

# THE BOOK OF GENESIS, IN HEBREW BERESITH

## THE ARGVMENT OF THE BOOKE OF GENESIS.

This first Booke of holie Scripture, called Genefis, which signifieth *birth* or *beginning*, was written by Moyfes, when he was designed by God, to instruct & rule the children of Ifrael. As also the other foure bookes folowing.

The Author and authoritie of al which fiue bookes, were euer acknowledged by the faithful, both of the old and new Testament: and so accounted and esteemed by tradition, til Chrif and his Apostles: who also confirmed them by their testimonies, and allegations of the fame, as of holie Scriptures. From the creation vntil Moyfes writ (which was about two thousand and foure hundred yeares) the Church exercifed Religion by Reuelations made to certaine Patriarches, and by Traditions from man to man, without anie Scriptures or Law written. But the peculiar people of God being more vifibly feparated from other nations, & manie errors abounding in the world, God would for correction & confutation therof, haue his wil made further knownen to his children, and so remaine amongst them in written record, by his faithful feruant and Prophet Moyfes.

VVho therefore declareth the Author and beginning of al thinges, that is, How al creatures were made by God, and of him haue their being, and by him only are conferued. He teacheth exprefly that there is one onlie God, againft thofe that imagined and brought into the phantasies of men manie goddes. That the whole or vniuerfal fubftance of heauen and earth, with their ornaments and accidents, were made in time; againft thofe that thought the first fundation therof had euer benne. That God doth gouerne the fame; againft thofe that fay, al is ruled by deftenie or by the ftarres, and not by the continual prouidence of God. That God is a rewarder

Genefis written by Moyfes.

Alwayes authenticall. So knownen by Tradition, confirmed by Chrif. Alleged also by the Apostles.

Religion reueled to fpecial perfons, and so obserued by Traditions. VVhy Scripture was written.

VVhat Moyfes fpecially sheweth in this booke.

Mat. 19.  
Heb. 11.  
Iacob. 2.  
1. Pet. 2.  
2. Pet. 2.

S. Aug. queft.  
vet. & noui  
Testam. cap. 3.

of the good, and a punisher of euil; which finners seme either not to know, or grofly to forgete. And that God created al for mans vfe and benefite, which should make vs grateful. VVherfore holie Moyfes more particularly describeth the beginning of man; what he was at firft; how he fel; how al mankind is come of one man: deducing the Genealogie of Adam, especially to Noe. Then how men being more and more defiled vpon the earth, with wicked, especially carnal finnes, were by Gods iuft wrath drowned with an vniuerfal floud.

Againe how a few referued perfons multiplied the world anew. But this ofspring alfo falling into manie finnes, especially Idolatrie and fpiritual fornication, as thofe of the firft age did to carnal offences, God ftill conferued fome faithful & true feruants. Of which Moyfes fpecially purfueth the line of Noe by Sem his firft begotten fonne.

Gen. 10.

Then describeth the particular vocations, liues, maners, notable fayings, and noble factes, with fincere religion of Abraham, Ifaac, Iacob, Iofeph, & other holie Patriarches: who liued before the written lavv. Likevvife vpon vvhat occafion, & in vvhat maner, Iacob otherwife called Ifrael, with al his progenie, defcended from the Land of Canaan into Ægypt, and were there entertayned. So this booke containeth the hiftorie of two thoufand and three hundred & odde yeares. And it may be diuided into eight partes. The firft containeth the Creation of Heauen and Earth, & other Creatures, and laftly of Man. chap. 1. & 2. The fecond part is of the tranfgreflion & fal of man, & his cafting out of Paradife, of multiplication of men, and of finne, though ftill fome were iuft, of the general floud, that drowned al except eight perfons, & few other liuing creatures of the earth. from the third chap. to the 8.

3. The third part is of the new increafe, & multiplication of the fame. from the 8. chap. to the 11. The fourth, of the confufion of tongues, & the diuifion of nations. in the 11. chap. The fift relateth Abrahams going forth of his countrie, Gods promife, that in his feede al Nations should be bleffed, & the commandment of Circumcifion, from the 12. chap. to the 21. The

fixth part recounteth the progenie, and other blefsings, especially the great vertues of Abraham, Ifaac, and Iacob. from the 21. chap. to the 37. The feuenth part reporteth the felling of Iofeph into Ægypt, and his advancement there. from the 37. chap. to the 46. The eight and laft part is of Iacob, and his progenies going into Ægypt, their intertainment there, and of Iacobs, and finally of Iofephs death. in the fiue laft chapters.

## Chapter 1

*God createth heauen and earth, and al things therin; diftinguishing and bevvtyfying the fame; 26. laft of al the fixth day he createth man: to vvhom he fubiecteth al corporal things of this inferior vworld.*

The firft part.  
Of the creatiō  
of al things.

Act. 14, 15.  
17, 24. Pfalm.  
32, 6. 135, 5.  
Eccli. 10, 1.

Heb. 11, 3.

Iob. 38.  
Ier. 10, 13.

**I**n <sup>a</sup>the beginning God created heauen and earth. <sup>2</sup> And the earth was voide & vacant, and darkenes was vpon the face of the deapth: and the <sup>a</sup>the Spirite of God moued ouer the waters. <sup>3</sup> And God faid: Be light made. And light was made. <sup>4</sup> And God faw the light that it was good: & he diuided the light from the darkenes. <sup>5</sup> And he called the light, Day, and the darkenes, Night: and there was euening & morning, that made one day. <sup>6</sup> God alfo faid: Be <sup>a</sup>a firmament made amidft the waters: and let it diuide betwene waters & waters. <sup>7</sup> And God made a firmament, and diuided the waters, that were vnder the firmament, from thofe, that were aboue the firmament. And it was fo done. <sup>8</sup> And God called the firmament, <sup>b</sup>Heauen: and there was euening & morning that made the fecond day. <sup>9</sup> God alfo

<sup>a</sup> The firmament is al the fpace from the earth to the hieght ftarres: the loweft part diuideth betwene the waters on the earth and the waters in the ayer. *S. Aug. li. 11. de Gen. ad lit. c. 4.*

<sup>b</sup> Likewise heauē is al the fpace aboue the earth: in whose loweft part are birdes and waters, in the higher part ftarres: the hieght is the Empyrial heauen. *Efa. 66.*

faid: Let the waters that are vnder the heauen, be gathered together into one place: and let the drie land appeare. And it was so done. <sup>10</sup> And God called the drie land, Earth: and the gathering of waters together, he called Seas. And God sawe that it was good. <sup>11</sup> And faid: Let the earth fhoote forth grene herbes, and such as may feede, & fruite trees yelding fruit after his kinde, such as may haue feede in it felfe vpon the earth. And it was so done. <sup>12</sup> And the earth brought forth grene herbe, such as feedeth according to his kinde, & tree that beareth fruite, hauing feede eche one according to his kinde. And God saw that it was good. <sup>13</sup> And there was euening & morning that made the third day. <sup>14</sup> Againe God faid: Be there lightes made in the firmament of heauen, to diuide the day & the night, and let them be <sup>a)</sup>for signes & seafons, and dayes and yeares: <sup>15</sup> to fhine in the firmament of heauen, & to giue light vpon the earth. And it was so done. <sup>16</sup> And God made <sup>¶</sup>two <sup>b)</sup>great lights: a greater light, to gouerne the day: and a leffer light to gouerne the night: and fstarres. <sup>17</sup> And he fet them in the firmament of heauen, to fhine vpon the earth, <sup>18</sup> and to gouerne the day & the night, and to diuide the light & the darkenes. And God sawe that it was good. <sup>19</sup> And there was euening and morning that made the fourth day. <sup>20</sup> God also faid: Let the waters bring forth creeping creature hauing life, and flying foule, ouer the earth vnder the firmament of heauen. <sup>21</sup> And God created huge Whales, and al liuing & mouing creature, that the waters brought forth, according to eche forte, & al foule according to their kinde. And God saw that it was good. <sup>22</sup> And he bleffed them faying: Increase and multiplie, and replenish the waters of the fea: and let the birds be multiplied vpon the earth. <sup>23</sup> And there was

