hierusalem, hee added also that 69. wekes after, hee should come whom they expected, understanding a yeere for euerie day in the week, which mount to 483. yeeres, at the which time the Prince was borne.

Israel by being whose children they were distinguished from other nations, lying vpon his death-bed, after that hee was 147. yeeres of age, called all his sonnes vnto him, and blessed them, foreshewed what should befall vnto all their families, and among the rest of Iudas, who was his fourth sonne, hee prophesied in this sort.

Iudas, thy brethrenshal shall prayse thee, thy hands shall be vpon the neckes of thine enemies, and thy fathers children shall adore thee. The scepter shall not bee taken from Iudas, neither shall there bee a ruler, who shall not be of his stocke, vntil he come, which is to bee sent, and he shall be the expectation of the Gentiles.

These notwithstanding, and diuers other tending thereunto, some were as forward as the Gentiles, and began to haue a great opinion of themselues.

Theodas a lew, hearing that as mightie a Prophet as Moyses should about that time be raised, hee perswaded himselfe that he could as well diuide the riever of Iordane with his word, as Moyses did the red sea with his wand, with which brags hee seduced many, but going to shewe the people this idle slight, he, and many of his followers were slaine.

Iudas of Galile, knowing also that about that time a Prince should be borne, who should redeeme the lewes, and that none but themselues should eate the labor of their hands, devised how he might compass this conceit, & imperiously gaue a commandement vnto the people, not to pay tribute vnto Caesar, which many obeyed, euenn to the suffering of exquisite torments, and cruel death, in so much as children, not without wonder, would abide great torture, rather then yeeld to accept Caesar for theyr Lord, but in the end he with his followers failed of their purpose. Others seeing Herod confirmed in the kingdom, assured themselves that he was the prince which was so long before promised vnto them, because now first did the scepter faile in the familie of Iudas, for where Nabuchodonosor carried Ioachim king of the lewes, captiue into Babilon, he left no prince ouer them, but one of the same familie, called Sedechias, vnclle vnto Ioachim, & Sedechias afterward rebelling against him, & being carried away also into Babilon, none was accepted for king or ruler ouer the lewes, vntill their returne out of captiuitie, at which time Zarobabel who was of the kings family, took vpon him the goverment of them, but would not be called king, either because he was tributarie vnto the Medes and Persians, who since the lewes their captiuitie, had conquered Chaldea, & all the countries therabout, or els because perchance he did not directly descend fro the later kings of the lewes, for diuers had bin tributaries both to the Egyptians and Chaldees, who notwithstanding both were, and were called kings. Also when Antiochus Epiphanes, King of the Siriants, made war vpon the lewes, and preuailed somtime by falshood, sometime by force against them, he vsed the victorie with such crueltie, that hee caused them to eate meate forbidden by their lawes, ye, and offer sacrifice vnto Idols, which he set in their temple, as also in other places, where were new altars erected for that purpose. But hauing brought their Princes to so low an estate, as they were accounted of no more then priuate men, yet before he could set vp a Prince ouer them, Mathathias, who by some small right was high Priest, and also of the tribe of Iudas (for those twoo tribes, and onely those might marrie together) gathering such vnto him, as would rather leave their liues, then liue against their lawes, restsiied Antiochus his power, and his children following their fathers example, remained high Priests and Princes ouer the people, so that the scepter still remained in the familie of Iudas, till Herod vsurped the crowne, into which by these meanes he incrochted.

Aristobulus grand-child vnto Simon, the last suriuuing brother of the Machabees, sonnes of Mathathias, tooke vpon him the name of a king, neuer before vsed, since their captiuitie in Babilon, and dying without issue a yeere after hee beganne his raigne, leaft his wife (according to their lawes) as well as his kingdome vnto his brother Alexander, who had by her two sonnes, the elder was named Hircanus, who after his fathers decease, during his mothers widowhood, was high priest, and after her death was also king of the lewes: the yonger who was called Aristobulus, aspiring to the kingdome by force of armes, made his elder brother to yeeld it vnto him, and to content himselfe with the high priesthhood, which also not long after hee demaunded in like sort, as he had
Pompey hauing giuen Aristobulus the ouerthrow, & carrie\n\nd him away captiue to Rome, although hee restored Hircanus to his kingdome, yet he made the lewes tributarie to the Romanes, & left Antipater as a president ouer the country, who because hee was in yeeres, committed Galile, which contained al the north end of Palestina, vnto his sonne Herod, and Iuda, which contained all the South part, vnto his sonne Phaselus, himselfe ruling onely in Samaria, which was the heart of the country, which when Antigonus, Aristobulus his sonne perceiued, and conceived small hope of any helpe from the lewes to recover the dignitie which his father lost, he requested ayde of the Parthians, who comming with a great power, set vp Antigonus in Hircanus his rame, and led away Hircanus prisoner, & also Phaselus, but Antigonus, to the end that Hircanus should neuer after be capable of the high priesthood, disfigured him by cutting or biting off his eares, and Phaselus hearing that his brother had escaped, & hoping that he would reuenge his death, beate out his owne brains against a stone. Antipater not long before was poisened by Malchus a lew, and Herod escaping although verie hardly, trauailed with great paine to Rome, notwithstanding the time of the yeere was vnseasonable for so long a journey, where declaring vnto Augustus Caesar, and vnto the Senate, what had chanced in Palestina, he was created in the capitol, king of the lewes, and returning with a great power of men, after much bloudshed against Antigonus, whom Antony Emperor of the East, by an agreement made betwixt him and Augustus Emperor of the west, against which Antony, Tully thundred out in vain, & to his cost, so many phillipics, after he had whipped and crucified him, caused to be beheaded, and established Herod in the kingdom of the lewes.

But although many were so besotted with Herod as to take him to be the Prince, of which they had so many prophesies, yet many others which see the scepter fayle in Iudas his family, and knew that hee who was promised vnto them, should not onelye come when the scepter fayled, but he be also of that family, and of Davids stocke, expected dayly when he would shew himselfe, and set them at libertie, who liued vnder Herod in too much slauery, but Marie and Ioseph kept al things most secret, awaking themselves often with the consideration of this heauely misterie, & waiting the wished time of her happie deliuery.

And when the virgin had made promision, not such as princes commonly make, but such as their poverty could conueniently afford, she gaued her self wholly to the meditation of that, which had ful ofte broken her sleep, without any trouble, & bereaued her of her senses without any paine, and poore Ioseph was as forward in will, although he were not so highly fauoured as his wife, when suddenly did a speach arise, which wrought in him an unspeakable will, and would also haue amased her, had she not beeen well armed against all weather.

Augustus Caesar, sole Emperor, both in the East, and West, (hauing overcome Anthonie at Achum in Greece) as at other times before, so now sendeth order to the Presidents of euerie prouince, to gather the tribute due vnto him: the maner wherof was in Palestina, as it seemeth at that time, to take the names of the people, not where they dwelled, but where was the portion of land alotted to the tribe of which they were, and as neare as they could in the citie, which principally belonged to that family, which exquisite course of exacting the tribute, hath giuen a probable cause of suspition, that this was the first description, which was made of Palestina, by cause afterward we read, that one of the tribe of Iudah, and of the familie of Dauid, borne in Bethlehem belonging vnto the same tribe and familie, and brought vp in a citie of Zabulon, paied tribute in Capernaum, a Citie of Nepthalim. But whether this were the first description of Palestina, or no, it is not materiall. Ioseph being
of the tribe of judah, and of the family of david, was forced to depart from nazareth, toward his country, there to giue vp his name, and to pay the tribute demaunded, which was ordinarily euerie fiue yeares, for every man two grotes sterling, or foure groates as some say, beside what extraordinarie taxes were sometime exacted by the Emperour, as his treasure wasted. And most gladly would joseph at this time haue doubled the tax, that he might haue stayed at nazareth: for Winter being but half gone, and therefore at the sharpest, and the virgin almost all gone out her time, and therefore at the biggest, it did not onely moue him to extreame melancholie, but menacing also an irreparable miserie: for joseph pitying as hee loued, and louing without limit, pitie caused that in him, which because he enjoyed his loue, loue could not, so that now he began to languish, with thinking that she whom he so intirely loued, should be subiect to so perilous an accident, as not hauing many daies to reckon to her deluierie, she should be compelled to traualie no few daies journey. But shee who was alway aswell fraught with ioy, as she was full of grace, and assured that neither foule weather could wrong her, nor long waies weary her, to doe her any harme, hauing him in her wombe, who was to command both the earth and the heauen, comforted her husbande in such sort, as she both acquieted his minde, and quickned againe his spirits, that now he beganne to haue an assured hope hee should bring her happily to the ende of a hard iourney: in which after that he had once set forward, hee wayted more vpon her lookes, then he looked vnto his owne wayes, more then necessarie care commanded him for her easie traualie, thinking not any thing did more then dutie, which either exhibited that which might ease her, or prohibited that which might displease her.

Three daies iourney was nazareth from hierusalem, but all circumstances considered, very likelee they made it aboue foure, from whence they went to bethleem: for although that hierusalem were the chiefe citie, and all the kings were of the tribe of luda (after king saul) yet was hierusalem in that portion of land, which fell by lot to benjamin. bethleem, was a citie sixe miles south from hierusalem, possessed by caleb: at the lewes first entrance into palestina, he was a prince of the tribe of luda, and one of the twelve princes sent by moyses from the desart, to take view of palestina, and also one of the two, which brought all glad tydings to enconrage the people, wherefore he onely, and lasine, who was the other, of all the lewes who were aboue twenty yeeres of age, (when these two returned backe to moyses) entred into this land, the rest being all dead in the wilderness, for murmuring against God, who had promised to bring them thither. It was also the more famous for one called abessan, who liued in the time that the people were gouerned by ludgets, & himselfe was iudge 7. yeeres, he married fro thence out of his house 30. daughters, & tooke home vnto him 30. wiues, for his 30. sons. This citie was sometime called ephrada, and the whole countrey about it, as some doe say, because that ephrada (caleb his wife) was there buried (but others doe shew that it was so called in iacob the patriarch his time) and it kept that name, vntill a great plenty of corne came, after that death which caused noemi and her husband and household to goe and dwell in the countrey of the moabites, and after this plentifull time it beganne to bee called bethleem, which is as much to say, as the house of bread: but when as that king david was their annoynted king of the lewes (for there was he first annoynted by samuel) and because he was there borne and brought vp, as also his father, grandfather, and other his ancestors, it was called after his name, as the worthiest of them all, the citie of david.

The soyle round about it, was comparable vnto the most fruitfull part of palestina, the citie stood vpon the top of a reasonable high hill, which what it lacked in breadth, it had in length, the going vppe vnto it, was only on the west side, and that not verie easie, because it was somewhat steepe.

Hither came joseph and mary, not so welcome as wearie, yet not so hardly vsed, as they were well contented, they enquired from one end of the citie to the other, & neither for loue nor mony could they bee entertained, euerie house perchance in the citie hauing some guest, might also haue some colour for their discuties, but any little corner in a house at such a pinch, could not but haue beene accounted great hospitaltie, they looked not for the best, they sought a meane host; but the verie worst cottage would not bee opened vnto them, this fauour onely did they finde, that being come in at the one gate, they might without any trouble goe out at the other, where by good fortune nature wrought that in beasts, which nurture could not work in men. A yong woma tired with trauel, & for in mans conceit it had beene more fit to haue been with hir midwife in some house, then to be wandering in the streets with her husband, moued people to so little pittie, as the beastes were thereof ashamed, and freely gaue them such house-roome as themeselues enioied: for not farre from the East gate of the citie was an hollow place in a rocke, either by nature, or art, made fit for the receite of cattell, wherein was a maunger, where stoode an ox, and an ass, and into this rocke entered the wearied couple in the coldest time of Winter, where they neither had other companie, nor comfort, then is alreadie shewed, no bed was made to ease them, no boord was spred to refresh them. Some little what did poore joseph prouide in the towne to vittail the, and som what paunchaunce had he from the beasts to lay vnder them: he got some light that they might see, aswel as feele, what they wanted. And when they perceiued the inconuenience of the place to be such as they knew not where to make any little fire, they resolued themeselues that patience and contentment must be their best fare: with which after they had spent halfe the night, and the virgin perceiued her houre was come to be
deliuered, she applied her self vnro her wonted deuotions, & \textit{Ioseph} being warned thereof, hastened to make ready such cloutes as he brought with him, when in a moment did he appeare in the world, who was before all worldes, and his mother taking him in his armes, swaddled him in as good order, as either her skill, or her clothes would suffer her, and laide him in the maunger betwixt the Oxe & the Asse, who with their breath qualified the coldnesse of the aire round about him, her selfe also being readie to comfort him, what she could, least that he should suffer any inconuenience by taking cold.

Wonder (O ye heauens) be astonished, O earth, he who was prince both of heauen and earth, seemeth to haue forsaken heauen to lyue in earth. Was it euer heard since the beginning of the world, that one of such a nature, as neither any sense could discerne any portraiture, nor any science discover his least perfection, should not only become an obiect to euery mans sense, but accounted also as an abiect in euery mans sentence? Lament, O heauens, your losse, and earth ioy in your gaine: if it bee to be iudged your gaine, that he who was begotten a prince in heauen, and in al points comparable to the mightiest Empourr, should be borne in so poore an estate in earth, as hee seemed a companion onely for the meaneast begger.

Princes hauing choise of Pallaces, remove sometime from one vnro another, where they neither brooke the diminishing of their port, nor abate the least portion of their pleasure: but this Prince hath remoued himselfe from a large, stately, and a glorious pallace, where hee had much companie most noble, pure, beautifull, and sure vnro him, vnro a narrow, homely, and base place, where hee findeth small companie, of such condition: but for the most part poore, impure, deformed, and false vnro him. He remoued from a pallace, at the building whereof was neither any noyse heard of any toole, nor any noysomenesse complayned of for any toyle, it was with one onely word made, and made so firme, that vnlesse that word be again vnsayde, it is an eternall frame. From hence hee remoued not anie other Pallace, any house, no, not to a poore mans cottage, but to a caue, not in \textit{Babilon}, not in \textit{Rome}, not in \textit{Hierusalem}, citties famous, either for soueraintie, or sanctitie, no nor in \textit{Bethlehem}, which was the least of a thousande in \textit{Iudah}, but in a rocke without the towne walles, either as if hee had meant to haue made an escape from the world, or else, if the world had made a scorn of him,

The Caruer was iudged passionate, who wished his woorke transformed into his owne nature, keeping the shape which hee had gien it. Runne lewes and Gentiles, beholde your creature, who had power not onelie to wish, but also for the loue of you to worke himselfe into your natures, which argued a passion of more intention, and also of more perfection, in that the Caruer wished it more for his owne pleasure, then for his workes preferment, and what your Creatour hath wrought, was to his owne paine, and onelie for his workes profile, for the compassing of which, he thought that this present condition, place, and companie so fit, as hee woulde not haue accepted any other, had it beene offered, for a more wealthie condition, woulde perchaunce haue obtained a more conuenient place, and hauing a more conuenient place, the virgin must haue had more companie, or if she had refused them, she would haue incurred a suspition, either to haue offended by some shamefull fact, or else intended some crueltie against her selfe, and her infant. And companie being admitted vnro her labour, the midwife at the least (if not all the rest) woulde haue beeene priuie vnro this misterie, which was as yet to be kept most secrete. For the virgins labour was not such as other womens labour are, nor the childe in that maner borne that other childen are: for neither did she feele anie pain in her deliuerie, nor he leaue lesse integritie in her bodie then hee founde, that kinde of paine beeing the rewarde onelie of sinne, of which hee acquitte her, and corruption of bodie not without concupiscence, which neuer was acquainted with her: so that in all poynts shee was as pure and perfect a virgin after this natiuitie, as shee was the firste day after her owne. Such a mother onelie became Gods sonne to haue, and such a sonne was none, but a virgin worthie to conceive.

So was the Oracle fulfilled, which spake of a gate in the East, which should euer bee shut, through which no man shoulde pass, because the Lorde God of Israel had entered by it, and it shoulde remayne, shut for the Prince, who was therein to make his seate, and to passe in and out thorow it.

So was the figure verified, which being a bush flaming with fire, and not consuming, foreshewed a virgin should conceiue a childe in her wombe without any corruption.

So was the expectation both of heauen and earth in part satisfied, because he now beganne to runne his race like a giant (although hee seemed but a weake infant, who tooke vpon him to right the earths wrongs, and to repayre the heauens ruines.

But the higher powers, the heauenly spirits not able to containe themselves from communicating the cause vnro the earth of her ioy, which was not more sodaine then secret (for no doubt al the world at this time reioyced, although they knewe not whereat) left theyr Princely pallace for a time, and descended into a plaine (neere vnro a tower, whereabout \textit{Iacob} once fed his sheepe, a mile distant from \textit{Bethleem}) where they founde three poore shepheardes, verie prouidently watching ouer theyr flocke, in a field where neither the cattell could lacke meate to fill them, nor their keepers foode to refresh them, beeing as fertile of Oliues to the ease of the one, as it was of
grasse to the use of the other, where one of the Princes saluted these shepheards, but with a kinde of reverence vnto that shape, for their maister his sake who lately had vouchsafed it, and was as perfect in a peasant as in a Prince, beside, that by their office and abilitie, they made the representation of him the more liuely, whom they entirely loued, but the shepheards perceiuing a light beyond all their night obseruations to shine so bright, and in the midst of thereof a stately prince, such as neither day nor night they had euer seene the like, were so much affrighted therewith that the prince thought it high time to harten them againe, and spake vnto in this manner: Feare yee not, for beholde I bring you newes of great ioy which shalbe vnto all people, for this day is borne vnto you in the cittie of Dauid a sauior, who is Christ our Lord, this is your signe, yee shall find the infant wrapped in clothes, and laide in a maunger, which said, he ioyned himselfe vnto the rest of his company, and for exceeding great ioy began to sing with them this or the like Canticle.

[Chorus 1.] All glorie and praise be to God on high,
[2.] And peace on earth to men of a good will.
[1.] Such glorie as endures eternally,
[2.] Such peace as none but ill wild men can spill.
[1.] Glorie to God the which shall never cease
And vnto good wild men eternall peace.
[2.] The heauens are full of glorie which is Gods,
The earth brings peace twixt those which were at ods,
[1.] Glory & peace the ornaments of heave,
The Lord of both to men in earth hath giuen.
[2.] God will this glory shall continue still,
And peace twix heauen & earth, if so me wil
[Chor. 1-2.] Glory be to him therfore, who made this peace.
And blessed earth which gaue so good encrease.

