

Ch. XV. *Of Sampson, Eli, and Samvel*

Ch. XVI. *Of Savl*

Ch. XVII. *Of David*

Ch. XVIII. *Of Salomon*

Ch. XIX. *Of Salomons Successors vntil the end of Iehosaphat*

§3. *Of the great battaile betweene Ieroboam and Abia, with a Corolarie of the examples of Gods iudgements.*

Abijah the Sonne of *Rehoboam*, inherited his Fathers Kingdome, and his vices. He raised an Armie of foure hundred thousand, with which he inuaded *Ieroboam*, who encountred him with a double number of eight hundred thousand; both Armies ioyned neare to the Mount *Ephraim*, where *Ieroboam* was vtterly ouerthrowne, and the strength of *Israel* broken; for there fell of that side fiue hundred thousand, the greatest ouerthrow that euer was giuen or receiued of those Nations. *Abijah* being now master of the field, recouered *Bethel*, *Ieshanah*, and *Ephron*, soone after which discomfiture, *Ieroboam* died: who raigned in all 22. yeares. *Abijah*, the better to strengthen himselfe, entred into league with

Hesion, the third of the *Adads* of *Syria*; as may be gathered out of the 2. of *Chron*. He raigned but three yeares and then died: the particulars of his acts were written by *Iddo* the Prophet, as some part of his Fathers were.

Here wee see how it plased God to punish the sinnes of *Salomon* in his Sonne *Rehoboam*: first, by an Idolator and a Traitor: and then by the successor of that *Ægyptian*, whose daughter *Salomon* had married, thereby the better to assure his estate, which while he serued God, was by God assured against all and the greatest neighbouring Kings, and when hee forsooke him, it was torne a-sunder by his meanest Vassalls; Not that the Father wanted strength to defend him from the *Ægyptian Sesac*. For the sonne *Abijah* was able to leuie foure hundred thousand men, and with the same number he ouerthrew eight hundred thousand *Israelites*, and slew of them fiae hundred thousand, God giuing spirit, courage, and inuention, when and where it pleaseth him. And as in those times the causes were exprest, why it pleased God to punish both Kings and their People: the same being both before, and at the instant deliuered by Prophets; so the same iust God who liueth and gouerneth all thinges for euer, doeth in these our times giue victorie, courage, and discouragement, raise, and throw downe Kinges, Estates, Cities, and Nations, for the same offences which were committed of old, and are committed in the present: for which reason in these and other the afflictions of *Israel*, alwaies the causes are set downe, that they might bee as precedents to succeeding ages. They were punished with famine in *Dauids* time for three yeeres, *For Saul and his bloudie house, &c.* And *David* towards his latter end suffred all sorts of afflictions, and sorrowes in effect, for *Vriah*. *Salomon* had tenne tribes of twelue torne from his sonne for his idolatrie. *Rehoboam* was spoiled of his riches and honour by *Sesac* of *Ægypt*, because the people of *Iuda* made images, high places, and groues &c. And because they suffered *Sodomites* in the land. *Ieroboam* was punished in himselfe & his posteritie for the golden *Calues* that he erected. *Ioram* had all his sonnes slaine by the *Philistims*, and his very bowels torne out of his bodie by an excoriating flix, for murthering his brethren. *Ahab* and *Iezabel* were slaine, the

bloud of the one, the bodie of the other eaten with dogs: for the false accusing and killing of *Naboth*. So also hath God punished the same and the like sinnes in all after-times, and in these our daies by the same famine, plagues, warre, losse, vexation, death, sicknesse, and calamities, howsoever the wise men of the world raise these effectes no higher than to second causes, and such other accidents, which, as being next their eyes and eares, seeme to them to worke every alteration that happeneth.

Ch. XX. *Of Iehoram the sonne of Iehosaphat, and Ahazia*

Ch. XXI. *Of Athalia*

§6. *A digression, wherein is maintained the libertie of vsing coniecture in Histories.*

Thvs much concerning the person of *Ioas*, from whom, as from a new roote, the tree of *Dauid* was propagated into many branches. In handling of which matter, the more I consider the nature of this Historie, and the diuersitie betweene it and others, the lesse, me thinkes, I neede to suspect mine owne presumption, as deseruing blame, for curiositie in matter of doubt, or boldnesse in libertie of coniecture. For all Histories doe giue vs information of humane counsailes and euent, as farre forth as the knowledge and faith of the writers can afford; but of Gods will, by which all things are ordered, they speake onely at randome, and many times falsly. This we often finde in prophane writers, who ascribe the ill successe of great vndertakings to the neglect of some impious rites, whereof indeed God abhorred the performance as vehemētly, as they thought him to be highly offended with the omission. Hereat we