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<sup>a</sup> The lights made the first day, are difposed the fourth day in their proper courfes for more diftinction of times. *S. Dionys. ca. 4. de diuin. nom. S. Tho. p. 1. q. 67. a. 4. & q. 70. a. 2.*

<sup>b</sup> The Sūne & Moone: for though the moone be the leaft visible fstarre except Mercurie, yet it geueth more light on the earth by reafon it is nerer, and so Moyfes fpeaketh according to the vulgar capacitie and vse of things. *S. Aug. li. 2. de Gen. ad lit. ca. 16.*

euening & morning that made the fifth day. <sup>24</sup> God faid moreouer: Let the earth bring forth liuing creature, in his kind, cattle, & fuch as creepe, & beaftes of the earth according to their kindes: and it was fo done. <sup>25</sup> And God made the beaftes of the earth according to their kindes, and cattle, & al that crepeth on the earth in his kind.

Col. 3, 10. <sup>26</sup> And God faw that it was good, <sup>27</sup> and he faid ♣ Let vs make Man to our image, & likenes: and let him haue dominion ouer the fifhes of the fea, and the foules of the ayre, and the beaftes, and the whole earth, and al creeping creature, that moueth vpon the earth.

Mat. 19, 4. <sup>28</sup> And God created man, to his owne image: to the image of God he created him, male & female he created them. <sup>29</sup> And God bleffed them, and faith: ♣Increafe and multiplie, & replenifh the earth, and fubdew it, and rule ouer the fifhes of the fea, and the foules of the ayre, & al liuing creatures, that moue vpon the earth. <sup>30</sup> And God faid: Behold I haue giuen you al maner of hearbe that feedeth vpon the earth, and al trees that haue in them felues feede of their owne kinde, to be your meate: <sup>31</sup> and to al beaftes of the earth, and to euerie foule of the ayre, & to al that moue vpon the earth, and wherein there is life, that they may haue to feede vpon. And it was fo done. <sup>32</sup> And God fawe al things that he had made, and <sup>a</sup>)they were very good. And there was euening & morning that made the fixt day.

## ANNOTATIONS

1 In the beginning.) Holie Moyfes telleth what was done in the beginning of the world, and fo forward euen til his owne time, writing aboue two thoufand and foure hundreth yeares after the beginning. Al which being incomprehenfible by humane witte or difcourfe, he knew partly by Reuelations from God, for he had the gyft of Prophecie in moft excellent forte: partly by Traditions from his elders, who lerned of their fathers. For vntil that time

The Church had only Traditions & no Scripture aboue 2400. yeares.

<sup>a</sup> Euerie creature in nature is good, but al confidered together make the whole world perfect, moft apt to mans vfe and Gods glorie. *S. Aug. li. 1. de Gen. cont. Manich. ca. 21.*

Traditions neceffarie  
for three caufes.

1.

2.  
Scripture of moft  
eminent authoritie.

2.

3.

Scriptures hard.

the Church had only Traditions of fuch things, as were reueled to fpecial men, wherby we fee the great authoritie of Traditions, before there were Scriptures. And fince Scriptures were written they are alfo neceffarie, for three fpecial reafons. Firft for that we are only affured by Tradition of the Church, that thofe bookes are in dede holie Scriptures, which are fo accounted, and not by the Scripture it felfe, for that were to proue the fame by the fame, vntil we be affured of fome part, that proueth fome other partes. And this made S. Auguftin to fay plainly, that *he could not beleue the Gofpel, except the Church told him vvhich is the Gofpel.* Secondly holie Scriptures being once knowen to be the word of God, and fo of moft eminent authoritie of al writings in the world, as S. Auguftin S. Ierome, & al other Fathers agree, yet for the true vnderftanding of the fame, both the Scripture it felfe, and the ancient Fathers remitte vs to the Church, namely to thofe in the Church, that are *appointed* by Gods ordinance, *in the high place that he hath chofen.* VVhich were the High Priests in the old Teftament, as appeareth: *Deut. 17. Mat. 23. Ioan. 11.* And in the new Teftament, S. Peter and his Succeffors for whom Chrift prayed that his faith fhould not faile: and therfore commanded him to confirme his bretheren *Luc. 22.* Thirdly for things not expreffed in particular in holie Scripture, the Scripture and Fathers do likewife remitte vs to Traditions, and to the iudgement and teftimonie of the Church. Chrift faying to his Apoftles: *he that heareth you heareth me.* The Apoftles doubted not to fay: *It femed good to the Holie Ghoft and to vs.* And S. Paul willed the Theffalonians *to hold the traditions, vvhich they had lerned,* whether it were by word, or by his Epiftle.

1 In the beginning God made heauen and earth.) Al writers ancient and later find fuch difficulties in thefe firft chapters, that fome otherwife very lerned haue thought it not poffible to vnderftand the fame according to the proper and vfual fignification of the wordes, as the letter may feme to found, but expound al allegorically, as that by the waters aboue the firmament fhould be vnderftood the bleffed Angels, by the waters vnder the firmament wicked fpirites, and the like. So did Origen and diuers that folow him therein. Yea S. Auguftin in his bookes vpon Genefis againft the Manichees, written fhortly after his conuerfion, when he could not find as he defired a good and probable fenfe agreeable to the wordes, in their proper fignification, expounded them myftically, but afterwards in his other bookes *de Genefi ad literam*, he gratefully acknowledgeth that God had geuen him further fight therin, and that now he fuppofed he could interprete al according to the proper fignification of the wordes: yet fo that he durft not nor would not addict him felfe to one fenfe, but that he was readie to imbrace an other, left by fticking to his owne iudgement he might faile. So likewife S. Bafil, S. Chrifoftom, S. Ambrofe, S. Ierome, S. Bede, and other greateft Doctors found & confeffed

cont. Epift. fund. c. 5.

Luc. 10, 16.

Act. 15, 28.

2. Theff. 2.

Origen. fuper. Gen. c. 1.  
Aug. li. 2. de Gen. cont.  
Manich. c. 2.

lib. 1. c. 18. & lib. 8.  
c. 2.