The shepheardes when they had consulted uppon what they had hearde and seene, they concluded to goe vnto Bethlehem, to trie the truth of those their gladde tidinges, whether whe they were come, they found Mary & Ioseph in a rock without the town wals, & fast by them an infante lying in a maunger betwixt an oxe and an asse, & after that they had in their rusticall manner maruailed inough thereat, in some rude sorte they did their small devotion vnto their Lord, and then declared vnto the maiden mother, howe they were sent vnto that sacred place, by whom and for what cause, likewise what musicke they hearde after the message was done vnto them, but care of their flock excusing their short tariance, they tooke their leave in the best manner they could, feeding the virgins thoughts with these words, & filled the world with wonder.

O happie shepheardes, honoured aboue the highest soueraignes, in being chosen to bee beholders of this heavennely babe, blessed bee the eyes which see what yee did see, for many kings and princes would haue seene what yee did see, and haue heard what ye did hear, and could not, but tell vs good shepheardes, tell vs what yee did see.

The king of glory, the glory of heauen, the heauen of Angels, the Angels ioy, the heauens ornament glories truest image, who was when no other thing was, although that others were, begotten before all worlds, although borne after that himselfe had builte the world, as old as the most auncient, although an infant of an houre, a prince of peace, but a conquerour of mighty powers, a mirrour of loue, but a reuenger of wronges, the God of might, but become a man.

O heauenly sight, but where good shepheardes did you see, what you say, and in what sort.

In Bethlehem of Iuda, or to say more true, without Bethlehem, because in Bethlehem was no room for him, he lay a young, tender, and a most delicate infant, in a rude rokke, without the towne walles in the very sharpest time of winter; without any succour, but what he receyued by the breath of an oxe, and an asse, which stood tyed to the maunger wherein he was laide, for although his mother could not bee far from him, yet had she not wherewithall to comfort him, but rather wanted cherishing herself, not being without some grieue to see her owne bowels lie shiuering for cold, who could with a worde haue made the heauens to shake, & whom Angels could not without terror behold in heauen, to lie trembling in a maunger.

O heauie sight, that the corner stone vpon which the safety of the whole world was to bee founded, hewed out of a rokke without mans hands, shoulde now be so laide in a rokke as it seemeth to be left almost by all but by a rokke. O hearts more hard the the most stony rokke. O heads more dull then the most senecles beast. O
Pouertie much hated by others, ought to bee honoured by thee, for that this meane estate hath brought thee
did lie. He sought thee, he found thee, he tooke such hold of thee, as hee meaneth still to haue thee: thy lappe
came through the citie vnto thee at night, would without any demanding demonstrate vnto thee where thy loue
day, to seeke whom thy soule doeth loue, nor to aske of any watchman whether they did see him, for they which
admirable in the sight of Angels, then amiable in thine. Thou neither needest to rise by night, nor yet to range by
likely to haue much companie, that thou mightest haue thy fill in looking on him, embracing him and kissing him,
your bowels. O how well did he prouide for thy comfort, who picked out so solitarie a place, where thou wert not
whose sight thou hast so much longed, embrace him at libertie in thine armes, whom thou haddest imprisoned in
sweet infant borne into the world, who was nine monethes borne in thy wombe. Looke where hee lyeth for
the Angell fit thee, when hee said thou wert ful of grace, being presently to be fraught with God. Behold now thy
And thou diuine Ladie, most happie of all to be his mother, who was thy maker. O how well did those wordes of
maidenly chastitie, and that at one, and the selfe same time she was both a pure virgine, and a perfect mother.
mayest bee a sufficient witnesse to the worldes wonder, as well of her motherly charitie, as thou art of her
with a crowne of glorie? Continue then thine accustomed care toward thy spouse, and her infant, that thou
wanting at this time thy helpe, the one a tender infant, the other a young maiden. How undoubtedly shal thy
one thy mate, the other thy maker, both worthy of thy seruice, the one thy God, the other his mother, both
mother, & to haue the sole comforting of her when she was deliuered of thy prince, both worthy of thy loue: the
gemme, to haue the sole custodie of thy Prince his chiefest spouse, to haue the sole conducting of thy prince his
naturall instinct of nature to giue him entertainement, and the institutor of nature vouchsafed it.

Succour heauenly Peeres your prince, since that hee whome yee tooke delight to beholde in heauen, is destitute
of helpe in earth, and disdainfull of such as yet knew not their owne dignity, forget that he choose rathore be a
man then an angel, for now doth hee feel that he hath taken vpon him a nature which cannot helpe it self, and
left an other which could haue helped others. Be present worthie princes at this spectacle, and giue diligent
attendance vpon him and his mother, who pittied him as much as yee did, although shee couldt not profile him,
well might his wailing make her wepepe, being her owne most noble, tender and sweete infant, but all the helpe
she could giue him, was scantlie worth the hauing at that instant.

O hardie shepheards to hazard sheepe and selues rather then foreshow the sight of this little infante: right
worthie were yee to be lighted in the middest of the darkenesse with a more piercing light then eyther the sunne
is by daye, or your starre by night: the fielde wherein you watched your flocke was lighted, the senses wherewith
yee watched your selues were lighted, but your soules seemed to haue receiued the chiefest light which coulde
so perfectlie knowe, whome your senses see, and for whose sake yee forsooke for the time your flocke, (except
what ye saued to present vnto this infant) but go shepheards go, and shewe vnto the worlde whome yee haue
seen in want.

O Ioseph thrise happie, because it was thy happe to light whereas thou couldest not chuse but like. Now doest
thou see the Saint whom thou hast serued to be such, as neither heauen nor earth can shew thee the like. What
sweet flowers haue budded in thy land, what soueraigne fruite haue blossomed, the time being now come,
that the husbandman would pruine euerie tree, and trimme it for the last triall, whether it would rather Carrie fruite
worthie his pheere, or become fewell for a neuer wasting fire. The mournefull voice of a sorrowfull Turtle is heard
in thy land, (because in his owne it could not) hauing lost his entirely beloued mate, for the recoverie of whome
he would refuse no martirdome. Stand not therefore any longer wondering to heare him so grievously lament, but
rather trie if by wayling with him thou mayest lessen his woes, approach neere vnto this princely infant, whome
although thou wert not worthie to father, yet must it bee thy worke to foster, hardly didst thou conceive of thy
spouse when she conceiued this infant, but happily didst thou receiue her, when thou wert better enformed, and
now mayest thou see it waking of which thou wert warned sleeping, that shee conceiued without sinne, who was
deliuere without paine.

O sweete office graunted thee with as sure a pattent, to be a garde to grace, a comfort to compassion, a nurse
to nature, a supposed father to him, to whom princes sue for fauour. O trustie guardian of grace his truest
gemme, to haue the sole custodie of thy Prince his chiefest spouse, to haue the sole conducting of thy prince his
mother, & to haue the sole comforting of her when she was deliuered of thy prince, both worthy of thy loue: the
one thy mate, the other thy maker, both worthy of thy seruice, the one thy God, the other his mother, both
wanting at this time thy helpe, the one a tender infant, the other a young maiden. How vndoubtedly shal thy
seruice be recompenced, thy loue requited doubly, & for thy present good will, shalt thou hereafter be presented
with a crowne of glory? Continue then thine accustomed care toward thy spouse, and her infant, that thou
is by daye, or your starre by night: the fielde wherein you watched your flocke was lighted, the senses wherewith
yee watched your selues were lighted, but your soules seemed to haue receiued the chiefest light which coulde
so perfectlie knowe, whome your senses see, and for whose sake yee forsooke for the time your flocke, (except
what ye saued to present vnto this infant) but go shepheards go, and shewe vnto the worlde whome yee haue
seen in want.

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what ye saued to present vnto this infant) but go shepheards go, and shewe vnto the worlde whome yee haue
seen in want.

And thou diuine Ladie, most happie of all to be his mother, who was thy maker. O how well did those wordes of
the Angell fit thee, when hee said thou wert ful of grace, being presently to be fraught with God. Behold now thy
sweet infant borne into the world, who was nine monethes borne in thy wombe. Looke where hee lyeth for
whose sight thou hast so much longed, embrace him at libertie in thine armes, whom thou haddest imprisoned in
thy bowels. O how well did he prouide for thy comfort, who picked out so solitarie a place, where thou wert not
likely to haue much companie, that thou mightest haue thy fill in looking on him, embracing him and kissing him,
whom although thou seest lie crying in the manger, thou knewest hee was thy Lord and maker, and no lesse
admirable in the sight of Angels, then amiable in thine. Thou neither needest to rise by night, nor yet to range by
day, to seeke whom thy soule doeth loue, nor to aske of any watchman whether they did see him, for they which
came through the citie vnto thee at night, would without any demanding demonstrate vnto thee where thy loue
did lie. He sought thee, he found thee, he tooke such hold of thee, as hee meaneth still to haue thee: thy lappe
must bee his board, thy bosome his bed, and betwixt thy breasts doth he resolue to build his nest.

Pouertie much hated by others, ought to bee honoured by thee, for that this meane estate hath brought thee
more profile, then could a princely port. O happie want which compelleth thee vnto thy harts wish, for now that he hath not where els to lie, thy left arm must be a boster vnder his head, and thy right arm a border round about his bodie. Now that hee hath not where els to liue, thy cottage must bee his court, thy company his comfort. He is the center of thy thoughtes, about which they rowle. He is the loadstone of thine eies, from which they cannot roue. He is the rocke, against which thy speeches breake, driuen by a violent passion, he is the rest which thy thoughts best brooke, diuided by a new affection, the which are as often supplyed by teares, as thy wordes by them, being neither able to speake that which thou couldest, nor to thinke that which thou wouldest, for thou wert both ouertaken in thy wordes with thine owne gladnesse, and ouercharged in thy thoughtes with thy sonnes greatnesse: yet speake what thou mayest, & thinke that which thou mayest not speake, and in the ende let thy loue-teares witnesse, that thou art as farre vnable to vttre thy thoughts, as thou art from thinking the vtermost. Proceed then blessed virgin to embrace thy princely babe, presse him in thy bosome, who hath pierst thy breast, let him neuer passe from thy hand, who hath possessed thy heart, but seeing hee being thy Lord hath taken on him the person of a child, and vouchsafed to bee thy sonne, thou being his maiden feare not to vse both the priuiledges of a nurse, and the preheminence of a mother.

But O most sacred babe, heauens blisse, helles bane, worthie of all praise, because the worker of our peace: shall wee con gratulate thy comming into the worlde, or grieve that thou art become so short a word, the largest heauens were lately to little for thee, and now a little hole can do more then lodge thee. A short word, but a sweet worth, more of thine owne desire, then of our desert, for if thine owne loue drue thee, it was thy goodness, if ours drew thee, it was thy gift. But tell vs sweet babe, in whom affection hath fully supplied the defec of thy tongue, as yet an instrument onely of a lamentable sound, as thine eyes were fountains of sorrowfull teares, tell vs, why hast thou loosed from the right hande of Maiestie, to arriue in a restlesse hauen of miserie? Was it to recover againe the right which once was passed by thee, and inrolled in a most faythfull record. The heauen of heauens to the Lorde, but the earth eee hath giuen to the sonnes of men, and therefore wouldest thou of an omnipotent God, become an impotent man, yea, and contented to bee accounted, and that in scorne, king of the lewes, who wert the true king both of the lewes, and of the Gentiles? or rather was it to right the wrong done vnto the Ladie, who thy father adopted to his daughter, thou tookest for thy sister, and to redeeme her from her vnmercifull conquerour, (who had bereft her of her matchlesse beautie, and whatsoeuer else nature and grace could bestow vpon her) importunated ether by her suit, or rather inchaunted by thy selfe, thy loue towarde her being without limit, and her loss of thee being infinite? Tell vs sweete babe, who arte an eternall worde, although nowe too young to speake, tell vs what caused thee to descende from thine vnspakeable dignitie, in which thou wert the onely food of Angels, vnto an irreparable infamie, because thou art nowe become the meate of beastes, for as an infallible truth hath reuealed vnto vs: 

All flesh is grasse, and grasse is beasts feeding.

In my bedde by night I sought whom I loued, I sought her, but I could not find her.

Inough sweet babe since that loue hath no higher cause, all this thou diddest, because thou diddest loue: and thou diddest loue because thou diddest. Well do I conceiue thee to haue beene in thy bed, that is, at thy quietest repose: but what nightes were those, where we supposed to haue bin one continuall day, or what darkenes could griewe thee, who art the brightnes of thy fathers glorie? Care which contrarie to the nature thereof, made thee looke many thousande yeeres yonger then thou art, did perchaunce contrarie also to the nature of the place seeme to bring a night, where the Sunne neuer vsed to goe downe, or cause thee to bee hidden in a cloude, who art the light of heaven, that not without some cause thou mayest say in the night in thy bedde, thou soughtest whom thou louedst: but what, when thou couldest not find her in thy bed?

I will rise and go round about the Cite through the streetes, and open places will I seeke whome I loue, I sought her, but I could not find her.

But what among all those glorious companie couldest thou not finde thy loue? If heaun bee not woorthie to holde thy loue, howe shall the earth yeelde her vnto thee? But it seemeth by thine intended course, that hell it selfe shall not escape thy search: But when thou couldest not finde her in the Cite.

The watch found me which kept the Cite: sawe yee whom my soule doth loue? And when I had a little passed them, I founde whome I loued, I helde her, and will not let her goe, untill I have brought her into my mothers house, and into her chamber who bred me.

O worthie Citizens of the heauenly Hierusalem, for whom did yee watch? Or whom did you finde in your watch? Did yee finde him because ye did watch, or did yee watch him, because yee founde him? O howe much to your eternall gaine did yee finde him, when yee kept your first watch ouer your selues, at what time manie of your fellowe Citizens drunke with selfe delight, were to their intollerable paine banished their bright and glorious Cite, and could never againe attaine vnto their former solicitie; and because that yee so happily watched at that time to doe those duties, which others sleeping ouerslipped, yee were admitted to watch continuallie in his
prayse, neuer ceasing to sing that diuine song, Holie, holie, holie, Lorde God of Sabaoth, the earth is full of thy
glorie, although yee neuer before sought it so fittile as at this present childebyrth. But why did yee suffer this
Prince to passe you, when yee founde him in your watch? Was he so gracious in your sight, that yee would not
stay him? or was he of so great might that ye could not? He was the purest fountaine of grace, and the surest
fortresse against all grieues.

But if yee had so iust a cause, both of loue, and feare, why gaue yee him no aunswere vnto his demaund.

Loue thought the time too long, which was spent in asking the question, and desire to finde whom he loued,
would not let him stay to take an answere.

But assoone as he had passed from the watch, hee found whom he loued: for a little inferiori to the angels had
he created mankind, which through her owne fault was lost, and therefore rightly he is saide to find her: for vnto
Gods Image and likenesse was man made, and placed in earth for a time in a Paradise, he was plentifullie
enriched with all heavenly giftes, and created a Prince ouer all earthlie creatures, yea, the Angels themselues
were so made to the seruice of him, that from the houre of his birth, hath euerie one an Angell attending on him.
But man not understanding the greatnesse of his owne honour, followed too much his adversaries humour, who
beguiling him with faire wordes, made him so fond and prodigall, that in one instant hee wasted all his
patrimonie. Man made in the likenesse of GOD, did the diuell ransacke by a cowardly wylinessse, and therefore
God made in the likenesse of man will restore him againe by a worthie victorie.

And now that thou hast found her whom thou louedst, thou hast taken such sure holde of her, as she cannot goe
but whither thou guidest her, she cannot rest, but where thou remaynest, thou hast not onелиe brought her into
thy mothers house, (for father and mother was all one with thee in the beginning) & to expresse that infinite
tendernes and loue which thy father had ouer thee, thou termest him thy mother) but into the chamber also,
where thou wert begotten, keeping nothing secret from her, which thou mayst shew, & she conceive, and
adiuring all the daughters of Hierusalem by the goates and harts of the field, that they doe not rayse thy loue, or
cause her to awake before her selfe will. A strong loue, a strange care, doth the diseasing of thy loue deserue so
sharpe a punishment, as he who doth it shuld be accounted either as a goat, whose filthinesse signifieth all
wante of grace, or as a hart, whose fearefulnessse supposeth him voyde of charitie, for grace will not dwell with
filth, and charitie doth expell all feare, but what? dost thou thinke that euer shee will haue that will to arise, or to
awake out of thine embracings, being, so fast ioyned to thee in matrimonie, that although yee bee God and man,
yet ye are not two, but one Christ. Great dishonour would it be vnto thee, that after so much seeking after her,
thou shouldest euer suffer her to be divorced from thee, for al which know of how great power thou art, will
imagine a want of loue in thee, to let her goe from thee. True it is, that by thy proclamation, thy warrant of peace
in earth auayleth onely such as are of good will, but rather supplie theyr peruersnesse with thine effectuall
mercy, then suffer them to part from thee to their eternall miserie.