Baf. ho. 9. in Genef.  
Chrifoft. epift. 44.  
Amb. & Beda in exam.  
Ierom. Epiftol. ad  
Euftoch.

great difficulties in these first chapters, which they with much studie endeavored to explicate. And therefore it is a wonder to see our Protestants & Puritans hold this Paradox, that Scriptures are easie to be understood. Whereas both by testimony of those that have in deede studied & laboured in them, and by a little due consideration, the contrary is most evident. For whosoever will looke into the holie Scriptures, shall find that some times in few one place seemeth contrarie to another; some times the letter & phrase are obscure & ambiguous: some times the sentences vnperfect. Again manie speeches are propheticall, manie parabolical, metaphorical, and vttered vnder other tropes and figures, and that in the literal sense. Moreouer there are three spiritual senses besides the literal, very frequent in holie Scripture. Allegorical pertayning to Christ and the Church; Moral pertayning to maners; and Anagogical pertayning to the next life. As this word Ierusalem literally signifieth the head citie of Iewrie: Morally the foule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And some times this (and the like of others) metaphorically in the literal sense signifieth the Church militant, and not the citie of Iewrie, as in the *12. chapter to the Hebrewes*: and some times the Church triumphant, as in the *21. of the Apocalips*.

Why Scriptures  
are hard.

Three spiritual  
senses besides the  
Literal.  
Allegorical.  
Moral.  
Anagogical.

2 The Spirite of God.) In the Hebrew it is signified, that the Spirite of God was on the waters to make them fertile, for that fishes and birdes were to be procreated thereof; the word is *merahepheth, incubabat, late vpon*, to produce fruit (faith S. Ierom) from the waters, as a henne by her heate, produceth life in the egges. And the same S. Ierom, and before him Tertullian teach, that this was a figure of Baptisme, which consisteth of water and the Holie Ghost. For as water in the beginning of the world receiued a certain vital vertue of the Holie Ghost to produce liuing creatures: so also Baptisme receiueth vertue of the same Holie Ghost to procreate new men. Whereupon Tertullian calleth Christians fishes, because they are gotten from the waters, and thence haue their first spiritual life. *Let it not therefore seeme strange* (faith he) *that in Baptisme Weathers geue life*.

A figure of  
Baptisme.

Christians called  
fishes.

16 Two great lights, and starres.) Here occurreth an other example of the hardnes of holie Scripture. For if the two great lights (to wit the Sunne & the Moone) and also the starres, were made the fourth day, and not before, as it may seeme by the wordes in this place, then what was that light, and in what subiect was it, that was made the first day? S. Basil, S. Gregorie Nazianzen, Theodoret, and some others, writing vpon this place do thinke that the light, which was made the first day, remayned though an accident without his subiect til the fourth day. And albeit most other Doctors rather thinke that the substance of the Sunne & Moone, & of other planets and starres were created the first day, and the fourth day set in that order and course which now they kepe, with

Light being a  
accident remayned  
without subiect,  
by the iudgement  
of some learned  
Fathers.

Gen. 1. v. 3. & 14.  
Exo. 20. 5.  
& 18, v. 20.  
Ioan. 8, 25.  
Rom. 8.

Ierom. Epistol. 83.  
ad Ocea.  
Tert. de Baptif.

The accidents of breade  
and wine can remaine  
by Gods power with-  
out their fubiects.

Tenne prerogatiues of  
man in his creation.

1. Made like to God.

2. The Myfterie of  
the B. Trinitie infin-  
uated in his creation.

3. Produced by God him  
felfe.

4. Placed in paradife.

5. Lord of al earthlie  
creatures.

6. Innocencie.

7. Excellent knowlege.

8. Powre to liue euer.

9. Gift of prophecie.

10. God conuerfed fa-  
miliarly with man.

more diftinction *for fignes and feafons, and dayes and yeares*: yet it is clere that the forefaid ancient Doctors iudged it poffible, that accidents may remaine without their fubiect, which a Sacramentarie wil be loath to grant, left it might be proued poffible, as both thefe & al other Catholique Doctors beleued and taught, that the accidents of bread and wine remaine in the bleffed Sacrament of the Eucharift without their fubiects. VVhich Proteftants denie.

27 Let vs make man to our Image.) For better confideration of Gods bountie towards vs, and fturring our felues to gratitude towards him, we may here note tenne prerogatiues beftowed on vs, by our Lord & maker in our creation aboue al other earthlie creatures. Firft, wheras God by an imperial word of commandment made other creatures, *Fiat lux, Fiat firmamentum: Be there light: Be there a firmament*: intending to make man, he procedeth familiarly, by way, as it were, of confultation, and as to his owne vfe and feruice to make man faying: *Let vs make man to our image and likenes*, that is to fay, a reafonable creature with vnderftanding and free wil, which beaftes haue not. Secondly, in this worke God firft infinuateth the high Myfterie of the B. Trinitie, or pluralitie of Perfons in one God (becaufe man is to beleue the fame) fignifying the pluralitie of Perfons by the wordes *Let vs make*, and *to our*: and the vnitie in fubftance, by the wordes *Image and likenes*, the firft in the plural number, the later in the fingular. Thirdly, other creatures were produced by the waters and earth, *Let the vvaters bring forth* (fifhe and foule) *Let the earth bring forth* (graffe and cattle, & other beaftes) but God brought forth man, not by the earth, though of the earth, nor by water, nor by heauen, nor by Angels, but by him felfe, geuing him a reafonable foule, not fenfual only as to beaftes, and the fame not produced of anie creature, but created immediatly of nothing.

Fourthly, God gaue man Paradife a moft pleafant place to dwell in. Fiftly, God gaue man dominion and imperial authoritie ouer al liuing creatures vnder heauen. Sixtly, man was created in that innocencie of life, and integritie of al vertues, that his mind was wholly fubiect to God, his fenfe to reafon, his bodie to his fpirite, and al other liuing creatures obedient to him: euen the terrible Lions, the cruel Tigers, the huge Elephants, and the wildeft birdes. Seuently, God brought them al to man, as to do him homage, and to take their names of him. VVhich by his excellent knowledge he gaue them conformable to their natures. Eightly, God gaue man in fome forte an immortal bodie, that if he had kept Gods commandment, he had liued long and pleafantly in this world, and fo fhould haue bene tranflated to eternal life without dying.

Ninthly, God did not only adorne man with al natural knowl-  
edge, and fupernatural vertues, but alfo with the gift of prophecie. VVherby he knew that Eue was *a bone of his bones, and flesh of his flesh*, though being a flepe he knew not when fhe was made.



Tenthly (which was the chiefe benefite of al) God conuerfed familiarly with man, and that in fhape of man, which was a token of his meruelous great loue to man, and a fingular incitment of him to loue God. Reade more, if you pleafe, of the dignitie of man, and the benefites of God towards him in his creation, in *S. Bernard vpon the 99. Pfalme*. And *vpon the 61. chapter of Efaie*.

29 Increafe and multiplie.) VVhether this be a commandment or no, at leaft it is a bleffing, for fo the wordes before conuince, *God bleffed them and faid: Increafe and multiplie*. He faid the fame alfo to brute creatures, which are not capable of a precept, but by this were made fertile. VVherby we fee that Gods bleffing alwayes worketh fome real effect: as of fertilitie in this and other places, of multiplication of the loaues and fifhes, *Ioan 6*. And fome real effect Chrifts bleffing muft nedes worke alfo in the bleffed Sacrament. *Mat. 26*. VVhich can be no other but changing bread and wine into his bodie & bloud, feing him felfe exprefly fayeth: *This is my bodie, this is my bloud*.

And though Gods bleffing in this place, be alfo a precept, yet it is not to al men for euer; but for the propagation of mankind, which being long fince abundantly propagated, the obligation of the precept ceafeth the caufe ceafing. So S. Cyprian, S. Ierome, S. Auguftin, and other Fathers expound this place. And confirme the fame by the text, for immediatly God fignifying to what end he fpoke, faith: *and replenish the earth*. VVhich being replenifhed, Gods wil is therin fulfilled.

Gods bleffing alwayes effectual.

Efppecially in the holie Eucharift.

Not al men & women commanded to marie.

## Chapter 2

*The worke of fix dayes being finished, God refted the feueñth day & blefsed it. 8. Then placing man in paradife (planted with bewtiful & fwete trees, & watered with foure riuers) 16. cōmandeth him not to eate of the tree of knowledge of good & euil, 18. & formed a woman of a ribbe of Adam.*

**T**he heauens therfore & the earth were fully finifhed, and al the furniture of them. <sup>2</sup> And the feuenth day God ended his woorke which he had made: & <sup>a</sup>refted <sup>♣</sup>the feuenth day, from al

Exod. 20, 11.

Deut. 5, 14.

Heb. 4, 4.

<sup>a</sup> God createth not new kindes of creatures, yet ftill worketh. *Io. 5, 17*. conferuing & gouerning al things and createth foules, grace, and glorie of the fame kind. *S. Aug. li. 4. de Gen. ad lit. c. 12*.

woorke that he had done. <sup>3</sup> And he bleffed the feuenth day and fanctified it: becaufe in it he had ceafed from al his woorke which God created to make.

<sup>4</sup> Thefe are the generations of heauen & earth, when they were created in the day, when our Lord God made the heauen, and the earth. <sup>5</sup> And euey plant of the filde, before it fhout vp in the earth. And euerie herbe of the ground before it fprang: for our Lord God had not rayned vpon the earth: and man was not to til the earth: <sup>6</sup> But a fpring rofe out of the earth, watering al the ouermoft part of the earth. <sup>7</sup> Our Lord God therfore formed man of the flyme of the earth: and <sup>a</sup>)breathed into his face the breath of life, & man became a liuing foule.

1. Cor. 15, 45.

<sup>8</sup> And our Lord God had <sup>b</sup>)planted a Paradife of pleafure from the beginning: wherin he placed man whom he had formed. <sup>9</sup> And our Lord God brought forth of the ground al maner of trees, fayre to behold: and pleafant to eate of: the tree of life alfo in the middle of Paradife: and the tree of knowledge of good & euil. <sup>10</sup> And a riuer iffued out of the place of pleafure to water Paradife, which from thence is diuided into four heades. <sup>11</sup> The name of the one is Phifon: that is it which compaffeth al the land of Heulath, where gold groweth. <sup>12</sup> And the gold of that land is very good: there is found bdellium, & the ftone onyx. <sup>13</sup> And the name of the fecond riuer is Gehon: that is it which compaffeth al the land of Ethiopia. <sup>14</sup> And the name of the third riuer is Tygris: that fame paffeth along by the Affirians. And the fourth riuer, the fame is Euphrates.

<sup>15</sup> Our Lord God therfore tooke man, & put him in the Paradife of pleafure, to woorke, & keepe it. <sup>16</sup> And he commanded him faying: Of euerie tree of Paradife

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<sup>a</sup> Mans foule is immediatly created by God, not produced of other fubftance as the foules of beaftes and plants are.

<sup>b</sup> VVhether this paradife be now extant is vncertayne, though it be certaine that Enoch and Elias are yet liuing in earth. *S. Aug. li. 2. cont. Pelagi. c. 23.* See *Perereus. li. 3. q. 5. & li. 7. q. vltima.*

eate thou: <sup>17</sup> But of the tree of knowledge of good & euil eate thou not. For in what day foeuer thou fhalt eate of it, thou fhalt dye the death. <sup>18</sup> Our Lord God alfo faid: It is not good for man to be alone: let vs make him a helpe like vnto him felfe. <sup>19</sup> Our Lord God therfore hauing formed of clay al beaftes of the earth, and foules of the ayre, brought them to Adam that he might fee what to cal them: for al that Adam called any liuing creature, the fame is his name.

<sup>20</sup> And Adam called al beaftes by their names, and al foules of the ayre, and al cattel of the filde: but vnto Adam there was not found an helper like him felfe.

<sup>21</sup> Our Lord God therfore caft a dead fleepe vpon Adam: and when he was faft a fleepe, he tooke one of his ribbes, & filled vp flefh for it. <sup>22</sup> And our Lord God <sup>a</sup>built the ribbe which he tooke of Adam into a woman: and brought her to Adam. <sup>23</sup> And Adam faid: This now, is bone of my bones, and flefh of my flefh: fhe fhall be called woman, becaufe fhe was taken out of man. <sup>24</sup> Wherefore man fhall leaue his father & mother, & fhall cleaue to his wife, & they fhall be <sup>b</sup>two in one flefh. <sup>25</sup> And they were both naked; to wit Adam & his wife: and were not afhamed.

Mat. 19, 5.

Mar. 10, 7.

1. Cor. 6, 16.

Eph. 5, 31.

## ANNOTATIONS

2 The feuenth day.) Al creatures being made in their kindes in fix dayes, complete and perfect, God not neding (as men often do in their workes) to perfect, poolifh, or amend the fame, *refted the feuenth day*: and therefore the natural perfection of Gods workes is attributed to the feuenth day, and the fupernatural perfecting of men in eternal life, after the Refurrection, is attributed to the eight day, as S. Auguftin and other Fathers teach. And for this caufe *God bleffed and fanctified the feuenth*

in Pfal. 6. & 11.

Obferuation of  
holie dayes by  
Gods intititution.

<sup>a</sup> As we fay brick is made of earth, and a houfe is built of bricke: fo Adam was made of earth and Eue built of a ribbe of Adam. And that of one ribbe, as if God should build a houfe of one bricke, or as in dede he fedde 5000. men with fiue loaues. *Chrif. ho. 15. S. Aug. Tract. 24. in Ioan. S. Tho. p. 1. q. 92. a. 3.*

<sup>b</sup> Not three, nor foure, nor more, for then two were chaged to an other number. *S. Ier. li. 1. cont. Ioui.*

day, and after we haue in the Decalogue, or tenne commandments, that this day al should reft and abtaine from workes, yea and kepe it festiual, occupying them felues in spirital exercifes seruice and special worshipec of God, as the Iewes did euen til Christs, and his Apostles time, praying and hearing the word of God read and expounded in the Sabbath day. VVherby we see that distinction of dayes pertayneth to Religion, the people of God thus obseruing the Sabbath in memorie of the Creation, & diuers other feastes in memorie of other benefites. And we now kepe the Sunday holie, in memorie of Christs Refurrection, and other feastes in grateful remembrance of other Mysteries of Christs Natiuitie, the coming of the Holie Ghost, and the like. Yea also feastes of his bleffed Mother, and other Saintes, for the benefites receiued from Christ by them, and for more honour to Christ in them. So this Catholique obseruation of feastes is neither Iudaical (which also in the law was good but now is abrogated) nor heathnifh, for we honour not Iupiter, nor Iuno, nor anie false god or goddesse, but our Lord God Creator & Redemer, & for his sake, his best seruants. VVherof see the *Annotations in the English new Testament, 4. chap. to the Galatians*. VVherto we here only adde these wordes of S. Bafil. VVhich may serue for a general answer to the most common obiection. *Honor seruorum redundat in communem Dominum. The honour of the seruantes redoundeth to the common Lord, or Maister*. So, faith he, the honour of Saintes is the honour of Christ their Lord and ours.