How narrowly didst thou search, who wouldest not leaue the most secret corner in the world vnsought? howe
feruently didst thou loue, who to gaine a little something, madest thy selfe almost nothing? how securely didst
thou ioy, when thou foundest her, to whom thy soule was so surely ioyned? thy teares do witnessse it, with the
which thou doest bewaille her more then thy selfe, and bewray thy glad sodaine finding her for her owne safetie:
But still thy weeping, vntill thou art past thy mothers weaning, & begin now at the last to comfort her with a
cheerefull countenance, whom thou hast chosen to giue thee this charitable attendance. Apply thy selfe to a
virgins teate, whose breastes contained milke as strangely, as her womb conceiued a childe, change thy cribbe,
cheerefull countenance, whom thou hast chosen to giue thee this charitable attendance. Apply thy selfe to a

A little hole it was, but a most holy place, sacred with a more princely presence, then are the statelyest palaces,
and of no lesse and happie pleasure, then is the heaueliest paradise, a place worthy of all prayse, where princes
dwell without shame, where virgins are enamored without sinne, where a virgin gaue sucke to the sonne of
GOD, for so soone as the virgin was deliuered of this prince, her breasts beganne to fill, and she, who of her
purest bloud, hadde framed the body of her princely babe, transformed also parte of the residewe into milke for
his foode, that whence hee had receuiled nature, hee should also haue his nourishment.
Nowe may the mount Sinai leaue bragging in the desart of Pharan of the deitie, which there gaue a lawe to men, by which they might knowe the heauens pleasure. Nowe may the Tarpeian rocke leaue boasting in Roome of her dignitie, which receiuing an extraordinarie light from the heauens, discouered theyr displeasure. Now may the mountaine Morea abate her maistie in Hierusalem, whereupon stooede the Temple, where in an obscure cloude appeared the holiest of all holies, because nowe in a rocke vnder the walles of Bethleem, is no Lawe giuen, but life, a light for to directe, not to correct, and the holiest of all holies enclosed in such a cloude, as he may both bee seene and handled by his creatures, and afterward this rocke was consecrated with the effusion of farre more holy bloud, then eyther was sprinkled in Moyses tabernacle, or shed in Salomons temple, for the eight day after the natiuitie, according to the law of the lews, hee who was aboue all lawes was circumsicmed in this rocke, and thereby made subject vnto the law, (the parents not being commaunded by the lawe, nor accustomed to carrie their infants to the temple, for the receiuing of that sacrament) at which time also hee had this name Iesus giuen vnto him, as the Angell called him before and after that he was conceiued in his mothers wombe, notwithstanding that long before other names were assigned him by the diuine Oracle, as Admirable, the Counsellor, God, the Mighty, the Father of the world to come, the Prince of Peace, with manie other correspondent either to his person, or some propertie which is in him, yet none was significant as this, and whatsoever it obscurely contained in them, is manifestly declared in this.

For the sinne which slew mankind being infinit, in respect that the partie offended was infinitelie more excellent then the offender, it required a satisfaction infinitelie more excellent and great, which man was not able to make, whose nature is within certaine limits of perfection, wherefore it was necessarye either that God, who is onely infinite, should of his mercie satisfie himselfe, or else in justicce the sinner was to haue an infinite punishment, which because the offender could not in any limited time sustaine, it was to be changed for a limited punishment, which should endure without limit, and because God his owne nature was so superexcellent, that it was capable of nothing but happinesse, hee was to take such a nature, as wherein he might best accomplish his gratious desigmentation, and because man knewe of himselfe howe to sinne, hee thought it best in the same nature, to teach him also how to satisfie. He chose therefore to become a man, but in such sort, as he would bee but one, yet God and man: for if there had beene two, God, and a man, which also had not beene God, condigne satisfaction could not haue beene made vnto God for the sinne, for neither was a pure man able to satisfie, nor God in his owne nature subject to suffer. Hauing therefore decreed to make himselfe admirable in this vnion of two so different natures, without the confusion of them, hee thought it an vnworthie thing for him to begin to be a man, by a carnall generation, as other men doe, and therfore chose a virgin, in whom hee was not without miracle conceiued, nor of whom, without as strang a miracle he was borne, after that her time came to bee deliuered, for shee remained as well for his honour, as her owne, as perfect a virgin after his birth, as shee was before.

He was a true and faithfull counsellor vnto vs, enforcing vs nothing, but what himselfe before performed euen to the effusion of his owne most precious blood, in following our cause for vs, & instructing vs by exhortation, and his owne example, that the meane for vs to win heauen, was wholly to weane our selues from the world.

He was true God, being the onely sonne of God, equal vnto his father in power, goodnes, and authoritie from whence proceeded his mightines, both in word and worke, to the redeeming of mankind, ransacking of hell, and in the end the ouerthrowing of death, which done, he would make al things new, and therefore rightly might hee be called the father of the world to come, restoring by himselfe onely, that which the whole Trinitie had before created, and thereby creating a new by grace, what was thorough sinne come to nought. He was also a Prince of peace, for the obtaining of which hee came into the world, to performe a single and bloody combat, that not without cause hee was proclaimed by that name, so soone as hee was borne, and the eight day after to conclude all in one, he was called Iesus, that is, a Saviour,

A name neuer heard before, although like sound hath beeen heard, as Iosue the sonne of Naue, was called Iesus, who brought the Israelites into the land of promise, after fortie yeeres wandring in the Desart, and the high Priest, who returned with them from Babylon after seuentie yeeres captiuitie, was also called Iesus: but neither these nor any other, whose name sounded after the same maner (although either as chiefe priests, or Princes they brought their people into the holy land) were other the figures of this prince, and therefore neither were their names the right name which this prince had, it being giuen him by one, who knew verie well the propertie of euery thing, and either gaue, or ratified their names giuen vnto them accordingly. But the name it selfe discloseth some secret mysterie. For who is not dead, and hath not his eares filled with a most sweete sound, when hee heareth this holy name Iesus? Who is not dumbe, and hath not his mouth flowing with a most sacred sweetnes, when he soundeth this holy name Iesus? who is not dead, and hath not all his senses furnished with a straunge delight, when he apprehendeth the name of Iesus? who is not damned, and hath not his soule defiled, by an infinite goodnes when hee engraueth this holy name Iesus?

A holy name was before, but it was holy, and terrible, because hee whose name it was, was a consuming fire. A
brought back the stolen pray, for which cause those which ran thus naked, had their faces stained with blood, and
of cattle, and over certain thieves, who, (while the people were busy in these sports) drove away a great company of their
Other some say, this naked running up and down was in remembrance of a worthy victory, which
purpose, and could never after that his conceived evil speed, abide any apparel in his sports.
Others say, that
conversations.

Romulus was once so discovered, before he got his wished pray, that he departed with nothing but shame of his wanton
other games were performed by naked men, because they were devised in
devised by Hercules, in honour of his father Jupiter, and every fifth yeere so precisely observed, that after they were
once begun, no other account was made of the yeere, then from such an Olimpye game, or such a yeere after it, and
these were always used in summer, when the days were at the longest. Other games were followed by the
Grecians in the worship of other Gods, as their Pythia in honour of Apollo at Delphos, and their Isthmia, in honour of Neptune, or Palæmon, or both, neere unto Corinth.

The Romanes also, beside running with horses, and with chariots, and fighting naked with swords, to this end, that being in warres it should bee no wonder unto them to see wounds, had other games, as their Saturnall, in honour of Saturne, which they kept fiue daies in December in feasting, sporting, and mutual presenting with gifts, and in remembrance of the golden world, when Saturne was king, they reckoned all things so in common for those fiue daies, as there was neither owner of any substance, nor master of any servent. These were first devised by Ianus, a king of Italy, and dedicated yeerely unto Saturne.

They had other games, which they called Lupercals, in which the young nobilitie ranke naked vp and downe with such beasts skinnes, as were then sacrificed, striking euereie one whom they met, and women offered themselves in their way, hoping by their strokes to have the easier trauaille, if they were with childe, or to waxe bigge, if they were before barren. These were used in the honour of Pan, and were named Lupercalles, either because they offered sacrifice to Pan, for the preserving of their flocks from the wolf, or because they sacrificed dogges to gratifie the wolf, which nursed Romulus and Rhemus, or thirdly, because the sacrifice was offered at the foot of mounte Palatine in Rome, where there was a caue consecrated to Pan, which in remembrance that Romulus and Rhemus were there nursed by a wolf, was named Lupercall. Some say these games were so called, because the sacrifices then offered, were to purge the hellish spirits with the blood of goates, and that for this cause the moneth was called Februarie, in which these games were used. Others say they had their name of a mountain in Arcadia, called Lyceea, where they were first invented, and were afterward brought into Italy by Euander the Arcadian king, at what time hee was banished out of his owne countrey, and hereupon they say the games were performed by naked men, because they were devised in Arcadia, when the people were both bare of clothing, and of barbarous condition, and so continued also afterward, when they were of a more civil conversation.

Others say, that Pan mistaking Hercules for Iole, (who upon some occasion at that time, slept in he Lions skinne) was once so discovered, before hee got his wished pray, that he departed with nought but shame of his wanton purpose, and could neuer after that his conceited evil speed, abide any apparel in his sports.

Other some say, this naked running vp and down was in remembrance of a worthy victorie, which Romulus had over certaine theeves, who, (while the people were busy in these sports) drove away a great company of their cattell, and Romulus understanding thereof (naked as he was upon some other occasion, pursued them, and brought back the stolen pray, for which cause those which ran thus naked, had their faces stayed with blood, and
other followed after with wool dipped in milk to wash them, but whatsoever was the cause of their sports, thus was the course of their life spent.

After these were other devised in honour of Ianus, who was sometime a king of Italy, to whom they built a famous temple, and set therein his picture, which they made with two faces, to signify the concord which was made betwixt Romulus king of the Romanes, and Titus Tatius, king of the Sabinis, at what time a bloody warre being begun to one or others overthrew, the maidens which were stolne by the Romanes, and for reuenge of which rape, the Sabians vowed the utter ruine of the Romanes, came into the field, and offered themselves to death, rather then they would liue to see for theyr cause, either their parents slaine on the one side, or theyr husbands whom they now fancied on the other side. This Temple of Ianus the Romanes did leaue open so long, as they had any warres abroad with foraine nations, either because that going forthe to warre, they should also haue a care of their countrey they left behind them, as the Idol looked both forward and backward, or else in hope of some extraordinarie helpe, by Ianus his protection, when they should bee druen to any extremitie, because that the Sabions hauing compelled Romulus to take this Temple for his best defence, were forced to retyre by a whole water, which springe in great abundancke from before the Temple against them. Many other things are recorded of Ianus, which many thinke are to bee applyed to divers of the same name, but hee in whose honour the first of the two moneths which Numa Pompilius, (Romulus his successor) added vnto Romulus his yeere, was Ianus king of Italie, who built a Citie not far from the place where afterward Rome was built, and called it Ianiculum, and him they thought they did so greatly honor, when they were either ouer lauish in expences, or too lasciuious in their sports, that when his calends came, that is the first day of that month, hee seemed the deuoutest in this rite, who shewed by his ryot, that hee neither deemed it a shame at any time afterward to bee in want, nor a sinne to be at all times wanton.

These as the first in the yeere, and other abuses as they fell, came the Prince this day to abolish, as hee shewed both by the shedding of his precious bloud, and the sound of his princely name.

Yet notwithstanding that he was a prince, and therefore freeborne, and a priest, and therefore to be forbore, so soone as his name was giuen him, he was sessed by the officers, and paid a tribute vnto his owne subiect (for as yet the infants of Palestina were not exempted from this taxe) and the mother was the more willing to conceale her sonses deitie, because she thought it would nothing derogate from his dignitie, being at that time taken for a privata person, not for a prince.

But not long after it was blowne abroad, that such a prince was borne, and princes hastened to do their homage.

An old prophesie was in Arabia, that a starre should rise in Iacob, and a rod spring in Israel, which should both strike the princes of Moab, and destroy the sones of Seth, with many other so great prerogatuiues, that the prophet sighed to thinke hee should not liue to see it, and the king of Moab was frightened, fearing that hee had liued to feele it: for the Israelites comming out of the desart of Pharan towarde Palestina, encamped themselves neere vnto the riever Iordan so strongly in middle of the Moabites, that Balaac the king of Moab had better courage to fight against them with shrewde wordes, then with sharpe weapons, and therefore understanding that in Mesopotamia was one who did so forspake people, as they neuer after prospered, sent speedily vnto him to come and curse the Israelites, but Balaam (so was the southsayer called) being taught before by divine inspirations, when he came to the top of the mountaine, from whence Balaac shewed him the Israelites, performed what God and the angell had enforced him, and to the great preudise of Balaac king of the Moabites, hee pronounced many blessings over the Israelites, and prophesied of this yong prince, as is before shewed.

Hereupon Makida the Queene of Saba, Ethiopia & Egypt, vnderstanding of Salomon his wisdome, wealth, worthines, & large dominions, came with exceeding great pomp vnto Ierusalem to see him, and presented him with 120. talents of gold, many jewels, and infinite store of frankencense, being perswaded that he was the man who was meant by the prophesie in Arabia: for Saba was a province in the south side of Arabia, and tooke the name of Saba grand-child vnto Abraham by Ieescan, whom Abraham had by Caethura, as also Median father vnto Epha and others whom he sent away out of Chanaan (afterward called Palestina) into the East countries, as also he sent Ismael (whom hee had by Agar) southward, not suffering any of them to haue part with Isaac in the lande promised vnto him: yet did he not send them away emptie handed, but bestowed vpon them great riches, apparell, and jewels, which he had taken from the foure kings, whom hee conquered in the rescue of his nephew Lot: among which gifts some write that Abraham gaue vnto them marrhe, and frankencense, not without some misterie then knowne vnto him, and now openly shewed by three princes, which came out of the East parts at this time vnto Bethlehem of Iuda, which journey they did the more willingly take, because probable their ancestors were also lewes: for the Queene of Saba among other great fauours which she receiued of king Salomon, was accepted for his wife, and returned into her countrey with childe, and carried with her twelue thousand lewes, of euerie tribe one thousand, and did them that honor, that after a while the chiefest in the countrey vaunted that
their fathers were lewes, and the sonne which she had by Salomon she crowned king, surrendering all her dominions vnto him: and of that stocke vnto this day (as some say) remayneth the great monarch of those coastes, commonly called Priest Iohn. But the principall motiue of these three kinges their voyage was the sight of a starre, which did penetrate so farre into their vnderstanding, that by that extraordinarie light, and what they had by the prophesie, they resolued that the prince was now at the last borne, of which had beene so great expectation, for although they were men of great learning, yet could not their skill attaine to the perfect meaning of the starre, which appeared vnto them, without farther helpe then they could haue by Astronomie: wonder they might to see so neere vnto them so bright a shining starre, because it was much lower then where exhalations fiere doe appeare blasing like starres, and comparable with the Sunne for brightnesse, as it receyued no light from the Sunne, as other starres doe: so neyther did the brightnesse of the sunne drowne the clearnesse thereof, as it doeth of other starres, where it selfe doth shine, and the greater might their wonder bee, because that all such tokens as were commonly in all other extraordinarie starres, or commets to signifie eyther diseases, or death were so farre from this starre, that it betokened nothing but health and life: and that the author of life had taken vpon him a new kind of life, although perchance in some secondarie sort it might also pretend the death of the prince, whose life it shewed, as may appeare by some of the presents which the kinges brought, who were both warned by this starre to seeke him, and warranted to finde him out: yet was it no Angell, as many haue thought, but a starre, as much superior to other starres in brightnesse, as inferior in bignesse, made of some former matter, or created of nothing by him to whome all things are possible, and afterward eyther resolued into that of which it was made, or if created for this purpose, the cause thereof ceasing, the effect came againe to nothing, but it kept such a course, as the kinges following it were no more subiect to bee deceived of their purpose, then were the Israelites when travailing from Egipt vnto the lande of promisse, they were guided by a cloude, which alway went before them in the daye time, and a fierie pillar in the night: for the starre neuer ceased to shine, but to their greater light, nor to conduct them but to their greater comfort: wherefore not without the prouidence of the stars guide, they entred Ierusalem where they were both confirmed in the truth of their former prophesie, and comforted with the shortnes of their following iorney: but not without the amazing both of Herod and all the citle, because the last thing which the lewes had done, was an oath sworne to accept Herod for their king, which although hee had laboured both with curtesie and with crueltie for the space of thirty years little more or lesse, hee neuer obtained it of the whole countrie vntill this time.

The three princes as soon as they came into the citle, demaunded boldly what they doubted not euer man knew, (a kinges seate fitting best a princes birth, and such a birth being commonly celebrated with a publike triumph) they demaunded for him by his title, not knowing as yet his name, where is hee who is borne king of the lewes? wee see his starre in the East, and are come with presentes to adore him. The princes set forward to finish a long iorneye, for Ierusalem was at the least 1200. miles from Saba, which was the seat of Iasper, one of these three kings and no doubt Melchior and Balthasar (for so were the other two named) had their seates not far from thence, for in those times within the compas of 20. miles dwelled commonly three or foure kings, as in Palestina which for length or breeth seemed to little for one, were 37. kinges, so that they might without any great busines beginne this iorneye together, or without any great difficultie mee by chance in the way, none knowing before of others intension, and perchance this might bee the cause, that all three brought of the same kind of presents, which might have been thought superfluous if they had in one companie begunne their iorneye, and the starre keeping his course toward the west might bee a guide vnto them all coming from places in the east, which were not much distant one from the other, but fro that part of Arabia (as some say)
which was called Magodia, whereupon these kings were called Magi, that is to say, men of that country, yet many think they were called Magi because they studied art Magicke, and say that by their skill in this art they had understanding of this prince his birth, and who he was, but it is not like that the prince of that arte had himselfe any such knowledge, for there was as great reason to conceale the mysterie of this prince his birth, as the mysterie of his conception, others were also called Magi, who liued in great abstinence and spent their liues in honest studies, and of this sort perchance were these three kings, who knowing no naturall cause of the appearing of this starre, remembered that extraordinarily a starre should appeare to shew the birth of a mighty prince in Iuda, and when this starre appeared in so strange a sorte, they persuadde themselues this was it, which was foretold by Balaam in their countrye, & mounting vpon Dromedaries (which are incomparable swifter then any horses) in 13. dayes they came this longe jourye guided by the same starre, which now lastingly shewing it selfe again vnto their no little ioy, when they passed out of Jerusalem toward Bethleem, it wet before them vntil it came to the place where the prince was, and his mother, and there it staide so low in the aire, that the kings neuer asked for the house in which they were, and hauing ended his course which was no longer then the kings iourney, (for it went not round aboute the worlde as other starres, planets, or cometes vse to doe, but kept his course in such order, as when the kings remoued the starre did also remoue, and when they rested, the starre did not stirre any further) it was no longer seene eyther by them, or by any other.

When these three kings entered into the caue they founde the childe and Mary his mother, and falling downe they adored him, and vnderstanding perchance of the custome among the lewes, that no man shold come empty handed in the presence of God, of each of them offered of their treasure there but the same present, golde, mirrhe and frankensence acknowledging thereby that hee was a prince, a mortall man, & yet a God, or as some will a priest, whose office it was to offer frankensence vnto God, but being both God and man, & not onely a prince by descent, but also a Priest, the frankensence could not without greate mystery bee offered vnto him, whether it was in the one respect or the other, yet it is more probable that it signified at that time that hee was God, because his priesthood by which he offered sacrifice was not according vnto the order of Aaron, who among other sacrifices offered also incense, but according to the order of Melchisedech, and was a farre more spirituall kind of priesthood. Beside that these three kings brought it to offer it themselues vnto him, not that hee should offer it vnto an other.