17 Of the tree of knowvledge.) Besides the law of nature, by which Man was bound to direct al his actions according to the rule of reason; and besides the supernational diuine law, by which he was bound to beleue, and trust in God, and to loue him aboue al things, hauing receiued the giftes of faith, hope, and charitie: God gaue him an other particular law, that *he should not eate of the tree of knowvlege of good and euil*. And that for two special reasons, which S. Auguftin noteth vpon this place. Firft, that God might declare him selfe to be Lord of man. VVhich was absolutely neccessarie for man, and nothing at al profitable to God, who nedeth not our seruice, but we without his dominion shoud vtterly fal to nothing. *Nec enim ipso non creante &c. For he not creating vs, neither could vve haue bene, nor he not conferuing vs, could vve remayne, nor he not gouerning vs, could vve liue rightly*. VVherfore he onlie is our true Lord, vvhom not for him, but for our ovvne profite and saluation vve serue. The other reason was, that God might geue man matter wherin to exercise the vertue of obedience, and to shew him selfe a subiect of God. VVhich could not be so properly and effectually declared by keeping other lawes, nor the enormitie of disobedience appeare so euidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of it selfe indifferent, & only made vnlawful, becaufe it was forbid. But let vs heare S. Auguftins owne

Act. 13, 14. Leuit. 23.

Obferuatiō of festiual  
dayes is religious, not  
Iudaical, nor heathnifh.

Honour of Saintes  
is to the greater  
honour of Christ.

Homil. in 40. Martyres.

VVhy a particular  
positiue law besides  
the general lawes  
of God & nature,  
was geuen to man.  
Firft reason.

lib. 8. de Gen. ad lit.  
c. 11. Pfal. 15.

2. reason.

wordes. *Nec potuit melius aut diligentius cōmendari quantum malum sit sola inobedientia, &c.* Neither could it (faith this great Doctor) be better, nor more exactly signified how bad a thing sole difobedience is, then where a man became guiltie of iniquitie, because he touched that thing contrarie to prohibition, which if he, not forbidden, had touched, he had not finned at al. For he that faith, for example sake, Touch not this herbe, supposing it is poyfenful, and doth forwarne one of death, if he touch it, death assuredly falleth on the contemner of the precept: yea though no man had prohibited, and he had touched, for he should dye because the same thing bereueth him of health and life, whether it had benne forbidden him or no. Also when one forbiddeth that thing to be touched, which would not in dede preiudice him that toucheth, but him that forbiddeth, as if one take an others money, being forbid by him, whose the money is, it is a finne in him that is forbidden, because it is iniurie to him that forbiddeth. But when that thing is touched which neither should hurt him that toucheth, nor any other, if it were not forbid, wherefore is it prohibited, but that the proper goodnes of obedience, and the euil of difobedience might appeare? Thus S. Auguftin sheweth, that difobedience is a finne, because it is againft a precept, though otherwise the thing that is done were not euil. And amongft other good notes, teacheth that true obedience inquireth not, wherefore a thing is commanded, but leauing that to the Superior, promptly doth that is appointed.

The finne of difobedience.

Ioynd with damage to him that difobeyeth.

Ioynd with damage of him that forbiddeth.

True obedience is blind and prompt.

Math. 9. Luc. 10.  
S. Epiph. in  
compē. fidei Cat.  
S. Aug. epift. 80.

17 Of the tree eate thou not.) This example of our first parents transgression sheweth, how friuolous an answer it is to say; that breaking of commanded fastes, or eating meates forbidden can not hurt vs, the meate being good and holfome: for so the fruite of the tree was good, and should haue hurt no man, if it had not benne forbidden. Euen so al meates of their owne nature are good, yet the precept of fasting (foretold by our Sauour in general, and determined by his Church in particular) and so of anie other like law, though it be in things otherwise indifferent, proceeding from lawful Superiors, bindeth the subiects in conscience. And the transgression is properly difobedience, what other finne foerer may also be mixed therewith.

Not meate, but the difobedience hurteth him that transgresseth the precept of abstinence.

Lawes in things indifferent bind in conscience.

Caluin l. 3.  
inft. c. 4.  
parag. 31. & 32.

17 Thou shalt dye the death.) Against the new doctrine, denying that after finne is remitted, anie temporal punishment remaineth for the same, this place declareth that death (whereof God forewarned Adam, if he should eate of the fruite forbidden) remained due, and was at last inflicted vpon him, for his finne, which was presently remitted vpon his repentance.

Temporal punishment due after finne is remitted.

Rom. 5.

Again for so much as we are al subiect to death, it proueth that we were al guiltie of this finne, by which death came vpon al men, as S. Paul teacheth. Els God should punish vs without our fault, which is vnpossible that his goodnes should do. Especially it appeareth in infants, who dying before they come to vse of reason,

Death due to al for Original finne.

Yea to infants who haue no other finne.

Alfo other penalties inflicted vpon infants.

can neuer cōmit other finne: for though they were circumcised, or had Sacrifice offered, or other remedie vsed for them before Chrif, or baptised fince Chrif: yet they fuffer (as S. Auguftin noteth) both death and manie other penalties, of ficknes, cold, heate, hunger, and the like, which can neither be to them matter of merite (as to others it may be) nor profite them for auoiding of other finnes, feing they dye in their infancie. Yea moreouer if they dyed without circumcifiō, or other remedie of thofe former times, their foules perished from their people; and now without Baptifme can neuer enter into the Kingdome of Heauen, which could not ftand with Gods iuftice, if they were not guiltie of finne.

lib. 13. de ciuit. c. 6.  
lib. 2. de pec. mre. &  
remif. c. 34.

Gen. 17.  
Ioan. 3. S. Greg. li. 4.  
Moral. c. 2.

### Chapter 3

The fecond part.  
Of the fal of man,  
and propogation of  
man and of finne.

*By the craft of the Diuel fpeaking in a ferpent, our firft parents tranfgreffed Gods commandment. 7. Who being afhamed vvould hide them felues: 9. but are reprobued by God. 14. And befides other particular punishments (yet with promife of a Redemer) are caft out of Paradife.*

**B**ut <sup>a</sup>the ferpent alfo was more fubtile then al the beafts of the earth, which our Lord God had made. Which faid to the woman: <sup>1</sup>Why hath God commanded you, that you fhould not eate of euerie tree of Paradife? <sup>2</sup>To whom the woman answered: Of the fruite of the trees that are in paradife, we doe eate: <sup>3</sup>but of the fruite of the tree which is in the middes of paradife, God hath commanded vs that we should not eate: and that we fhould not touch it, left perhapes we die. <sup>4</sup>And the ferpent faid to the woman: No you fhall not dye the death. <sup>5</sup>For God doth know that in what day foeuer you fhall eate therof, your eyes fhall be opened: and you fhall be as gods, knowing good & euil.