That this infant was of the blood of the princes of Iuda, is manifestly dudced by his pedegree from Dauid by the kings of Iuda, vnto Joseph the virgins husband: for although the law permitted mariage betwixt the tribe of Iuda, and Leui, yet was it vnlawful for such as to whom their fathers inheritance did descend, to marry with any other then the next of kinne in the same familie, least that any confusion should grow in the possessions, which were first giuen by portions vnto every one of the 12. tribes, and Ioachim the virgins father being knowne to bee of such substance, as he liued onely vpon the thirde part of his yeerely reuenue, and when he died, to leave his daughter Marie at the least a coheire with her sisters (if she had any) or sole heire (if shee had none) for Ioachim neuer had any male issue: it is a good proofe according vnto the law mentioned that if Maries husband were of the familie of Dauid, she was also of the same family. Wherfore although that the yong prince tooke no flesh of Joseph, but only of the virgin, his petigree is sufficiently shewed by Josephs: for neuer was any petigree kept of women, but of men only. Maidens prouing their petigrees by their fathers, and wiuues by their husbands.

But an other hystorie seeming to fetch Joseph his petigree from king Dauid by other parents, woulde make the former suspected, were it not a law among the lewes, that the widow of the one brother should marry with the other, or the next of kin, if she had no children by the first, and that the child of the second husband should bee accounted by the law the first husbads child, although in nature it is the seconds: for by this meanes a man might be said to be the son of two men, or by nature, and of another by the law. Hereof Joseph is said in one petigree to bee the son of Iacob, and in another petigree the son of Hely, as being the naturall son of Iacob, and called the son of Hely, because Iacob had him by Helies wife, whom Hely left a widow, and without any children, for Hely and Iacob were brethren of one wombe, although of dierse fathers: that is to say, of Mathan, who was father vnto Iacob, and Mathat, who was father vnto Hely.

But although it be most true that the yong prince did descend of the princes of the lewes, and that he was of the familie of Dauid, yet these petigrees of Joseph proue nothing, but that the prince his mother was of the tribe of Iuda, because Joseph who in these petigrees is proued to be of that name, did espouse her (it being a thing vnlawful among the lewes, that any shuld match but in their own tribe) but neither doth this proue that this prince was of the tribe of Iuda, because notwithstanding dierse tribes should not ioyne togethier in mariage, the tribe of Iuda and Leui might, and therefore the the proufe that Joseph was of the tribe of Iuda, and of the familie of Dauid sheweth nothing for the yong prince, but that hee did by his mother descend either of the tribe of Iuda, or of the tribe of Leuy.

For this cause many take the seconde petigree for the petigree, not of Joseph, but of the yong prince by his
mothers auncestors. Thus beginneth that petigree, iesus was entring into his 30. yeare, who was thought to be the son of isoseph, who was the sonne of Hely, that is to say, iesus was accounted the sonne of isoseph, but he was the sonne of Hely by Mary daughter to Hely, otherwise called Heilichim, or loachim (for all is one name among the lewes, and although by this account the Prince should haue but one King among his auncestors, yet hee had manie absolute Princes, and gouernours of the people descending from Zorobabel, vnto Iamnes, (otherwise called Ioannes Hircanus) who not brooking the misery in which hee and his people lyued, through the oppression of the Syrians, at the beginning of Antiochus Epiphanes his raigne, (who forced them to doe manie things agaynst their lawes) slewe himselfe, for which fact all his wealth was confiscate, which was a cause that the familie of Iudai liued afterwarde somewhat obscurely.

But in these petigrees appeareth a verie intricate difficultie. For if Salathiel, and Zorobabel, mentioned in the seconde petigree, are the same which are mentioned in the first, why doth not the seconde petigree name the princes auncestors from king Dauid by king Salomon, as the first doth, but by Nathan, an other of Dauidis sonnes, by Bersebe king Salomon his mother. Againe, if Salathiel, and Zorobabel mentioned in the second petigree, are not the same which are mentioned in the first petigree, how came they which are reckoned in the second petigree to be princes of the people, and their posterity, vntill Iamnes sleue himselfe. A sacred history affirmeth, that Zorobabel, who is saide to descend from Ieconias (the last king of the lewes) by Salathiel, did carrie the people home out of Babylon, where they had beene captiues. And other histories of authoritie continue this gouernment by Mosullam, or Misciola Zorobabels sonne, and such as are reckoned in the seconde petigree, to bee the prince his auncestors.

The difficultie will bee easilie solued, if we may say that Salathiel and Zorobabel, mentioned in the one petigree were the same, which are mentioned in the other, and that Salathiel was not sonne vnto Ieconias, but vnto Neri. And this is agreeable vnto the Oracle which said, that Ieconias should be barren, and one, who should neither prosper, nor haue anie oyspring, which should sit in the throne of Dauid, or haue any authoritie euer after in Iudah, Which should not haue beene true, if hee shoulde haue children to succeede him, and to say that a man is barren, or that the sonne dooth not succeed his father, when the sonne hath not that pompe, and maiestie, which his father had, is to say that most men are barren, and few sons succeed their fathers, so we may say that neither Salomons sonne did succeed him from whom ten tribes fell, and followed Ieroboam, nor loachas succeed his father losias, because that Phraoch king of Egypt, within three moneths after tooke him, & sent him into Egypt, where he died prisoner: nor Ieconias brother to Ieconias, who after that he had for a space paide to Phraoch a yeerly tribute of a 100. talents of siluer, and one of gold, paide tribute for the space of three yeeres to Nabuchodonosor king of Chaldea, and rebelling against him, was taken and slaine, and throwne out of Hierusalem, and lay vnburied according to the Oracle, which sayd that hee should haue no other then the buriall of an Asse. Nor his sonne Ieconias, who was within three moneths after caried prisoner into Chaldea, least perchance he should by some meanes have reuenged his fathers death: yet notwithstanding is this Ieconias sayde to haue sitten in the throne of Dauid, and Zorobabel, and his children, hauing authoritie in Iudah as Kings, although for some cause they woulde not bee called Kings, it is euident (the Oracle being of infallible truth) that Salathiel father to Zorobabel, was not natural sonne to Ieconias, but to Neri, and accounted the sonne of Ieconias, as descending of Ieconias his wife, who was left to Neri, the next of kinne to Ieconias, and to raise seed to Ieconias, who according to the Oracle was barren.

Some woulde seeme to solue this difficultie by saying that Salathiel was the natural sonne of Ieconias, and adopted by Neri after Ieconias his death, but why then were the princes his auncestors reckoned from King Dauid by Nathan, the other beeing both a more true, and more honourable petigree.

By this pedigree also is shewed, how the prince was high priest, for Onias the high priest hauing one onely daughter, and one sonne, hee gau his daughter in marriage vnto Tobias, otherwise called Mathathias Siloa, who was grandfather vnto Iamnes the last prince which the lewes had immediately before the Machabees, and one of the yong prince his auncestors, but his sonne Onias (some call him Ananias, and say that hee was not his sonne, but his brother) fleede from Hierusalem into Egypt, where by Philmater the King of Egypt his lyncense, hee built in Hierapolis a Temple like vnto the temple in Hierusalem, and there ended his life in scisme. Onias the Father hadde also twoo brethren, who after they hadde brought him out of the high-priesthood, were themselues as they bribed Antiochus Epiphanes, (the King of Siria,) noe one of them high priest, noe another, and in the ende both shutte out, and slaine. Some doe say, that those three brethren, were sonsnes to Simon, who was high Priest, and sonne vnto that Onias, which fled into Egypt, but whosoeuer they were, all perished, and one succeeded them in that dignitie, whose name was Alcinous, but had no title or right vnto it, and after him did Mathathias hold it, who was of the familie of Iojairib, to whom fell the first lot to serue in the temple, according vnto that order which King Dauid appoynted to bee kept among the Priests, and therefore was but an ordinarie Priest dwelling in the Cittle of Modin, (Hierusalem being always the seate of the high Priest) and the
Machabees, his Sonnes were extraordinarily accepted of by the people, in respect that no man who was neerer, would challenge the high-priesthood, and they were admitted for cheefe Princes, not because the right line of 
Dauid was cleane extinguished, but because it was brought to so lowe an estate, that it could not, and no other 
would right the peoples wronges, which no doubt was Gods speciall prouidence, that for some fiue or sixe 
descents, both the high priesthood and the scepter should goe from the true heyre, although not from the right 
famille, that when this yong Prince came, he might in the more secret maner bring his purpose to good passe. 

That this infant was a naturall man, notwithstanding any dignitie whatsoever was in him, it was evident, for that 
understanding any dignitie whatsoever was in him, for that 
alreadie thereof, had beene sufficiente proofe made by the griefe he felt, as well in his circumcision, as in cold, & 
whatsoever occasion else might chance to trie it. And although the virgin very wel vnderstood no lesse before, 
yet this offering of mirre (a thing which was used about the body, in the last obsequie done vnto it after death) did 
so refresh it in her minde, that in all this ioye which was made for three Kings presence, shee coulde not 
choose but grieue, yet in the end vsing some kinde of patience in a matter, shee coulde not helpe, shee 
conformed her selfe into the rest of the princely companie, who nothing abashed either at the childes present 
lowe estate, nor daunted with the consideration of his death, which was afterwarde to followe at the time 
appointed, performed that for which they came with all dutie, reuerence, and worship, as if they had not bee 
absolute Kinges, but subiecte vnto this young Prince, and helde it no abasing of themselves to do it. 

Well worthie were yee noble princes of the highest welcome, hauing made such haste to visite whome the 
world disdayneth, and to followe one who is so little favoured. But howe can yee frame your selues to him, who 
set deflaunce what yee esteeme most fortunate, and hath expressed by his worke, because as yet he 
would not by his worde, that riches estimation, and what earthlie pompe souer the worlde bredeth, bringeth 
not so much ornament vnto the bodie, as anguish vnto the minde, and therefore lyeth, and lamenteth the miserie 
in which man liueth, as though he were alreadie wearie of such estate, and more willing to leave it, then to 
linger anie longer in it. 

Had ye wist ye should haue found so bare parents, so base a place, so small a companie, you would 
perchaunce either not haue come, or not with so great speede, so great pompe, so great presents but the 
words of your prophesie could not stande as yee thought with so great a pouertie, the brightnes of the starre be 
a signe of any obscurity, the expectation of the whole world bee satisfied without some great maiestie. This and 
not unlikey this might be the cause why so confidently yee alighted at Ierusalem, because yee measured with 
mans witte, the wayes of an eternall wisedome, but thryse happie were yee when hearing he was not to bee 
found among such as liued delitiously, yee hastened to honour him where he lay throwne out disdainefullie, and 
where yee saw that not without iust cause wisedome is said to crie out in the streetes, since that as wel great 
pallaces, as little cottages, were aunswered to bee to narrow straytes, but take him as yee find him, and as yee 
own can tast him, hereafter fancie him. 

The Queen of Saba saw in Salomon more wisedome then she thought, shee founde more fauour then she 
sought, shee returned with greater riches then she brought, and beheld a greater then Salomon here. Salomon 
his wisedome was such as all might bee seene, his favours such as all might bee wonne, his riches such as all 
might bee wanting, thinke then your pains in this iorney well bestowed since that yee haue found a greater then 
Salomon here. This his infancie, this pouertie, this rude place are but emboldnings to princes to command and 
warrants to preuaile, hee is able to giue more then yee are able to aske, for although hee seemeth to bee in the 
extreamest misery, yet neuer was Salomon to be compared with him, when hee was in his chiefest majesty, 
make proofe of that which appeareth not in him, and make your profile of that for which others despise him. King 
Salomon was no more then a shadow of this young prince, and the Queene of Saba no other then a figure of 
your selues. King Salomon was no more then his shadow, whether ye respect his power or his wisedom his 
princely seat, or his peaceable government, his stately Temple, or whatsoever was called his, which might 
eyther winne him grace or worke his glorie, for this prince his power is such, as by his word only, he can make or 
marre, his wisedome such as hee can both propose and dispose not onely of all this world but thousands of 
worldes, his princely seat so strong as no man can daunt him, his peaceable government so secure as no man 
can endanger him, his temples as low founded, as high framed, and as pure golde within, as they shew goodly 
without: his glory may be worthily wondred at, because it cannot be worthily written of. 

The Queen of Saba (so called because her chiefeest seat gau as that name vnto her countrie round about her) 
came to seeke whom yee haue founde, fame supplying to her the place of the starre which appeared vnto you, 
shee presented the king with gifts, and with problemes made triall of his wisedome, shee was aunswered to 
every thing shee could demande, and shee was astonied to see what he could comamunde, and in the end 
being accepted for his wife, departed leauing with him seauen hundred other Queenes, and carried with her so 
much treasure as that which she brought seemed to be but borrowed of her for a short time, and paid againe 
with unreasonable vsury.
Noble princes yee haue brought worthy presents & haue proposed no easie problemes, but if he can without long discourse shew the meaning of three kinges adoring one silly poore infant, iustly ye may admire his wisedom, and wonder at his might, and because the Queene of Saba shall not triumph ouer you, in being made Queene of Jerusalem, by her matching with Salomon, the prince hath espoused you al, and in you three as a most sacred number all foraine nations, and made you coheires with him of a celestiall Jerusalem, but the treasure with which yee shall returne into your countries, shalbee such as neuer could be valued with any prince, nor before this time comprehended in any place, the depth saide it is not in mee, and the sea disclaimed it, and other places of treasure were altogether vnknown, whence then commeth it, or what where hath it had? it hath beeene hidden from mens eyes, and the Angels could neuer attaine vnto it. Death and destruction said they had heard of it, and now that same wisedom, which hath been concealed fro so many is revealea vnto you, yee heard of it in Ephrata, & imbraced it in Bethlehem, althogh in so poore an estate, as of all his statelines he seemeth to haue nothing remaining but what might moue both him and his to mourning.

How happie did these princes iudge all those, which might easily attend vpon this young prince, whose wisedome might verie well be wondred at, although hee had no wordes, as also his conquests which afterward hee obtained without any weapons: all his lookes and gestures did these princes marke, euery thing they saw, and heard imparting some maruelous great mysterie, and now nothing seemed grieuous vnto them after this long iorney, but that they must part from this so much desired companie, not because they would, but because it was necessarie they should, least their too long abode in such a place might cause to some to open a speech abroade of the prince, but determining to take their leaues, hauing now done their fealtie vnto a new king, of whom they acknowledged they held their kingdomes, they were warned in a vision not to goe backe againe to Herod, but to returne by some other waye into their countrie, not because that Herod should not know of their going, but because that Herod knowing the manner of their going (which was through such obscure places, as manie times they were constrained to lie in the hollowes of mountaines) shoulde thinke that these princes had committed some greate follie, in comming so farre with such iolitie and triumph, to seek a prince which was not to be found, and were therefore so ashamed of themselves that they would not be seen again of him, nor of any other which see them whe they came, for it is not credible that three kinges knowne to be in Palestina, and whether they went, could passe through it with their traine, although it were not very great, and with their dromedaries, & Herode not heare of it.

Herode therefore being thus perswaded of these kings their voyage, rested resolued vpon this matter, that since they had lost their labour in seeking out the prince to honour him, he would not also be laughed at in the like enterprise to murder him. Wherefore this iourney of the three kinges was quickly past, and Herode well pacified, but the kings, their guide their offerings, the place where, and to whom the offeringes were made, are briefly recorded for all posteritie to know them, by a deuout of the young prince in this Himne.

O onely Cittie of great worth, Bethleem greater then the rest, Whose chance it was for to bring forth A heavenly guide of health inflesht. Whom shining starre (more the the sun And of more comely portraicture) Doth shew that to the earth is come God in an earthly creature. Whom when as that the Magi see, Their Easterne presents they vnfold, And prostrate offer him on knee, Frankencense, mirth, & princely gold. By gold th'acknowledgde him a king, A God by their sweet frankencense, By mirrh they shewd a mortall thing: Vnited was to Gods essence.

The maiden mother who slept not when shee heard the poore shepheards discourse, no doubt was wrathfull at those princes deeds, and both marked well the maner of her sonne his disclosing himselfe vnto the world, and mused that he would so soone diuulge so secret a word, but understanding that the nearest of these princes, which came vnto him was a farre dweller, she hoped her sonne might be talked of in their countries without any danger, & therefore she staid the more securely in her caue, vntill her time came to go vnto the temple, when both she was expected to be purified, and her yong infant to bee presented: for the lewes accounted all women vnclene, which according to natures course were deliuereed of children, either male or female, with this difference, that of a manchild she remaine vnclene fortie dayes, and of a womanchild double so much. And God
challenged the first begotten among the lewes to bee his, whether it were man or beast: which dutie vn to God in
diuers times was diuersly performed: for at the first euerie manchild did offer sacrifice, as appeareth by the
histoire of Cain and Abell. Afterward the first begotten onely, as the chiefest, was priest, and offered for the whole
famifie, but in the family of Iacob (who by a supernaturall dispensation got the eldership, and the priesthood from
his brother Esau) the tribe of Leui, as the most faithfull to God (sufficiently proued in reuenging the wrong done
vn to him by those, who adored the golden calfe in the desert) being accepted and assumpted vn to this dignitie,
and to serue at the altar without any redemption, the rest of the people might according as they were appointed
by their law, after a presentation made of their first begotten sonne, 10. dayes after his birth, redeeme him of
God for fiue sicles. The first breed of beastes, such as were not admitted for the sacrifice, were to be redeemed
by being chaunged for other beastes, which were lawfully sacrificed as the first breed of an Asse was redeemed
for a sheep, and other beastes for a sicle and a halfe, and if they were not redeemed, they were to bee killed,
which was freely granted by the consent of all the lewes in remembrance that God slew the first begotten of the
Egyptians, both man & beast, whoe among many other plagues, they wold not suffer the lewes to depart.
According vn to this law, as also to fulfil the law of purifying women after their deliverie, the maiden mother, although she
knew both her selfe to be a virgin, & therefore without need of any such ceremony, & her son to be the son of
God, & therfore in that respect, as well as for that he opened not his mothers womb, not to be subject vn to that
law, yet she thought it most fit to present her selfe and her sonne at the temple, carrying with her 5. sicles to
redeeme her son, & a paire of yong pigeons or turtles for her own offering, for such was the law, that those who were
able should offer a lambe and a turtle, or another pigeon, and who were not able to buy a lambe should bring a
paire of turtles or yong pigeons, for old pigeons would not be accepted of, nor young turtles, because they are
not so good as the other, and the best were thought bad enough to offer vn to God. And in this sort was this
offering made: The whole lambe (if a lambe were offered) or one of the turtles or doues (if the partie were not
able to buy a lambe) was consumed with fire in the sacrifice, & a turtle doue was offered as a sacrifice for sinne:
for the lewes had diuers kind of sacrifices, one which was offered vn to God for the speciall reuerence and loue
which men did beare vn to him, and this sacrifice was all consumed vpon the altar. An other kind of sacrifice was
called a sacrifice for sinne, and the one part of the oblation was consumed on the altar, and the other was to the
priestes vse, and to be eaten presently by them in the same place, vnsesse the offering were made for the sinne
of all the people, or for the high priest, for then it was all consumed with fire, & no foule were offered in this kind
of sacrifice, because they could not be deuided, except at the purification of women, for then was a doue alwaies
offered for sinne, whatsoever was so offered to be wholly burnt, but the doue offered at that time (after it was
killed according to the law) was wholly vnto the priestes vse. A third sacrifice was offered vp either in
thanksgiuing vn to God, for such his benefits as already they had received, or to obtaine at Gods hand
something which they wanted, and this host was diuided into three parts, whereof one was consumed with fire
upon the altar, another was to the priests vse, and all their family, and the third part was to theyr vse, whose
offering it was, and none of all these sacrifices might be offered without salt.

The beasts which were offered in these sacrifices, were such as might easily be had in Palestina, and such as
might bee driven without any great dificultie, as sheepe, oxen, goates, and of theyr kind: the foule were such as
were in great plente, as turtles, and other common doues, fishes were altogether excluded from their offerings,
both in respect they could not be had at all times, when men would, nor conueniently be brought alius vn to the
Temple, and it was not lawfull to offer any dead thing vn to God, but neither any quicke thing which had any
defect, for to this end were the Priests exceeding cunning to feelie every ioynt, from the head vn to the feete, and
to iudge whether any thing were otherwise then well in the beast or foule which was offered, and thereupon to
accept of it, or reiect it, after which ceremonie the people washed their handes, and layd them vn to the beasts
head which was offered, and left the rest vn to the priests, without medling any further in the sacrifice, except that
in the third kind of sacrifice, the priest deliuered all the suet, and the breast of the beast vn to them whose
offering it was, who taking it of the Priest, lifted it vp before God, and deliueriing it backe againe vn to the priest,
the breast was to the Priests vse, and also the right shoulder, all the rest was to them which made the offeringe,
but the suet was all consumed with fire, for it was as vnlawfull for them to eate any suet of their offerings, as of
the bloud, and therefore they were as curious in offering all the suet, as they were in shedding all the bloud, a
ceremony vsed euen where they might not vse any ordinarie instrument of death, for although it was not lawful
for the to vse any instrument made for the purpose in killing their turtles or doues, yet might they not kill them,
but by shedding their bloud, wherefore they wraathed the necke, & bowed the head backward vn to the wings,
and with the nayles of their fingers cut the throate of the foule, letting it in that sort bleede to death.

But what mysterie so euer was in killing the turtle doues or pigeons in this or in any other sacrifice, it cannot bee
without some great mysterie, that the mayden mother made so poore an offering, for a payre of turtles or
pigeons were not to be offered in this ceremony, but by such as were not able to prouide a Lambe for theyr
sacrifice, and a turtle beside, or a pigeon for theyr sinne, and how could shee bee in such want, whose parents
were of so great wealth, that the third parte onely of that which they had, was sufficient for them, and shee was
eyther her fathers sole heyre, or at the least had a third part (if it bee true that shee hadde other twoo sisters) but
put the case that shee reaped as yet no profile by her fathers substance, as who might yet bee liuing (yet some
say hee was dead) or her mother, or that her father (if hee were deceased) gauve by will twoo thirds of that hee
had, one to the poore, another to the Temple, as hee did in his life time, and that the maiden mother was then to
haue the profits, but of the third part of that other third, and that not as yet, because her mother was liuing, yet
howe can shee be accounted as poore, who so lately receiued so great presents: for who can imagine that three
Kings would come so farre, to present another king with a trifle, whose byrth was talked of so magnificently, that
no one was either before, or after judged peerelesse for might and wisedome, but was thought among the lewes
and Gentiles to bee this Prince, besides the president which the Queene of Saba gauve vnto them, when shee
came vnto King Salomon, and presented him with exceeding great gifts, meant vnto this Prince, and for this
Prince his sake gien vnto Salomon, because shee thought hee had beene the Prince of whom was the
prophesie in her countrey: and although these three princes their Kingdomes all put together, were not to bee
accounted of in comparison of the Queen of Saba her dominions, yet no doubt they were verie rich, as absolute
Lords may bee of most fertile & rich countries, & all of the bringing gold according to their calling, as me who
knew by the star, that they were to appeare before him, before whome theyr predecessor could not, no doubt
brought it in great abundance, which neither the virgin could refuse beeing an offering of Kings, nor spend
within the space of a moneth in so poore a cottage, but neither could she dispose of it to the poore without great
speech of the country, and to haue sent it vnto the Temple, had beeene to certifie them that the three kings had
not onely beeene with her (of which perchance they might haue some knowledge otherwise) but also had
acknowledged her sonne to be the king of the lewes, which, whatsoever else was to bee disclosed vnto them, was
as yet to bee kept most secret from them, and perchance this was the cause why in her offering shee pretended
that poverty, which the better shee thought shee might doe, because shee was not bound to offer any thing, but
was most pure before, and in place where shee did not onely touch that which was holy (forbidden by the lawe
to women before they were purified) but handled in most sweete manner that holy one, by whome all
are made holy. So that the question might haue more difficultie why shee offered any thing, then why shee did
not offer almes, yet before that shee parted from the Temple, she understood verie well, that shee had offered
almes, at whose death a sword of griefe should pierce her owne soule. For among others which expected the
redemptio of Israel, one whose name was Simeon dwelling in Hierusalem, father vnto Gamaliel as some write,
and sonne vnto Hilleb, who was one of the twoo chiefie maisters of the Scribes and Pharyses, men of great learning,
and right understanding, vntill opposing themselves against the Sadduces, who were accounted heretickes among
the lewes, they fell by too much precisenesse, into most absurd superstitions. This Hilleb liued 120. yeeres, and
flourished not long after the Machabees, he was of the tribe of Iuda, and no doubt instructed his sonne Simeon
how neere hee was, who was to come to redeeme Israel: for which cause Simeon made always his prayer vnto God,
that hee might see his Saviour before hee dyed, which was promised vnto him, and this day of the virgins
purification performed, for comming according vnto his custome into the Temple, and seeing the maiden
mother and her sonne, hee tooke the childe with exceeding great ioy in his armes, and as one, who after a long
time had obtained his hearts desire, hee beganne with a voyce, which was no lesse then an 100 yeere old, to sing
this little Himme.

Now lettest thou thy seruant Lord depart,

According to thy word in peace,
Because mine eyes haue seene (which ioyes my hart)
Thy sacred health (my soules release)
Which thou prepared hast before all peoples face,
A light to light the rest, renowne to Iacob's race.

Had this beeene else where, the maiden mother vseth vnto such matters, would either haue beene very little or
nothing moued, but her sonne being at that time, and in that place descryed, it made her greatly amazed, much
more did it astonish others, who could not but knowe that the three Kings came to Hierusalem to seeke such a
childe, and poore Joseph among the rest maruailed not a little, who was accounted by the people father of the
childe, and for that cause is so called in the same sacred hystorie, which before had shewed how that the
Maiden mother conceyued this childe by the holy Ghost without the company of man. But old Simeon drawe her
out of that maze, by drawing her into a farre deeper muse, for afterwaerde taking aduauntage of his owne gray
haires, and her greene yeeres, hee blessed her, and gaued her as much cause of griefe in prose, as hee had
giuen of ioy before in verse, and tolde her that her sonne should bee the ruine (although also the raisings) of
manie in Israel, and that he should be a signe, which should bee contradicted, alluding perchaunce vnto that which the Oracle sayde vnto Achas king of Iudah, The Lorde shall giue you a signe, behold a virgin shall conceiue and bring forth a sonne. But in that Simeon sayde, that this signe should bee contradicted, hee woulde insinuate eryther a troublesome life, or else a scandalous death, as that eryther his doctrine woulde bee little esteemed of, where hee preached, or that his manner of death should bee such, as being suffered by him, shoulde in malicious mynded men, derogate from the worthinesse, which others attribute vnto him. For apttly dooth the conclusion of Simeons speech vnto the virgin follow. And a sworde of griefe shall pierce thy soule, and manie secrete thoughts be revealeed.

And no sooner had Simeon done his deuotion, but a religious widow of 84. yeares, and aboue a hundred yeares old, daughter vnto Phanuel, of the tribe of Aser; came, not vnto the Temple, for she was newer from thence, spending there all her life in fasting, and prayer, but vnto the maiden mother, and hauing done her dutie vnto the yong prince, shee spake of him (for she had before the spirit of prophecie) vnto all such as looked for the redemption of Israel. And after these things were finished, they returned into Galile, vnto their citie Nazareth, from whence they parted, when they came to Bethlehem. These ceremonies being finished, which satisfied the Iewes law, a new solemnitie was also begun, which should abolish the Gentiles loosenesse, for as by the princes his birth, the sports made in December in honour of Saturne, were afterward turned to celebrate his natuittance, who was to bring again vnto the worlde, such tymes, or rather better, then in which Saturne raigned, and as by the effusion of his moste precious bloud, the first day of the yeare had a newe consecration, which was before performed with vain pastimes in honour of Ianus, so now in Februarie, wherein they vsed their lupercals either to purge the vnclean spirits, or to please themselves with vnseemly sports, both the virgin was purified, because she would not have it knowne howe little she needed it, and the yong prince was offered, who doubted not afterward to make himself a most gratefull sacrifice, thereby to change these senselesse superstitions, into a moste sacred solemnitie, likely to teach them also some newe kinde of triumph in March, in which Moneth theyr priests which song and daunce, marched vp and downe in the streetes in armour.

But before the virgin and her spouse had digested these sodaine ioyes, which hapned vnto them in the Temple, new dangers were set before them, insomuch as that their owne experience might sufficiently haue taught them, if they could not haue told before, that mourning is always at one end of myrth. Ioseph his jealousie swallowed yppe his first ioy hee had in his spouse, their grievous winter iourney, made him bewaye her wombes groth, their gladnesse at this childe birth, was checked with an inconuenient abode, the shepheards congratulation was soone chokked with the chilids circumcision, the kings oblation of golde and frankensence, was not perfected their gladnesse at this childes birth, was checked with an inconuenient abode, the shepheards congratulation

uppe his first ioy hee had in his spouse, their grievous winter iourney, made him bewaye her wombes groth, their gladnesse at this childe birth, was checked with an inconuenient abode, the shepheards congratulation was soone chokked with the chilids circumcision, the kings oblation of golde and frankensence, was not perfected.

Then were many Oracles vnderstood, and one principall prophesie was fulfilled, that the Lorde should ascend vppon a light cloude, and should enter into Egypt, and the Idols of Egypt should bee ouerthrowne, and the heart of Egypt should languish in the middle thereof, for when the sonne of God became a man, he was in some sort hidden, that his glorie was not seene, and the flesh which hee tooke was likened vnto a light cloude, either because flesh is of it selfe no more lasting then is a thin cloude, which with every little winde is dissolved, or else because he was of no lesse power when he was in that cloude, then he was before.

At his comming into Egypt, some affirme that all the Idols in Egypt fell downe, others say, that onely one in euerie Temple, as at the departure of the Israelites from Egypt, one dyed in euerie house: some write, that onely those fell downe, which wer at Heliopolis in Thebais, whether the virgin went with her sonne to dwell: certaine it is, that a huge great tree was not farre from the Citie, whose fruit, leaues, or barke did heal all diseases, and nothing else was euer gien thereupon, then that it receiued this vertue miraculously, when the yong prince passed by it at his first comming, at what time it bowed downe vnto the ground, and was dispossessed of an euill spirite, which was woont there to bee honoured by the Egyptians, and all this is no wonder to those, who read that Dagon (the Idoll which the Philistins adored) was founde first lying vpon the ground before the Arke of God (which they took in a battell from the Iewes, and had place it in Dagons temple at Ayolus) and the second time the body of the Idoll was in his place as they had set it vp againe, but the head and hands were off, and lay before the arch. If the arch were of such vertue (being a thing made of wood made by Moses at Gods commandement to keep the law, which he gau to the Israelites) that an Idoll could not stand in the presence thereof, how coulde any Idols stande in the presence of an arch made without mans hand and where God
himselfe was personally present? For into Egypt came now neither Abraham, Iacob, Moses, nor Ieremie, but one who was greater then euer was any of the patriarchs, or prophets, and therefore no wonder, if Egypt felt such an alteration as neuer before. That this yong prince dwelt in Heliopolis a worthy fountaine not far from thence witnessed, wherein it is said the virgin washed the yong prince, and such things as she vsed about him, it was in a garden where grewe nothing but that which was most precious. For in the garde was nothing but Balsam, & it had no other water but of that fountain to water it, & the garden being afterward made greater, the inhabitants thereabout digged a greater place for the watering thereof, near vnto the other little fountaine, perswading themselves that there was some speciall vertue therein for this purpose, and that their Well which they digged, being neare vnto it, might be the better for it, but they all were deceived of their expectation, vntill they made certaine Pipes by which they conueyed water out of the little fountaine into their Well, and mingled it with other water, which sprung fast by it, in remembraunce of which, both that place, and the place where the virgin dwelled, were had in great reverence by the heathen people, for they sawe a manifest signe that his bodie gaue vertue vnto that fountaine, when as the water which was digged close by it had no such vertue in it.

This sequell perchaunce made the Egyptians to reflect the more vpon their Idols fall, both in their Temples, and elsewhere, and called to minde what they had beene before also informed by one, who although he were a lew, and stoned to death by his owne countrymen in Egypt (because hee foretold them they should all die by sworde and famine, which descended into Egypt after the destruction of their Temple by the Chaldeeys) yet he was highly esteemed of by all the Egyptians, for that by his prayers hee deliuered all that coast where he came, from Cocatrices (pernitious water serpents) & from Aspides, which were so wily, that if at any time the enchanter were about to charm them (thereby to take away their force in hurting them) they woulde lay one of their eares so close to the ground, and stop the other so fast with their taile, that the enchanter could not in any sort preuaile against them.

The Oracle which this prophet gaue them, was that when a virgin should bring forth a sonne their Idols should be destroyed, which being beleued by the priests, they erected in the most secret place of their teple the Image of a virgin with a child in her arms & adored it, which Ptolomeus their K. (for Alexander the great made Ptolo. K. of Egypt, & after him the K. of Egypt were called Ptolomeus, as before they all called Pharao) when hee demaundd what it meant, they sayde as before is shewed, and that their predecessors had left such a tradition amonoge them, and that they beleued it, and no doubt that Image did stand still in their temple, for the honor they bore vnto the Prophet, whom after the Iewes had stoned, the Egyptians buried close by theyr Kings, but afterward Alexander the Great translated his body with exceeding great pompe vnto Alexandria, that by the presence thereof, those Serpents shoulde auoyde, which by no other policie hee could overcome, notwithstanding that hee had brought other kind of serpents out of Greece to destroy them.

But after that this blessed virgin and her childe were come into Egypt, Herod returning from Rome as most men affirme; either from making complaint of his sonnes Alexander and Aristobulus, or from aunswering to theyr complaints made vpon him to the Emperor, and not knowing this yong prince where to finde, but mistrusting onely, that hee was some where about Bethleem, sent to murder all the infants which were in Bethleem & neere about, so that Beniamin, as some doe thinke, bordering vpon that part of Iuda, lost also some of their infants, according to the olde prophesie. A voyce of weeping and howling was heard in Rama, Rachel bewaying her children, and would not bee comforted because they were not, that is to say, because shee was spoyled of them, for Beniamin was the youngest sonne of Rachel, and the yongest of the twelve patriarches, some doe thinke that Rama was a towne betwixt Bethleem and Hebron, and that Zacharias vpon ryot of this murder, conuayed away his sonne, for which hee was afterward slaine himselfe. Some say, that this Rama was a towne in Arabia, whose name was vsed to shewe how farre in a short time this crueltye was spred abroad. Some do thinke that Rama signified nothing but the vehementie of the crye, which might very well bee, for 14000. infants were slain in this massacre, and as some do thinke, onely the infants of Iuda, and that Rachel is by the Prophet sayd to lament her children, not because that anie of the tribe of Beniamin were slaine, but because that shee lay buried neere vnto the place, where this murder was principally doone, (which was doone vpon all of twoo yeeres old, to fiue yeeres old, as some haue thought) because the childrens bones which were after seene, seemed to bee of a greater growth then twoo yeeres: others, who thinke that children were bigger at that time, then they were in a short time after, say all were slaine which were of twoo yeeres and vnder, which also some do limit, saying that none were slaine, who were vnder 40. dayes olde, because Herod vnderstood that the Prince was borne when the three Kings were with him, which was about fortie dayes before this murder, and these doe suppose, that the murder was done presently after the presentation in the Temple, but this limitation hath more pittie then pith in it, for if the Souldiours were debarrd from killing those who were but fortie dayes olde or vnder, could they distinguish better betwixt one childest age then another of fortie dayes, and anothers of fortie fiue dayes, or fiftie dayes, then betwixt one of fortie dayes, and one of two yeeres olde? if they were so cunning to distinguish one age from another, which differed but three or foure dayes, why were children of two yeeres olde murdered, for
one little above fortie dayes olde? if they were not so cunning to distinguish, what securitie was it for Herod to kill some, and leave other aliue, who might very well be taken for foure or fiue dayes yonger then they were? Wherefore it is more probable, that all were slaine which were two yeeres olde or vnder, for Herod assured himselfe, as hee might verie well, both by the Prince his presentation in the Temple, and also by the appearing of the starre, that the childe hee sought for was vnnder those yeeres, and not knowing howe to sette a limit vnnder that time, which could bee observed for his purpose, hee might thinke it little more crueltie, then hee did principally intend to kill them all, beside that hee might thinke, that some for some bribes might bee favoured, the souldiours hauing so iust an excuse, as a precise commandement to kill such, and no other, and the younge Prince as well as any other, might by these meanes escape, beeing aboue a yeere olde, and thought to bee vere forwarde in growth, hauing in Herods conceite, more helpe by the influence of the starres, then other children, and the more, because hee understooede that a starre did in a sort attende vpon him at his birth, and this cause doe some glie, why hee haued so large a scope in the age of those, whome hee caused to bee murdered, for hee thought the starres would make him looke yonger or older then hee was, for his aduantage, although others impute it altogether to Herods crueltie, which deprevied him so much of reason, as in this commission he would not except his owne sonne, but suffered him also to bee murdered among the infants, perchance hating him for this cause, that being an infant, he was like vnsto the Prince whome hee feared. The shepheards their tale was heard, whe they had reported abroad this childs birth, & helde for no more then a tale, because it chanced at such a time, as whe Gentiles and lewes by their imitation, vsed to watch al the night. For an ancient custome was among them to keep watches twice in the yeere, at what time the nights were at the longest, & at the shortest, and spent them perchance in some kinde of pastime, and this watch did the Gentiles keepe (as some doe write) in honour of the sunne.