2. Cor. 11, 3.

<sup>6</sup>The woman therfore fawe that the tree was good to eate, and fayre to the eyes, and delectable to behold: and fhe tooke of the fruite therof, and did eate, and gaue to her hufband, who did eate. <sup>7</sup>And the eyes of them both were opened: and when they <sup>b</sup>perceiued

Eccl. 25. 1. Tim. 2, 14.

<sup>a</sup> Serpēts moft craftie to efcape harme when they hurt men: fo is the diuel.

<sup>b</sup> After finne they were afhamed, not before. *S. Chrif.*

themselves to be naked, they fowed together leaves of a figge tree, and made themselves aprons.

<sup>8</sup> And hearing the voice of our Lord God walking in paradise at the after none ayre: Adam hid himselfe and so did his wife from the face of our Lord God, amidst the trees of paradise. <sup>9</sup> And our Lord God called Adam, and said to him: Where art thou? <sup>10</sup> Who said: I heard thy voice in paradise: and I feared, because I was naked, and I hid me. <sup>11</sup> To whom he said: And who hath told thee that thou wast naked, but that thou hast eaten of the tree, whereof I commanded thee that thou shouldest not eat? <sup>12</sup> And Adam said: The woman, which thou gavest me to be my fellow companion, gave me of the tree, and I did eat.

<sup>13</sup> And our Lord God said to the woman: Why hast thou done this? who answered: The serpent deceived me, & I did eat. <sup>14</sup> And our Lord God said to the serpent: Because thou hast done this thing, <sup>a</sup>accursed art thou among all cattle, & beasts of the earth: upon thy breft shalt thou goe, & <sup>b</sup>earth shalt thou eat all the dayes of thy life. <sup>15</sup> I will put enmities between thee & the woman, and thy seed and the seed of her: <sup>c</sup>the shall bruise thy head in peeces, & thou shalt lye in wait <sup>e</sup>of her heele. <sup>16</sup> To the woman also he said: I will multiply thy traualles, and thy child bearinges: in traualle shalt thou bring forth children, and thou shalt be vnder thy husbands power, and he shall have dominion over thee. <sup>17</sup> And to Adam he said: Because thou hast heard the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldest not eat, cursed is

1. Cor. 14.

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<sup>a</sup> Al this curse pertaineth to the diuel that spake in the serpent. *S. Aug. l. 2. de Gen. ad lit. cap. 36. S. Beda in hunc locum.*

<sup>b</sup> Earthlie or worldlie and carnal men. *S. Greg. in Pfal. 101.*

<sup>c</sup> Though good men resist tentations at the first assaults, and so bruise the serpents head, yet he endeavoureth still to deceive especially in the end of mans life, signified by the heele. *S. Gre. in cap. 1. Iob.*

the earth in thy woorke: with <sup>a)</sup>much toyling fhalt thou eate thereof al the dayes of thy life. <sup>18</sup> Thornes and thyftles fhall it bring forth to thee, & thou fhalt eate the herbes of the earth. <sup>19</sup> In the fweat of thy face fhalt thou eate bread, til thou returne to earth, of which thou waft taken: becaufe <sup>♠</sup>duft thou art, and into duft thou fhalt returne.

<sup>20</sup> And Adam called the name of his wife, Eue: for becaufe <sup>b)</sup>ſhe was mother of al the liuing. <sup>21</sup> Our Lord God alfo made for Adam and his wife garments of fkyngnes, and clothed them. <sup>22</sup> And ſaid: Loe Adam is become as it were one of vs, knowing good & euil: now therefore <sup>♠</sup>left perhapes he reach forth his hand, and take alfo of the tree of life, & eate, and liue for euer. <sup>23</sup> And our Lord God ſent him out of the paradife of pleaſure, to worke the earth of which he was taken. <sup>24</sup> And he caſt out Adam: and <sup>♠</sup>placed before the paradife of pleaſure Cherubins, & a flaming, and a turning ſworde, for to keepe the way of the tree of life.

## ANNOTATIONS

Sinne entred among men by the enuie & craft of the diuel, man cōſenting to his fuggeſtions. Eue firſt finned in thought, then in words laſt in deedes.

1 VVhy hath God?) Here we may ſee how finne came firſt amongſt men. For the diuel enuying māſ happie ſtate tempted Eue the weaker perſon, beginning with a queſtion, therby to allure her into conference, and by ſuch a queſtion as might bring her into ſuſpition of Gods affection towards man, ſaying: *VVhy hath God commanded you, that you ſhould not eate of euerie tree of paradife?* infinuating by theſe words, and withal internally fuggeſting, that God dealt hardly with them, abridging their libertie without cauſe. And when he had got ſo much of her, that ſhe was diſpleaſed with the precept, which ſhe ſhewed by adding of her owne (to make it ſeme more greuouſ) that they were forbidden *to touch the tree*: and againe by reporting the puniſhment

Sap. 2, 24. Ioan. 8, 44. S. Aug. lib. 14. de ciuit. c. 11. Rupert. li. de Trinit. & operibus eius c. 4.

<sup>a</sup> Al men trauel one way or other: & ſuch as ſuffer wibes to ouer-growe (in their fouls) ſhall after this life either ſuftaine the fyre of Purgatorie or eternal paine. *S. Aug. li. 2. c. 20. de Gen. cō. Man.*

<sup>b</sup> She was mother rather of al the dying: but in figure of our B. Lady who is mother of Chriſt, life itſelfe, ſhe is called mother of the liuing. *S. Epiph. her. 78.*