The three Kinges, their so straunge a demaunde in Hierusalem for him, who was borne King of the lewes, draue Herod into a little feare, but theire silent departure made him thinke that they missed what they sought for, and therefore the more secure, but when the Prince was openly proclaimed in no obscure place, but in the teple, & not in a corner, but in an open assemblie, Herod beganne to bee exceedingly troubled, and hauing a present witte, especially in any wicked practise, determined rather then to misse him, that all the children in Bethleem or neere about, should bee murdered, but deferred it vntill his returne from Rome (as many doe say) perchance because in his absence hee doubted, euyther that it would not bee doone vnto his minde, or else that it might cause some tumult among the people, or thirdlye, because hee would not haue this objected against him when hee should come before Cæsar.

But heere may seeme some doubt why the Virgin should flye into Egypt for succour, beeing at Nazareth, for the sacred Historie sayth, shee went thither so soone as all thinges were ended in the Temple, which was foure dayes iourney from Bethleem, where (as it appeareth) shee was in sufficient securitie with her childe, to which may bee aunswered, that although Herod were enformed that the Prince he feared, was to bee borne in Bethleem, and that from Bethleem the childe came, of whom, at his presentation in the Temple, so many things both admirable, and woorthie eternall memorie were spoken, yet could hee not bee ignorant (whome feare made ouer-curious, and to search out whatsoeuer might make for his purpose) of an olde prophesie that was amongst the lewes, that is to saye,

A sprig shall spring from the root of Iesse, and out of this sprig shall come a floure, or as some did reade it a Nazarene, so that it was conuenient that the virgine shoulede remoue the Prince from Nazareth, which Herode after his returne by diligent search hauing founde: but not whither they were removed, and imagining that they were returned to Bethleem, or thereabout, because they were of the tribe of Iuda, he resolued to send his soldeiers thither to kill all the infants of two yeares old, and vnder. But after this murther Herode grew odious in Palestina, and infamous in all the world, in so much as the Emperor, who had before a great conceit of the man, said by way of mocking, that he had rather bee Herods hog, then his sonne: for the lewes did not kill any swines flesh, either for the temple or for their owne private vses, because they accounted those beasts as vnclaene, and therefore not to be eaten, for every beast (saith their law) which doth not chew the cud, & hath not the foot cloue, is vnclaene, by which the Hare although it chew the cudde, yet because it hath an whole foot is counted vnclaene, & the hog which hath a clouen foot, because it doth not chaw the cud is also vnclaene.

But neither were hogs kept in Palestina, vntil such had power ouer it, as were not vnnder the lewes lawes, & then were the lewes contented (beeing for this cause priuiledged in other things aboue others) to keep hogs for others vses. And these observations were not onely for beasts, but for fishes, which were al accounted vnclaene, which had not both fins & scales, & also for fowles: among which some were forbidden. which among other people are vsed ordinarily, some seldome, either in respect of dainties of the meat, or curiousnes of the eaters, as Swan, Puet, a sea foule like to a sea gull, Crowes, Hawkes, Owles, & many other, which perchance in far countries elswere were accounted good meat: as Griffins, Kites, Ostriches, Eagles, & other strange birds which breed in
But Herode his good fortune was such, as all things still chanced as he wished: and whereas Caesar was thought by some to give him a mocke, Caesar (he thought) did highly commend him, for by Caesars words Herode was noted to be so strickt an observer of the law he professed, as he wold preferre it before his sons life, yet was it manifest vnto the lewes, that Herod wold not spare to kil, yea & to eat swines flesh, if by eating therof he could haue found any sweetnes, for all his religion was meere policy, & he caried onely a shew of religion to win mens mindes vnto him. He built a goodly temple in the place of that which the lews built after they returned from their capituiitie in Babilon, but hee shewed with what deuotion when hee erected a golden Eagle vpon the great gate of the temple: for pulling downe of which (as a thing not torerable by the lewes lawes that any image shold be dedicated in their temple) many were put to death, and peraduenture more should, if he had liued longer, for howsoever he got the fauours of foraine people, he lost ordinarly the harts of all the lewes, for beside the great taxes and advantages which hee got of the people to enrich himselfe, by which riches he purchased straungers good will, he was alwaies exceeding cruell vnto his seruants. But due punishment for his crueltie, especially that murder of the infants, was not altogether deferred vntill this life, for long before he died he had a most odious disease, & such as was so grievous vnto him, that if others had not staied him, hee had in one of his pangs slaine himselfe. His disease tooke him with an extreme heate in all his bodie, so that his bowelles were consumed, he fed greedily without any intermission, his entrailes were exceeding sore, and hee was troubled with an extreame collicke: his feet & his grines swelled, his members rotted, being full of worms, with the which they had both a filthy stifnes, & gaued out an intolerable stinke: his sinewes were shrunke, and his breath he drew very short. After that the phisitions told him that he was past their cure, hee was carried beyond the riuer iordan, to a citie called Callirhoe, neere vnto which is a great rock, hauing as they were two teats of equall height from the ground, & not far one fro the other, out of which ran two sorts of waters, one extreme hot & sweet, the other as cold and bitter, which meeting together made a pleasant medlie to drinke, & were also very medicinable for many diseases, especially for shrunke sinewes. Here did Herod bath himselfe, but to so small purpose, that being set afterward in a bathing tub full of oyle to refresh him, he fainted, and recouered not himselfe, but by the outcrie of those which were about him then began he to thinke he should die, and returning from thence to Hiericho he made his will, wherein he declared his sonne Achelaus king, and made his other sonnes princes of diuers places in Palestina: he bequeathed a great quantity of mony to the Emperor and to the Empresse, beside great store of plate, both of siluer and gold, & very rich ornaments: he distributed largely among his soldiers and friends, prouiding for all vnto their contentment, & after he had setled himselfe to die, he remembred that he was so much hated of all the lewes, that whereas at the death of princes much mourning is in all their dominions, contrariwise at his death would bee as much ioy: therefore that he might bee honoured with teares after his departure, he commanded that all the nobilitie of Palestina should vppon paine of death come vnto him: with whome after he had a while quarelled, he sent them to be kept in an Amphytheater, with this charge vnto his trustiest and dearest friends (his sister Salome as some think & her husband, but others think he had causd the also to be murdered before) that as soone as he were dead, & before his death were knowe abroad, all those lewes should in that place be slaine: but the ioy he conceiued of this (although it did him very great ease) was not able to make him forget his owne griefe, but in a raging impatiencie woulde haue slain himselfe with a knife, for which he called to pare an apple, as he vsed to do in the time of his sicknesse had not his nephew stayed his hand, and not long after hee finished a most hatefull life, yet according as he had liued in exceeding great pom, his body was buried with great honour. The litter on which his body was laid, was of golde, adorned with very rich and pretious stones, it was couered with purple, as also his body was, he had a diadem on his head, and a crowne of gold ouer that, hee had also a scepter in his hand, his children and kinsmen were round about his body, next to them went his garde and champions, first, the Thracians, then the Germaines, after these went the Frenchmen, then came the whole armie lead by their Captaines and Centurions all in warlike manner, after those went fiue hundred of his seruantes, carrying sweet perfumes, which order they kept vntill they came to Palestina, because they were all deade which sought the childe to murder him, which Ioseph slackd not, but as soone as he heard that Archelaus did rule in Iuda, he was afrade to go thether, and being in the same manner vrgd againe, hee went to Galilie, and dwelled in Nazareth, whence he before had brought his spouse, and at this time was vnder Antipas, as also the countrie of Perea, vpon the far side of the riuer iordan, and therefore called somet ime Transamnmna, for that part did Herod allot vnto him in his last will and testament, who gaued also vnto Philip an other of his sonnes the Tetrarchie of Traconites, Bathanea, Auranitis, & Paneas, all which
provinces except Paneas are also without the river Iordan, vpon the north part of Palestina, Iamnias, Ahotus and Phaselida, he gau to Salone who was his sister, Iudea. Idumea, & Samaria remained to his sonne Archelaus, whence he appointed to bee king after him, if so Caesar would, neither dared Archelaus (although all did congratulate him by that name) to take vpon him to bee king, vntill hee had beene at Rome with Caesar, whether when he came he wanted no aduersaries to stande against him, especially the lewes which laboured much to be deliuered from the tyrannie vnder which they had liued being vnder his Father, and feared the like vnder him, who alreadie at Easter (when from all partes of the world came lewes to Ierusalem to solemnize that feast) had slaine about three thousand, and commaunded al to leave of their accustomed deuotions, and returne vnto their owne countries: but his chiefest aduersarie was his brother Antipas, who claimed the kingdom by his fathers will, which was made when hee was in health, and would haue disprooued his Fathers last will, because it was made when hee was in great extremitie of sicknes, and knew not what hee did: but Nicholas of Damascus Archelaus his orator (knowing before whom he pleaded) answered that it was a sufficient argument that Herod knew what he did, because he left his will in all things to Caesars wisedome, and after he had laid the blame of al the murders and misdemeaners of Archelaus vpon them which auncwered him as being rebellious and factious people against their prince, Archelaus came to Caesar and vpon his knees offered himselfe vnto him whome Caesar took vp, and promised that he would doe nothing against Herods last will, onely he would haue him refraine the name of a king for a while, which he doubted not, but that hee would quicklie desire.

The cause of this strife betwixt these two brethren for the kingdom, was Herods their fathers rashnes, who in his life time appointed now one, then an other, almost all his sonnes for kinges, first hee ment that the kingdom should descend from him vnto his sonnes Alexander, & Aristobulus, whome he had by Mariamnes grandchild to Hircanus the last king of the lewes, but his eldest son Antipater (whom he had by Doris a base woman) being proouked oftentimes by the contempuous speeches of the princes, for whose mothers loue his mother was rejected deuised how he might both take reuenge vpon the, and aduance himselfe, wherefore first hee wrought meanes by the discrede of the princes to come a little into his Fathers fauour, which when hee had gotten so farre as his Father put him before the two princes in the right of the kingdome, he vset matters in that sort, that Herod hauing by his sleight and his friends, put Mariamnes to death, now also by his false suggestions murdered his two sonnes which he had by her, then was Antipater honoured as a king by all, for Herod gave ouer vnto him the governement of the countrie in such manner as he kept vnto himselfe little more then the bare title of a king which Antipater also thought was too much, yet first he stirred vp his father what he could against Archelaus and Philip two other of his brethren, the sought meanes to poison his Father, which being perceiued by Herod, hee presently chaunged his former will (by which hee had gien the kingdome to Antipater) and being offended with Archelaus and Philip by Antipaters meanes, hee made Antipas his successor in this kingdom, but before hee dyed (hauing manifest prooufe of Antipaters treasons against him) he repentet too late his crueltie which now he mistrusted was without cause against Mariamnes & her children, and, accounting all which proceeded from Antipater to haue beene false accusations to further himselfe in the kingdom, he chaunged his will, and deuided the countrie into foure partes, & made foure Tetrarches ouer it, but the chiefest part he left to Archelaus, whom he set downe in his last will for his successor, (if Caesar shold think him meet) and not aboue fiue dayes before his death caused Antipater to be executed and buried obscurely, for as he had many causes for which hee thought hee might worthily haue put him to death before, so would he not vpon any of them execute him without Caesars consent, to whom hee had signified by letters what Antipater had attempted and wrought against him, and how that in his treasons he had vse the helpe of Acme, who attended vpon Iulia the Empresse, to which letters Caesar auncwered that Acme being found guiltie at Rome, was executed as she had deserued, and that Antipater was now at his Fathers discretion to order him as hee would which was no small comfort vnto him in the extremitie of his sicknes, wherefore hee determined that Antipater should die, which intention vpon this occasion was put in execution. When Herod (beeing in an extreme fitte of his sickness) would haue slaine himselfe, and was hindered by Achiabus, who was his nephew. Achiabus (notwithstanding hee had preuented the stroake) gau so great a skritch, that all in the pallace thought Herod had beene dead. And Antipater, who was not farre off (although a prisoner) hearing those newes, dealt with his keeper to lette him goe at libertie, as not doubting to gette the kingborne within a shorte time, and to the end he might perswade the more easily, hee promised great gifts both then, and for afterward. But this keeper, either for feare of Herod, or for little loue to Antipater, went presently to Herod, and declared his sonnes attempt, for which Herod in his rage commandd him presently to bee slaine, so that now remained the other two willies which Herod made to bee tried which of them were of force, but Caesar decided the controuersie, and the two brethren vpon this conclusion returned from Rome to Palestina, where Archelaus, as well before as after his voyadge, did so little degenerate from his father, that gladde were they who were out of his dominion, which was the cause why Joseph auoyded his owne countrey, and went directly to Nazareth with his charge, from whence euerie yeare for devotion sake, they went to Hierusalem to the Temple, especially at the feast of Easter, for many feasts did the lewes observer, and no one passed them without great solemnitie. Some of them might not bee celebrated but in Hierusalem, some againe
might bee obserued els where wheresoeuer the lewes dwelt.

Their Sabaoth they did celebrate euerie seuenth day, a daye solemne from the beginning of the world, sanctified by God himselfe, and called the sabbath, because then hee ceased from creating the world, and the complements thereof, wherefore the lewes always (except when they were in Egypt) and all theire auncestors, kept the seuenth daye holy, in remembrance that after sixe dayes, in which all things were created, God rested the seuenth daye, which although perchance when they were in Egypt they minded not, and in time forgot it, being so long in bondage, where they could not vsee that honour vnto God vpon that day, as their fathers had taught them, yet were they assured, that was the daye when they were in the wildernesse, by the myrracle which chaunced so oft vnto them, that in the end they did by their murmur seeme to contenme it, for when they wanted victuall in the desart, God sent down vnto them like raine a food, which because they knewe not else what to call it, they called it Manna, which woord was in euerie mans mouth, when they first saw it, and signifieth what is this, it fell sixe dayes, and the seuenth nothing fell, but vpon the sixt daye it fell in greater abundance, then any other day, that the people might gather sufficientie to serue them the same daye and the next. Vpon this which they called sabbath, it was not lawfull for them to doe anye worke, no, not to prouide or dresse any meate for their sustenaunce, for confirmation of which, they did see weekly that what Manna they gathered vpon the sixt day, was as good vpon the seuenth day as when they gathered it, whereas the Manna which was gathered vpon any other day, was eaten with wormes by the next morning, and this their sabbath daye is our Saturday.

By this name of sabbath also they call the weeke, and accounted the morrow after the sabbath, the first of the sabbath, and so forward vnto the sixt of the sabbath, which because then they prepared theire victuall readie to be eaten the next day, they called the Parasceue of the sabbath, and generally they called all their feastes sabbaths. But there was one sabbath among them, which many doubt what kinde of holyday it was, they called it a seconde first sabbath. Some say it was a sabbath which fel next before another holyday. Some do say it was a sabbath which fell the next daye before another holyday. Some say that that word first doth not signifie any order, in number, but in dignitie, & that meaning of the second first Sabaeth, may bee of a Sabaeth, which was a chiefe Sabaeth, but not so great as another might be, such were the Sabaeths which lighted within the Octaues of some great feast, and were called great Sabaeths, but when the first daye of the feast, being (no doubt) greater then the other, lighted vpon a Sabaeth, that Sabaeth was greater, then if the second daye of the feast should light vpon the Sabaath, and if there were any difference betwixt the solemnitye of the first day of the feast, and the last day, then may such a Sabaeth, being the Octaue of a feast, be accounted the seconde chiefe Sabaeth, because none could bee greater then that but one, vpon which should fall the first day of the feast. So that the second first-sabaoth, may bee sayde to bee the second chiefe Sabaeth, that is, either a Sabaeth within the Octaues of a feast, or else the Octaue it selfe, if it fell on a Sabaath day.

The Sabaoths, as also all other their feasest, beganne the euening before the day, and continued vntill the euening of the same daye: the euening was then thought to beginne, when the shepheards starre appeared, and to euery daye belonged but one euening, so that when it is sayd from euening to euening they celebrated their feasest, it is to be vnderstood from the beginning of the first, to the beginning of the next euening, for then was it lawfull for them to worke.