Lib. de vera Religione c. 14. lib. 1. Retract. c. 13.	<p>as doubtful, faying: <i>left perhaps vve dye</i>, then the tempter aouched boldly, and fallfly, that they should not dye, and charged God to be eniuous of the benefite they should get by eating of that tree, faying <i>their eyes should be opened, and they should be as Goddes, knowing good and euil</i>. Vpon which perfwasion, and liking alfo she had to the fruite, she did take and eate, and perfwaded Adam alfo to eate. And forthwith they saw that they would not haue feene, knew euil which they had better not to haue knowen, were affhamed, and endeouored to couer, and hide them felues. Euen thus the diuel dealeth with men euer fince, affaulting the weaker perfons, and weaker part, as the flesh and fenfualitie, and by them fetteth vpon the ftronger and fuperior part, to get content of freewil, without which there is no finne. According to that famous faying of S. Auguftin: <i>Peccatum adeo est voluntarium, vt nullo modo fit peccatum, fi non voluntarium. Sinne is fo voluntarie, that in no vvife it can be finne, if it be not voluntarie</i>.</p>	Bad fequels of finne.
S. Aug. lib. 1. de nupt. & con. c. 23.	<p>Wherefore it was no finne in Eue to be tempted by the ferpent, which she could not auoide, nor in Adam to be tempted by Eue, but they finned when they consented to the euil fuggestions. And now in the regenerate, though concupifcence remaine, which is the effect of finne paff, &amp; occafion of finne in thofe that yeld againe to tētations, yet it is not finne, but punifhment of finne, and matter of exercife in the iuft, and if we refift, of merite: and therefore S. Paul exhorteth vs, <i>to vvalke in the fpirite, and the lufts of the flesh vve shal not accomplish</i>. And in an other place fheweth, <i>that he vvwhich fighteth lavvfully, shal be crowvned</i>.</p>	No finne can be without freewil.
Gal. 5. 2. Tim. 2.	<p>15 She shal bruiſe.) Proteſtants wil not admitte this reading, <i>ipſa conteret</i>, ſhe ſhal bruiſe, left our Bleſſed Ladie ſhould be ſaid anie way to bruiſe the ſerpents head. And Kemnifius amongſt others faith, that al ancient Fathers read, <i>ipſum</i>, not, <i>ipſa</i>. But he is conuincid of lying by <i>Claudius Marius Victor. lib. 1. in Gen. Alcimus Auitus lib. 3. carm. c. 6. S. Chriſoftom hom. 17. in Geneſ. S. Ambroſe lib. de fuga ſæculi cap. 7. S. Auguſtin lib. 2. de Geneſi. contra Manichæos cap. 18. &amp; lib. 11. de Geneſi. ad literam cap. 26. S. Gregorie lib. 1. Moraliū cap. 38.</i> And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lira vpon this place, <i>S. Bernard ſer. 2. ſuper Miſſus eſt</i>. And manie others, who read <i>ipſa</i> as the Latin text now hath.</p>	Concupiſcēce no finne, but the effect, and occaſion of finne.
	<p>But whether we read, <i>ſhe ſhal bruiſe</i>, or, <i>her fede</i>, that is her ſonne Chriſt, <i>shal bruiſe</i> the ſerpents head, we attribute no more, nor no leſſe to Chriſt, nor to our Ladie by the one reading, then by the other: for by the text, <i>I vvil put enmities betvvē thee and the vvoman, betvvē thy feede, and her feede</i>. It is clere, that this enmitie and battle pertained to the woman and her feede on the one partie, and to this diuel, that fpake by the ſerpent, and al the wicked, on the other partie, and that the victorie ſhould happen to mankind. VVhich being captiue by Adams finne, occaſioned</p>	Alfo occaſion of merite.
		The Latin text defended againſt Kemnifius and other Proteſtants.
		See Card. Bel-larmin li. 2. c. 12. de verbo Dei.
		Both readings yeld the ſame ſenſe.
		As Adam was the cauſe, and Eue an occaſion of mans captiuitie: ſo Chriſt is the true cauſe and his mother an occaſion of our reſtauration.

by a woman, should be redeemed, both sexes, though in farre different forte, concurring therto. And so it is moft true, that Chrifft by his owne proper powre, and his bleffed mother by her moft immediate cooperating to his Incarnation (and confequently to other Mifteries) did bruife the ferpents head, breake and vanquifh his powre. As manie ancient Fathers do excellently difcourfe: namely S. Bernard, writing vpon thefe wordes in the *Apocalips. cap. 12.* *A great figne appeared in heauen, a vvoman clothed vvith the funne:* Albeit (faith he) by one man and one woman we were greatly damaged: yet (God be thanked) by one man and one woman al loffes are repaired, and that not without great increafe of graces. For the benefite doth farre excede the loffe. Our merciful father geuing vs for a terreftrial Adam Chrifft our Redeemer, & for old Eue Gods owne mother. Moreouer as the fame S. Bernard fheweth, this bleffed Virgin in fingular forte bruifed the ferpents head, in that fhe quite vanquifhed al maner fuggeftions of the wicked ferpēt, neuer yelding to, nor taking delight in anie euil moued by him.

Our B. Ladie refitted  
al euil fuggeftions.

19 Duft thou art.) By thefe wordes Adam was admonifhed to humble him felfe, confidering the matter wherof his bodie was made, and into which he fould be refolued againe. Wherupon it came to be a ceremonie amongft penitents, to caft afhes on their heads. As appeareth in holie Scriptures. For which caufe the Church now alfo vfeth this ceremonie the firft day of Lent, putting afhes on her childrens heades: willing them to remember, that duft they are, and to duft they fhall returne, to moue vs by this meditation to more ferious penance.

The ceremonie of  
afhes, on Afhwenefday.

22 Left perhaps.) Notwithftanding Gods eternal decree in difpofing al thinges, and his omnipotencie which nothing can refift, yet he produceth good, and either auoideth or difpofeth of euil which he fuffereth, by ordinarie meanes, as appeareth *Act. 27. v. 31.* and that becaufe man hath freewil, with which God concurreth, & deftroyeth not nor forceth, as S. Auguftin teacheth.

Gods prouidence concur-  
reth with mans free wil.

24 Placed Cherubins.) Man being caft out of paradife, the fame is defended with duple gard, with Angels, that are watchful, wife, and potent: and with fire and fword, moft terrible armour to man. Wherby againe we fee, that God vfeth ordinarie meanes in his prouidence, as the miniftrie of Angels & humane terror, and would neither deftroy the tree, nor deprive it of the vertue to prolong life, nor bereue man of freewil, by which he might defire to returne: but conferuing nature in al creatures, preuenteth inconueniences otherwife.

Paradife defended by  
Angels and by fire &  
fworde.

God deftroyeth not na-  
ture.

Good Angels hinder  
diuels of their defires.

Thefe Angels alfo hinder the diuel, that he can not enter paradife, left he fould take of the fruite of the tree, and geue it to men to prolong their liues, and therby draw them to his feruice.

S. Ireneus li. 3. c. 33.  
& lib. 5. circa med.  
S. Epiph. Hær. 78.  
S. Ieron. ep. 22. ad  
Euftoch. S. Aug. (or  
S. Fulgens) fer. 18. de  
Sanctis. de fide & Symb.  
de Agone Chriftiano.

Ser. 2. fuper Miffus eft.

Iob. 42. Efai. 58.  
Ierem. 6. Ionæ. 3.  
Mat. 11.

de grat. & liber. arb.  
c. 6. de corrept. & grat.  
ad art. fallo impof.

S. Aug. lib. 11. de Gen.  
ad lit. c. 40.

## Chapter 4

*VVicked Cain killeth holie Abel: 9. vvhofe bloud cryeth for reuenge. 11. Cain a curfed vagabond, 17. hath much iffue. 25. Adam alfo hath Seth, and Seth Enos.*

Heb. 11. **A**nd Adam knewe Eue his wife: who conceiued and brought forth Cain, faying: I haue gotten a man through God. <sup>2</sup> And againe fhe brought forth his brother Abel. And Abel was a fhepherd, & Cain a husbandman. <sup>3</sup> And it befel after manie dayes that Cain <sup>a</sup>offred of the fruites of the earth giftes to our Lord. <sup>4</sup> Abel alfo <sup>a</sup>offred of the firft begotten of his flocke, and of their fat: and our Lord <sup>a</sup>had respect to Abel, & to his giftes. <sup>5</sup> But to Cain, and to his giftes he had not respect: & Cain was exceeding angrie, and his countenance abated. <sup>6</sup> And our Lord faid to him: Why art thou angrie? and why is thy countenance fallen? <sup>7</sup> If thou doe wel, <sup>a</sup>fhalt thou not receiue againe: but if thou doeft il, fhalt not thy finne forthwith be prefent at the dore? but the luft thereof fhall be <sup>a</sup>vnder thee, and thou fhalt haue dominion ouer it.