A greater difficultie it is, how farre the lewes might walke vpon this Sabaath, for as they were restrayned from dressing any meate (which vpon all other holydayes they might, except theyr day of expiation. So likewise it was lawfull for them to walke, but within certaine limits, which some haue thought did extend vnto two mile, and prooue it by tradition from the lewes: some saye it did extend but vnto two thousand cubits, and prooue it by the order which the lews obserued in the wildernesse, because they fixed their tents so farre from the tabernacle, whether no doubt they repayed vpon the Sabboath, others because that an infallible truth hath revealed that the mount Oliuet was a sabaath dayes iourney from Hierusalem, which mount was scantly two hundred foot from the Cittie, doe thinke that this was their stint, and they doe confirm it by the tradition of the lewes, who affirm that their Rabbins so taught them, but how much, or how little so euer it was, no doubt the lewes were as precise in obseruing it, as in other things belonging vnto the Sabboath, which rather then they would not most strictly obserue, they would offer themselues to bee slaine, as once it chaunced at Sea, where a lewe holding the sterne, as soone as hee perceiued the sunne set vpon Friday at night, left it, and lay prostrate vpon the ground, not without amazing all other in the shippe, who thought that they had beene in some desperate daunger of theyr liues, but when they understood that hee did it for Religion sake, as who would do no worke vpon the sabaath day then new begun, one ranne to him with a sword, and threatened to kil him, if he tooke not againe the sterne in hand, but his threatens were in vaine, for the lewe would not worke vntill he was sure the Sabaoth was past. And in the hystorie of the Machabees it is shewed, that a thousand suffered themselues to bee slaine by Antiochus his souldiers, who knew the lewes would not strike that day in their owne defence, which when Mathathias perceiued, aud conceiued, that if they did keepe their Sabaath so strictly in this point, that all the lewes might
bee slaine without any battle, hee exhorted the rest not to stande vpon any nice points, which grewe rather vpon too much scrupulousness, then vpon the true meaning of the law. So that when the next sabbath came, and the souldiers assaulted them as they did before, thinking to haue murdered them without assistance, the lewes did not onely defend themselves, but also offended their enemies, and gaued them a bloody overthrow and thought it no breach of their sabbath, when they sawe by the contrarie observation that both the people, and their lawe would quicklie haue an ende.

And other solemnitie was among the lewes, which they called the feast of Neomenia, that is, the feast of the new Moone, or the first day of the Moone, for the lewes reckoned their Moneths from the first appearing of the moon, vntil it did appeare again after once it left to appeare, for the discrying of which, they had euerywhere in their sinagogues (that is to say) their places where they met together at their devotions) a high tower into which one did ascende, with a trumpet in his hand at the sunne set, next day after they knewe the coniunction of the sunne and the Moone: and as soone as he saw the Moone, hee sounded his trumpet, by which he gaue all the lewes in that place, to vnderstande the beginning of the new moneth, this account did they alwayes observe concerning the moone, without any respect either to her natural course, which is from west toward the east, and in 27. daies and 8. hours, returneth to the same point from whence it went, or to the time in which it doth appear in her violent course, from the east to the west, for that time is no more then 28. daies, but alwaies to her coniunction with the sun, which is once in 29. daies, & 12. hours, and because those od 12. hours should brede no confusion, they added to euery second month 1. day, so that the first month was alwaies of 29. daies, & the second of 30. and in this sort they did account 12. moneths in the yeare. But because in a short time, according vnto this account a confusion might be of times, this yeare of 12. months thus reckoned wanting 11. daies euery yeare of the course of the sunne, to concerne their yeares with the yeare of the sunne, in 19. yeares they added 7. months, 6. months of 30. daies, & one of 29. daies, which amount iust vnto the number of the 11. daies which in euery one of the 19: years do wat in that other reckoning: for in 19. years of 12. months in the year, according to the lewes account, the sun had gotten 19. times 11. daies, which amount to two hundred and nine daies, and these moneths added, one sometime to some third, and sometime an other to some second yeare of the ninteenth, amount to as manie daies, so that in the 19. yeare the yeere of the sunne and the yeere of the moone, by the lewes account did perfectly agree.

The day of their Neomenia (that is, ahe first day of the moone was kept holyday, but so as any man might worke therein, and those which would not, might bee present at the sacrifice then offered extraordinarily with sounde of trumpets, and other musicke, to the ende that hauing consecrated to Gods honour the first of their time as first fruities, God would prosper the in all the month following These were the ordinarie feasts, which continued, from the beginning of the yeare to the ende, the Sabaoth euery seveth day, and the calends or Neomenia euery first day of the moone.

The solemnitie of their Phese or passeouer (by which they would both shew themselues gratefull for a good turne, and instruct all their posteritie how graciously God delt with them in Egypt, the night before they tooke their journey from thence, when he slew the first begotten both of men and beast, from the highest to the lowest of euiy kind: or as some thinke, not onely the first begotten, for a second sonne, although hee were not absolutelie the auncientest of his house, yet hee might bee the auncientest in the house, whereat that time he was, for in euiery house one laye dead, and passed over onely the housen in which were the Hebrewes, at the sight of a sign made like vnto a T. vpon the posts of their doores, with the bloud of a lambe, or a kid the same night killed, and eaten in the house, was obserued the fourteenth day of the first moone in the yeare, and that Moone they did alwaies account the first in the yeare, whose firste daie was nearest vnto the Equinoctiali in the Sommer spring time: for before this solemnitie was instituted, they accounted their beginning of their yeare at the other Equinoctiali according to the custome of the Egyptians, which account they did not altogether afterward neglect, but vset it in their secular affayres, as they vset this other in their divine ceremonies, and called the one a holy yeare, and the other a secular yeare.

This holy yeare was instituted by God himself, and promulgated by Moses, and was obserued in remembrance that in this moneth they were brought fro Egypt, & this feast was celebrated in this maner. Vpon the 14. day of that moone at the sunne set, or before, they had ready a lambe, or a kid of a yeare old, or vnnder, cleare from all disease, both in the skin and body, and after that it was offered vnto God, (which the Priests did by lifting it vp before God) it should be killed, rosted & eaten in the same house, and if they were not sufficient in the house to eate a lambe, or a kidde, they should call in their neighbours (alwaies prouided that they were lewes) or at the least Proselites (that is, circucised if they were Gentiles before) which was a great helpe vnto the poore, who were not able to buy a lambe, or, a kidde: they might not cast away anie part of the lambe or kidde, but after they had washed the entrailles, they put them in again, and rosted it whole from the
ornaments (for when he went into the holiest place, he wore no other than the ordinarie Priests did wear when in the wildernesse, wherby he would signify that all their sins were forgiven them. Then attiring himself in his rich garments, God, laying his hand upon the head of a quick goat, and afterward he caused it to be carried away into the holiest place of the Temple. On this day only did the high Priest, and no man but he, enter into the holyest place of the Temple with the blood of a lamb, and in the Old Testament a manifest signe, when it was written, “And I will put my Spirit within you and will cause you to enter into the wildernes, God did appear unto them upon the mount of Sinai, where they adored the golden calf, of which mercy they had no more and in place of Isaac, whom by Gods commandement Abraham had sacrificed, had he not been at that time countermanded: the cause why their phase had so short a solemnity, and their feast of unleavened bread so long, is for that their first phase was no longer, and they eat of unleavened bread a long time, and this order did they always keep, that what feast they did celebrate in remembrance of that which chanced but once, or for one day, they did keep but one day solemn for it, and for that which chanced many days, they kept their Octaues, and therefore they celebrated also their feast of Pentecost in one day, because the fifteth day after they were come into the wildernesse, God did appeare vnto them vpon the mount Sinai, and gave them the law, so that this fifteth day was not accounted after the eating of the Lamb, but after the offering of the first fruits in the Temple, which was the third day after the eating of the Lamb, in which day they entred into the wildernes.

In the feast of Pentecost they offered wheate corne, euerie one two loaves, but with leauen, of foure pound weight a loafe, at what time also they offered other sacrifices vnto God for his benefits, but some of the cattell when the priests had lifted them vp, were to the priests vse, and all the bread, because it was not lawfull to sacrifice any leaven vnto God. In their seventh month of their yeere, which they called their holy yeere, they had 4 solemnities. First they celebrated the first day of the month as in all other moneths, with the sound of Trumpets, and other musicke, with this onely difference, that in remembrance of the sacrifice of the ramme, which hung by the hornes in the brambles, on the top of the mountaine Morea, & was offered in place of Isaac, whom by Gods commandement Abraham had sacrificed, had he not beene at that time countermanded: the lews did in this solemnitie sound their rammes hornes, thanking God for Isaac his delierie, and hoping of like fauour, whensoeuer they should bee in like affliction. The second feast in this moneth was the day of Expiation, which was as strictly observed as the sabaoth. It was celebrated in remembrance of Gods mercie towarde them, after they had fallen into Idolatrie at mounte Sinai, where they adored the golden calfe, of which mercy they had a manifest signe, when Moses as that day brought vnto them the tables wherein the law was written the seconde time, for when it was written, Moyses offended with their Idolatrie, brake the tables which he had receiued of God.

Vpon this day only did the high Priest, & no ma but hee, enter into the holiest place of the Temple with the bloud of a calfe, and a goat prayed for the people, that their sins might be forgiven the, which he confessed before God, laying his hand vpon the head of a quick goat, & afterward he caused it to bee carried away into the wildernes, whereby he would signify that all their sins were forgiven them. Then attirring himself in his rich ornaments (for when he went into the holiest place, hee wore no other then the ordinarie Priests did weare when he entered into the holiest place of the Temple with the bloud of a ram, & a goat prayed for the people, that their sins might be forgiven the, which he confessed before God, laying his hand vpon the head of a quick goat, & afterward he caused it to bee carried away into the wildernes, whereby he would signify that all their sins were forgiven them. Then attiring himself in his rich ornaments (for when he went into the holiest place, hee wore no other then the ordinarie Priests did weare when he entered into the holiest place of the Temple with the bloud of a ram, & a goat prayed for the people, that their sins might be forgiven the, which he confessed before God, laying his hand vpon the head of a quick goat, & afterward he caused it to bee carried away into the wildernes, whereby he would signify that all their sins were forgiven them. Then attiring himself in his rich ornaments (for when he went into the holiest place, hee wore no other then the ordinarie Priests did weare when he entered into the holiest place of the Temple with the bloud of a ram, & a goat prayed for the people, that their sins might be forgiven the, which he confessed before God, laying his hand vpon the head of a quick goat, & afterward he caused it to bee carried away into the wildernes, whereby he would signify that all their sins were forgiven them. Then attiring himself in his rich ornaments (for when he went into the holiest place, hee wore no other then the ordinarie Priests did weare when
they offered sacrifice) he offered at the common Altar a great sacrifice, and this feast was alwaies upon the 10. of the 7. month, but it began vpon the 9. day at night, whe also al the people bega their fasting, which they did continue all the next daye, this fast began so soone in respect of the solemnitie thereof, as far exceeding all other fasts, of which they had in euery of the twelve moneths some, beside their ordinarie feast every weeke, which were vpon the second & fift of their sabbath, that is to say, vpon munday and Thursday.

Vpon the fiftieth of the same moneth they did celebrate the feast of the Tabernacles, in remembrance that they dwelled in Tabernacles, at theyr return from Egypt, this feast continued 7. dayes, of which the first onely was holy from work, and not the last, because the next day after the last of the feast, they did celebrate another holyday, which they caled the Meeting for a special worship of god, & thanksgiviing vnto him for his benefits, on which it was not lawfull for them to do any worke (except such as was necessarie for their foode) and two such dayes they would not haue together, because it seemed inconuenient for the poore, who got their liuing by their handle labour, by which custome it appeareth, that the opinion of those was not improbale, who thought that the first day of the feast of vnleauened bread was neuer kept vpon Friday, but when it so fell, it was put off vnto the sabbath, lest two dayes should come together, in which the people might not worke, and that accordingly, the eating of the Lambe was transferred a day longer for that yeere, which whether it were lawfull or no, it is a verie great difficultie to define, but not materiall in this place, whether it were so or no, because in some things they would do often as themselues listed, but the like feast as that was of their meeting, was also celebrated vpon the last day of their feast of vnleauened bread, which nowe in this feast of the Tabernacles they could not so well doe, because that the solemnitie of this feast of Tabernacles, consisted in dwelling abroad in tabernacles, where they could not conveniентly meete, for euerie houshold set vp a tabernacle, not so large as they would, but to serue their own copanie, they set them vp in such order as tabernacles are nowe vsed, the couering was of linnen, & perchance some skins ouer the linnen, to keepe out the weather, and the poorer sort, who were not able to make such provision, made their Tabernacles with bowes. Great sacrifice was offered in this feast of the Tabernacles, & all the time of the feast the people carried in their hands bowes of mirtle, willowes, citron, and palm-tree, with their fruit hanging on them, wherby they would shew, how that they were brought out of a barren desart into a verie fruitfull country, where was great plentie of all things, this feast they called the feast of Scenopegia, to signifie that they dwelled for this time in Tabernacles, not that they might not goe forth at their pleasure, but because there was their principall abode for that time.

At this feast was their seuenth yeere always ended, which they accounted fro seuenth to seuenth, fro their time of their entrace into Palestina. In euery 7. yeere, they did neither sow, nor set, nor gather any thing as their own in particular, but all the fruits which the earth of it self did yeeld, were comon for as well Gentiles as Iewes, and for this cause God gaue them treble increase of all things in the sixth yeere, also all those Iewes which were sold to any law, were in this yeere sette at libertie, and no debt dew to a lawe, by a lawe could bee demaunded, and yet they were forbidden to withdraw theyr loane from their poore neighbours. when this yeere approached. In this yeere the Booke of the lawe was read vnto the people, and this was the solemnity of the seuenth yeere.

After the same manner they did account euery fiftie yeere, which they did proclaim in the seuenth moneth of the 49 yeere, with sound of Trumpet to bee a yeere of Iuilible, that is, a yeere of remission, for in that yeere all slaues were set at libertie, and such leues as would not part from their maister in the seuenth yeere, either because they loued him or else (if perchance the slaues had married in his seruice a woman, who was no lawe, and therefore not to bee set at libertie before) because they would not forsaie their wifes and children, whiche during that time they had by them, and in this case a slaue was brought vnto the priests, and being set against the post of the doore his eare was bored through with an All, and then he could not goe from his maister vntill the yeere of libile, but in the yeere of libilee, hee and his wife and children were al free. Also in this yeere of libile, al the possessions which were sold, returned to their first owner, lest in time should grow a confusion among the tribes, which were distinguished by the partition of the land, but with this caution, that if the buyer had laye out more then was the commoditie hee hadde by it, hee that solde it should give him satisfaction for it, but if any house (except the Leuits house) in a Citie were solde it could neuer bee redeemed againe, if it were not redeemed within a yeere after it was solde, which was to make the people haue care of the Citie wherein they dwelled, seeing their houses were after a yeere to passe cleane from them. All loanes or lettinges of moouable goodes were ordered euery seuenth yeare. The trumpets which they vsed in this yeere of libile, were not of siluer as those were with which they called the people to the temple, nor such as they vsed in the feast of their trumpetes the first day of their seuenth month, for these were of Rams hornes, but were of hotns of greater bests, as Buffelars and were made of that fashion that the brasen trumpets were made.

The fourth solemnitie of the seuenth moneth was in remembrance of the finding holy fire, which was hid by Jeremie the Prophet, when the leues were carried prisoners into Babilton, and their temple destroyed, and it was found at their return again which when it was brought forth, it appeared to be nothing but a congealed water, but
when it was laid upon the sacrifice, and the sunne did shine vpon it, it flamed vp and consumed the sacrifice, and continued so long as anie sacrifice continued in the temple, for from the first time that the lewes had this fire (which came miraculously from heauen, when Aaron offered as high priest first sacrifice, it was neuer extinguished, but night and day it was maintained by the priestes.

In the 9. month they kept their Encoenia which was in remembrance of the renouation of their teple by ludas the Machabee, after the Gentiles had prophaned it, this feast continued eight dayes, and in their 12. moneth they had a holyday in remembrance of an ouerthrow which ludas gaue vnto Nicanor, whome Demetrius king of Siria sent to destroy the lewes, and in the same moneth they solemnized those dayes which being granted by Asseuerus (who ruled 55. yeares from India to Ethiopia 127. prouinces) to Aman for the masseacre of all the lewes within those dominions, were afterwarde by Hester her meanes (who was a lew, and wife to Asseuerus) dayes for the lewes to reuenge themselues vpon all their enemies, and Aman before the rest was hanged vpon a gibbet, which hee had prouided for Mardocheus who was vncle vnto Queene Hester.

Among these feasts were three, in which all the male kind were to shew themselues at the temple by their law, to wit at the feastes of their Phase, their Pentecost, and their Scenopegia, but male and female who could come were to appeare at their Phase, because they were all bound to offer or eate of a lambe or a kid offered at that time, and it was not lawfull for them to offer it but in Ierusalem, and for this cause did the maide mother & Ioseph repaire vnto the temple euery yeare at this feast, & carried the young prince with the, who passed to & fro the more securely, because no shew mas made of any such personage, yet did he once aboue al other times draw all to marke him, & giue them some cause to admire him. The virgin carried him (as she was wont) vnto the temple, where were so many glad of his company that presuming once that some of her kinsfolke had gotten him amongst them, she & her spouse departed from Ierusalem without him, but when at night they found him not amongst their kinsfolke, the virgins griefe was so great as it cannot be shewed, although returning vnto Ierusalem, and not finding him so soon as she would, it was encreased, but before she left seeking him, she found him in the temple sitting among the Doctors, hearing their discourses, and demaunding of the some questions, for such was the custome among the lewes that it was not onely lawful, but well accepted by al, that any of what years or condition soeuer might reason with the learnedest Doctors, who for that cause saete in their chayres at the entrance of the lewes court, & other places were prepared for others, euery one according to their reputation, and mats on the ground for the yonger sort to sit, & heare what was taught by the Doctors, and it was as lawfull for them as in any of these conferences to demaund of others, and usuall to declare their owne mindes, but so soon as she saw him, she went vnto him, and full of ioy, and reuerence she said, Sonne why hast thou thus done vnto vs, thy Father (for so was Ioseph reputed in the worlde,) and I haue sought thee with no little griefe, but hee replied againe vnto her, demaunding why they sought for him, taking no exceptions against that word Father, because it was in a publike assembly, yet because hee would giue them somewhat to muse vpon, he added vnto his former speech, knew yee not that I was to be aboute my Fathers businesse, by which the staders by might easily perceive that Ioseph was not his Father, both for that Ioseph was present, and that kind of busines about which he was imploied, could not belong to Ioseph: after which aunswere made vnto them, they were somewhat amased, but the virgin let neither word nor deede slippe her without a deepe meditation, conferring euery thing together which she heard him speake or see him do, notwithstanding he returned to Nazareth with them, and liued vnder them in most dutifull manner, as who had before all worldes knowne what belonged to a sonne profiting euery day in wisedome and grace, both in the sight of God and men, which profit was not absolutely in either, for hee had all wisedome essentiaall vnto him being the eternall wisedome of his Father, but he profited in that he practised what before he knew, and ioynd to his speculatiue wisedome, a wisedome gotten by experience, and so likewise is hee saide to profile in grace, not that hee was not from the very instant of his conception replenished with all grace, by reason of that heauenly vnion which then was made, but that as a man he encreased it by other kind of actions, then he practised before he was a man, which what they were more then his subjection to his mother, and to the poore Carpenter his supposed father are not in any credible historie recorded, except what hee did after he was thirty yeares of age, and so forward vntill his returne from whence he first came.

But concerning the spending of his youth, some affirme that he vsed the Carpenters art, which hee seemed to haue learned of Ioseph, because an infallible truth hath revealed, that men of that place where he dwelled, & such as in such a matter could not be deceuied, after they heard him what he said, and saw what he did (when he shewed himselfe vnto the world) maruelled whence he should haue so great power, and so much knowledge, one of them putting another in mind that he was the Carpenter, who was Maries sonne, and whose kinsfolke dwelled among them.

But how can it be that the virgine should bee an inheretrix, and to no small reuenewes, and yet bee forced to liue vpon her sonnes labour? (for Ioseph liued not many yeares after his returne from Egipt) it seemeth a very
inconuenient thing, that without any necessitie either she should giue from her selfe all that she had, or he be subiect both to euill words and worse vsage. To this some do easily make this answere, that the virgine enioyed what her parents had before, although after her sonne shewed himselfe vtnto the world, both he and she forced themselues to liue vppon the charitie of others, lest in counselling others to sell all which they had, and giue it to the poore if they would follow him, hee might iustly haue beene challenged for preaching one thing, and practising another: wherefore the yong prince vsed an arte, oney because he would not seeme to the world to liue idely, for that was so scandalous a thing in that country, that the chiefest men did train vp their children in one kind of trade or other, but the young prince although hee could haue vsed what arte hee would, being skilfull in all by his extraordinarie knowledge, as well of the least matters as the greatest, yet hee chose to bee a Carpenter rather then any other artificer: first, because he was not yet to shew himselfe vtnto the world, and therefore would do nothing but what people might thinke he was taught by Ioseph, whom they tooke to bee his father. Secondly, for the affection he did beare vnto that arte aboue all other, hauing vsed it from the first framing of the world, a worke so much more excellent then euer any other Carpenter could make, by how much the instrument by which it was made is incomparable better then any Carpenters tooles. Thirdly, because it was the custome among the prophetes, which were sent vnto the lewes, to shew before they did prophesie by some action what was the effect of their message: and he would do the like.

The Prophete Ose being to foretell the ouerthrow of the house of Iehn, who was king of Israel, and also how Israel (that is the ten Tribes which diuided themselues from Iuda and Benjamin) was forsaken of God for their sinne, and euill customes, he tooke a wife which was before an harlot, by which hee would signifie vtnto the people, that they liued in fornication and all manner of filth, although because he married her he committed no sinne, and when hee had gotten by her a sonne hee called his name Iesrael, whereby hee would signifie that the blood which was shed in Iesrael should bee reuenged vpon Iehu, for although Iehu pleased God well in ouerthrowing the house of Achab and Iezabell, and therefore was rewarded with the kingdome of Israel, and his posteritie vnto the fourth generation: yet because he was not free from those vices of Ierboaarn the first king of the Israelites: which diuided themselues from the rest. Zacharias who was the fourth from him was slaine, and the kingdome possessed by Sellum, who was of another stocke. And after the prophet had this sonne by his wife, he had also a daughter, which hee called without mercie, because God would haue no mercie vpon Israel: then he had also by her another sonne, whom hee named, Not my people, whereby hee would shewe vnto them how that God had altogether forsaken them. So that three yeares or thereabout at the least were past before hee ended his prophesie, which without this action hee might haue ended in fewe more then three wordes.

In the same manner Ezechiel the prophet (when hee was in Babilon) carried out of his house all his substance by day, in the sight of the lewes, who were captiues there at the same time, and by night hee digged a hole in the wall of his house, through which he crept, and when hee was out he was taken vp, and carried away, by which he would shew vnto the lewes which see this strange deuise, how Hierusalem should be spoiled, and Zedeclias the king carried away captiue, as afterward it proved, although by night hee had thought to saue himselfe by flight through a priuate gate.

Ieremie also the Prophet after he had tried in vaine to stay the reliques of the people in Palestina, who hastened into Egypt for feare that Nabuchodonosor would reuenge vpon them the death of Godolias, (who was left by him as president of the countrie and slaine by the lewes) when he came into Egypt (for thither the lewes carried him against his will) he laid a great heape of stones in a caue which was vnder a bricke wal at Pharao his court gate, and then he said vnto them, that Nabuchodonosor who was king of Babilon should place his throne vpon these stones, and when hee should strike Egypt they also should perish with the Egyptians.

Many other things are recorded, which both this and other prophets did before they vterted their message, but these suffice to shew their names of prophesying, and the young prince perchance because he would obserue the soone course being the chiefest of all prophetes, busied himselfe in such things before he preached, as might very fitly bee applyed to his purpose: for as some men do say, he wrought nothing but yoakes and ploughes. Hee made yoakes to shew that the perfection of his law consisted in mutuall loue: and because in a yoake are as it were two parts in one, wee should study for nothing else but the true loue of God, and our neighbour, and this not so much for any our own interest or our neighbours, as purely and onely for God, in which yoake whosoeuer draweth, tasteth first, and then tryeth how sweete it is, for hee which made this yoake, sayde also, my yoake is sweete, and my burden light. He made ploughes, to shew that men must perseuere in that good worke they beganne, or else all the former gaine is to little purpose, because he which holdeth the plough, and looketh backward, is not judged fitte for the kingdome of God, as also hee afterward preached, which sentences may haue a more fit place hereafter to bee discussed, lette it nowe suffice, that they shew howe that the young prince did not in vaine spend his time in making yoakes and ploughes, whose principall arrant was for nothing else, but that his spouse taking on her his yoake, and going stil forward fro vertue to
vertue, might recover with a sweet pain, what she carelessly lost by a proud sin.

But *Palestina* labored all this while under a most grievous yoke, & so much the more grievous, because they had no hope of any help. The 72. seniors who were alwaies of the familie of *David*, and the chiefe princes of the people, & therfore could bear great sway among the, were al murdered by *Herod*, for he could never brooke any of the ancient nobility; & Proserpines, as himselfe was, were in their place. The two brethren whose falling out for the Kingdome, was *Herods* falling into it, were both put to death, first *Aristobulus*, who gaue the first occasion of the ruine of the country, was poymoned by Pompey, afterwarde *Hircanus*, in whome was all the right which was knowne, both to the priesthood and to the kingdome, was put to death by *Herod, Alexander*, eldest sonne to *Aristobulus*, and husband to *Alexandra*, daughter to *Hircanus*, was beheaded at *Antioch* in *Siria*, *Antigonus* his other sonne fled with his sisters to mount *Libanus*, where he bestowed one of them vpon a great Lorde without the mountaine, but himselfe was afterwarde taken, and after some grievous torture, beheaded by Antony. *Alexandra* daughter to *Hireanus*, *Herod* did put to death, and her daughter *Mariannes*, who was his owne wife, also his owne sonnes *Alexander* and *Aristobulus*, whome hee had by her, but before those hee caused *Aristobulus*, who was brother to *Mariannes*, to bee drowned, for he was the onely man whome at that time hee feared, as well for his towardlinessse, as his title hee hadde to the kingdome. Yet to colour his malice, hee gaue him all the honour which hee could, he displaced *Ananelus*, whome before hee had exalted vnlo the priesthood, and restored *Aristobulus* to the high-priesthood, by which fact, all that stocke thought themselues bound to him: he might at his pleasure make him away when he would, for before, *Alexandra* had procured *Cleopatra* the Queene of Egypt, to make Antony the Emperour send for him, fearing lest that at one time or other, hee should be murdered by *Herod*: but when that *Herod* perceiued that some did worke to get him out of his handes, after the first excuse made to Antony, that the people would not like well to haue their onely hope from them in a strange country: by this exalting him hee contented them all, and *Alexandra* joyed so much to see her sonne made high priest, as shee forgot that euer shee had any iust cause to thinke him in any perill. *Herod* seeing all things to goe forward as hee would wish, and that nowe hee was trusted with the youth, for hee was not past sixtene or seuentene yeeres of age, which was vsed for a colour, that he was not before placed in that dignity, he practised the more securely what he intended against *Aristobulus*, but as it is thought, hee made the more haste, because he saw an extraordinary ioy in all the people, who were marauilly affected vnlo the youth, for that in all his actions, especially at the Altar in his rich ornaments, hee did most liuely represent vnlo them his grandfather *Aristobulus*, performed all things with exceeding great mauestie and reverence. *Herod* resolued to rid him and his owne feare, playd with him as he was woont to doe (for he cared not sometime if hee were seene to vse some youthfull games in his companie, to make him and others thinke how much hee loued him) and when they were both somewhat hote, vnder pretence of some refreshing, he carried *Aristobulus* to a verie pleasant place, where were large pondes, and men swimming in them, (amongst whom (at *Herods* verie importunate intreatie) *Aristobulus* went also to swimme, and the swimmers hauing gotten him into the water, pretended to make him some sport, but *Herod*, (who was a looker on) had all the pleasure, for they diued so long, and so often, and ducked him with them so much, that in the end striuing to small purpose, hee was drowned by them. Then was nothing heard in the country, but weeping and lamenting, and *Herod* himselfe, although hee wept at the beginning, was thought afterwarde to grieue somewhat, when hee reflected vpon those commendable parts, which were in the youth, and hee repeated this fact, when Antony by *Cleopatra* her procurement, at *Alexandra* her suite, sent for him to answere for it, but before hee went to make his answere, hee sent such effectually pleasing presents, as when hee came, all which hee swore and forswore was beleuued, and contrary to the expectation of the whole world and his own, was not only acquited of this cruell murder, but also vsed in most friendly and familiar manner. The children which *Alexander* and *Aristobulus*, *Herods* sonnes by *Mariannes* left behinde them, were too yong at this time to lay clayme to the kingdome, although afterwarde *Agrippa*, who was sonne to *Aristobulus*, enjoyed it.

But *Archelaus* shewing himself to be *Herods* son in all things which might vexe the lews, brought them all into such humours, as they cared not what King they had, so that they might bee freed from *Herods* kinred, and some of them without anye head, opposed themselues at Hierusalem agaynst the Romanes, as the cheefeest authours of their miseries, others seeing no possibilitie of withstanding the Romanes, who were now become conquerors of all the worlde, made suite at *Rome* to the Emperour *Augustus*, that they might bee altogether vnder the Romanes government. Some followed one named *Iudas*, whose father *Ezechias* had in *Herods* time troubled the whole countrie, and they were the more encouraged to accept him for their King, because at *Sephoris*, the cheefeest Citie of *Galilee*, hee tooke the Storehouse, wherein was exceeding much armour, with the which hee armed those who followed him. Others about *Hierico*, were contented to honour one named *Simon* with the title of a Kinge, hee had servd *Herod* in his life time, and nowe persuaded himselfe that hee had as much right vnto the kingdome, as *Herod* his maister had before him: whereupon to shewe some forwardenessse, hee burned and spoyled many Pallaces therabout, and gaue what was to bee gotten, among his soulidours. But
these factions continued not so longe, as that which a shephearde beganne of a huge stature and strengthe, his name was \textit{Athronges}, hee had foure bretheren, not much inferior to himselfe, whome hee made gouernours of those multitudes which flocked vnto him, but in the end some of the bretheren being taken, the other vpon condition yeelded vnto \textit{Archelaus}.

Others hearing a rumor, that \textit{Alexander} one of \textit{Herods} sonnes, whom he had by \textit{Mariamnes}, was yet liuing, beleuued it, because they much wished it, and no honour due vnto a King, was thought too much for him, hee was brought to Rome in most princely manner, with hope to haue this kingdome of \textit{Palestina}, and to requite all those, who had in this sort maintained him.

But \textit{Cæsar}, who knew that \textit{Herod} was too carefull to lette any of them escape death, who he resolued should die, especially such as whose kind he feared, would not beleuee that any such report could bee true, yet hearing that many thousands of people would not onely say it, but sweare it, hee beganne somewhat to doubt, and sent \textit{Celadus}, who hadde beene a companion with \textit{Alexander} and \textit{Aristobulus} while they liued at \textit{Rome}, to see what this should meane, and whether it were \textit{Alexander} or some counterfeit, but both his countenance and his skill in all matters concerning \textit{Palestina} was such as \textit{Celadus} returned answere, that it could bee no other then the same \textit{Alexander}. Then did \textit{Cæsar} seeke for him, congratulating his happie escape, and demanding for his brother \textit{Aristobulus}, was answered that hee staid in \textit{Cyprus} vntil hee heard of \textit{Alexanders} safe arrивall in Italy, least that the lewes should by the casualtie of the seas, hazard all their hope in one voyage, but before hee had long talked with this \textit{Alexander}, hee perceiued somewhat differ in his countenance from \textit{Alexanders} fauour, and in the ende by that, and some defect in his behauiour, (which was not possible to bee in \textit{Alexander}, who in all poyns, as well in behauiour as countenance, shewed himselfe a maruailous braue and towardly prince, \textit{Cæsar} perswaded himselfe that this was some counterfeit, and not \textit{Alexander Herods} sonne: beside that, hee felt his hande verie hard and rough, more like vnto some peasants hand of the countrey, then the hand of a prince. Wherefore in some earnest manner, but with fayre speeches, he commanded him to shew truely who hee was, and who had put this attempt into his head, and promised him his pardon. \textit{Alexander} not hauing nowe his tutor at his elbow, discouerued himselfe, and of whom he had all his instruments, at which after \textit{Cæsar} had a while laughed, \textit{Alexander} was sent to the gallyes, and his tutor put to death, by which means all wente still currant with \textit{Archelaus}, who presuming much vpon the Emperour his fauour, hid nothing of his owne disposition, but ruled where hee had authoritie with so much tyrannie, as both the lewes and Samaritanes ioyned together (who were euere deadly enemies, after their persecution vnder \textit{Antiochus Epiphanes}, at what time the Samaritanes renounced both Gods law, and allynce with the other parte of \textit{Palestina}, and sacrificed both to whom, & where \textit{Antiochus} would hauel them, and sent an Embassage to \textit{Rome} vnto the Emperour, where they touched \textit{Archelaus} with so many crimes, that about nine yeeres after hee beganne his raigne, the Emperour banished him into \textit{France} to \textit{Vienna}, and seased vppon all that was his, adding that part of the countrye (ouer which before \textit{Archelaus} was tetrarch) vnto \textit{Siria}, and sent one from \textit{Rome} to gouerne it.

Thus came \textit{Hierusalem} the cheefest Citie of \textit{Palestina}, vnder the gouernement of the Romanes, who although they often attempted as \textit{Herod} had before them, to prophanne the temple, yet at theyr times every thing was performed in the temple, which was accustomed to bee doone before. The Romanes saw that \textit{Archelaus} and \textit{Herod} made it no matter of religion to change the high priest so often as they listed, and that libertie also they vsed, contrary to the custome which was alwayes obserued among the lewes, for while one high priest once chosen was liuing, no one did the office of the high-priesthood but hee, except vpon some accident hee were not fitte for it, as once it chaunced, that the high priest dreaming that hee lay with his wife the night before hee was to offer a solene sacrifice, was accounted vncleane for that which passed from him in his sleepe, at which time another for that daye supplied his place, for they required great puritle in the priests which did theyr functions in the \textit{Temple}. \textit{Antiochus Epiphanes} was the first that did substitute one in the high priests roome while the other liued. \textit{Aristobulus} forced his brother \textit{Hircanus} to leaue both the kingdome and priesthood to him, & the third time that the high-priest was changed, was \textit{whye Herod} placed or displaced \textit{Ananelus}, for \textit{Aristob.} his wiuers brother, but afterward it became a verie ordinarie matter, which both \textit{Herod}, \textit{Archelaus}, & the Romanes did the more boldly, because in the time of their gouernment, they had the keeping of the high priests rich ornamets, vntil \textit{Vitellius} sending away \textit{Pilate} (called \textit{Pontius}, because he came fro gouerning \textit{Pontus} to beare some sway at \textit{Hierusalem}, although at that time hee was not made president of the country) & willing to gratifie the lewes, beside many other prouilleges, gaue the also the keeping of those ornamets, which first fell into \textit{Herods} hands, when they seased on that Pallace, which afterward hee made a verie strong Castle, and called it after the name of his friend \textit{Antony}, who was his chieapest stay during his life. This pallace did belong to the Machabees, and \textit{Hircanus} high priest and prince of the countrey, hauing his pallace so neere vnto the Temple, would vse no other place to put on, or off his attyre but this, and in a chest for the purpose, he alwaies locked vppe his ornamets, which order was obserued by those who succeeded him and \textit{Herod} getting the kingdome, and finding this chest with the ornamets, thought it good policie to haue them still in his own keeping, and thereby in some sort to be
able to bridle the Iewes. Archelaus succeeded his father, and kept them in the same manner, and when hee was banished, the Romanes entred vpon the Castle, and all things which they founde there: yet to content the Iewes, the president kept a lampe continually burning before them, which was accounted a reuerent keeping of these holy ornaments, & deliuered them seuen dayes before they were to bee vsed, that they might bee purified before the feast, for they were accounted as prophaned by lying in a prophane house, or by passing through prophane handes, but the next day after they were vsed, they were brought backe to the president, and locked vp vntill they were to bee vsed againe, which was but thrice ordinarily in the yeere.

The yong prince, who a long time appeared no other then a carpenter, in the thirtieth yeere of his age beginneth to finish that, which at the first hee entended to frame, which whosoeuer shall prosecute, and shew in what sort hee vncharmed the Lady, which was enchaunted by eating of the fruite of a tree, by choaking the inchauerter with no other thing, then what also a tree did beare, shall both finde a most pleasant entrance, and when hee hath entred, an endlesse entising paradise.

FINIS.