Sap. 10. <sup>8</sup> And Caine faid to Abel his brother: Let vs goe forth abroad. And when they were in the filde, Caine rofe vp againft his brother Abel, and flewe him. <sup>9</sup> And our Lord faid to Cain: Where is Abel thy brother? Who anfwered: I know not: am I my brothers keper? <sup>10</sup> And he faid to him: What haft thou done? <sup>b</sup>the voice of thy brothers bloud crieth to me out of the earth. <sup>11</sup> Now therefore curfed fhalt thou be vpon the earth, which hath opened her mouth, & receiued the bloud of thy brother at thy hand. <sup>12</sup> When thou fhalt til it, it fhall not yeld to thee her fruite: a roag and vagabound fhalt thou be vpon the earth. <sup>13</sup> And Cain faid to our Lord: Myne iniquitie is greater, then that I may deferue pardon. <sup>14</sup> Loe thou doeft caft me out this day from the face of the earth, and

<sup>a</sup> A figure of the Lambe that was flaine from the beginning of the world. *Apoc. 13. v. 8.*

<sup>b</sup> VVilful murther is one of the finnes that crie to God for reuenge.

from thy face fhal I be hid, and I fhal be a vagabound & fugitiue on the earth: euerie one therfore that findeth me, fhal kil me. <sup>15</sup> And our Lord faid to him: No, it fhal not fo be: but whofoeuer fhal kil Cain, shal be punished feauen fould. And our Lord put a marke on Cain, that whofoeuer found him should not kil him.

<sup>16</sup> And ♣Cain went forth from the face of our Lord, and dwelt as a fugitiue on the earth at the eaft fide of Eden. <sup>17</sup> And Cain knewe his wife, who conceiued, and brought forth Enoch: And <sup>a</sup>he built a citie, & called the name therof by the name of his fonne, Enoch. <sup>18</sup> Moreouer Enoch begat Irad, and Irad begat Mauiael, and Mauiael begat Mathufael, and Mathufael begat Lamech. <sup>19</sup> Who tooke <sup>b</sup>two wiues, the name of the one was Ada, and the name of the other Sella. <sup>20</sup> And Ada brought forth Iabel, who was the father of them that dwel in tents, and of heardfmen. <sup>21</sup> And his brothers name was Iubal: he was the father of them that fing on harpe & organes. <sup>22</sup> Sella alfo brought forth Tubalcain, who was a hammerer & worker in al worke of braffe & iron. And the fifter of Tubalcain was Noema. <sup>23</sup> And Lamech faid to his wiues Ada and Sella: Heare my voice ye wiues of Lamech, harken to my talke: for ♣I haue flaine a mǎ to the wounding of my felfe, and a ftripeling to mine owne drie blowe brewfing. <sup>24</sup> Seuenfould vengeance shal be taken of Cain: but of Lamech feuentie times feuen fould.

<sup>25</sup> Adam alfo knewe his wife again: and she brought forth a fonne, and called his name Seth, faying: God hath giuen me other feede for Abel, whom Cain flewe. <sup>26</sup> But to Seth alfo was borne a fonne, whom he called Enos, this man ♣began to inuocate the name of our Lord.

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<sup>a</sup> By the increafe of Abrahās feede (by the line onlie of Ifaac and Iacob, beſides the iffues of Imael and Efau) in litle more then 400. yeares to aboue fix hundreth thouſand men able to beare armes (*Num. 1.*) it appeareth that Caines progenie in as manie yeares might fuffice to people a citie, yea a whole countrie. *S. Aug. l. 15. ciuit. c. 8.*

<sup>b</sup> This Lamech of Cains iffue, is the firſt that is noted in Scripture, to haue taken two wiues.

## ANNOTATIONS

3 Offered giftes.) Either God him felfe taught Adam, and he his children, or els they knew by inftinct of nature, that Sacrifice muft be offered to God, to acknowledge therby his fupreme dominion ouer man, and mans due fubiectiō to his diuine Maieftie. And that not only in internal affections, which (as S. Auguftin, and al Catholique Doctors teach) is principally required, but alfo in external things, becaufe we confift of bodie, and not only of foule, and haue, by Gods goodnes, the vfe of corporal things. As here we fee example in the law of nature: and the fame was ordained by written precept in the law of Moyfes: the Prophetes alfo foretold, that external Sacrifice fhould be offered in the law of grace, and new Teftament, to wit, the fame which Chrift intituted, and left in his Church, to continew to the end of the world. Moreouer this homage of offering Sacrifice is fo peculiar to God only, that albeit manie other exterior rites and feruices are vfed both to God & men, as to be bare head, to bowe, to kneele, & the like before them, *either of great humilitie* (faith S. Auguftin) *or of peftiferous flatterie*, to fuch as are *homines colendi, venerandi, fi autem eis multum additur, & adorandi: men to be vvorshipped, reuerenced and if much be geuen them, adored* (for this terme of *adoring* is alfo applied to men in holie Scriptures *Gen. 23. v. 7. 27. v. 29.*) yet Sacrifice is due to God only, and to no creature how excellent fo euer. In fo much (faith the fame Doctor) that as al nations founde it neceffarie to offer Sacrifice, fo none durft facrifice to anie *nifi et, quem Deum aut fciiuit, aut putauit, aut finxit*: but to him whom they either knew, or thought, or fained to be God.

External Sacrifice due to God in euerie Law.

Sacrifice due to God onlie, and to no creature.

4 Had respect to Abel.) Both Cain and Abel did wel in offering external Sacrifice, but they differed much in finceritie and maner of choofing or diuiding their oblations, touching Gods part and their owne, as S. Iuftinus Martyr, S. Hierom, S. Auguftin and others teach. For Abel offered of the beft things, of *the firft begotten of his flock, and of their fatte*. And therefore God refpected and approued it. But to Cain and to his giftes he had not respect, becaufe he wanted fincere deuotiō. VVhich difference of Gods acceptance appeared doubtles, as S. Hierom and S. Auguftin fupposed, by fome external figne, otherwife Cain had not vnderftood it. Moft like it was by fire fent from God, which inflamed and confumed Abels Sacrifice, & not Cains. As we read of diuers other Sacrifices in holie Scriptures.

Abels Sacrifice declared acceptable, & not Cains, by fome external figne.

7 Shalt thou not receiue.) Reward of good workes, and punishment of euil are clerly proued by this place. God faying to Cain: *If thou doeft vvel, shalt thou not receiue againe?* what els but wel for wel doing? as Abel receiued confolation of his Sacrifice wel offered, *but if thou doeft il, shal not thy finne be prefent forthvvith at the dore?* afflicting thy confcience, and not fuffering

Reward and punifment according to our workes.

thy mind to be in quiet, for remorfe of thy wicked fact, and feare of iuft iudgement. For hence it came that Cains countenance fel, and his ftomack boyled with angre: punifhment fo beginning euen in this life, & much more in the next world our Sauour wil render (as him felfe faith) to euery man according to his workes: which the Apoftle expreffeth more diftinctly, *eternal life, or vvrath & indignation*.

Mat. 16.

Rom. 2.

Freewil in mā alfo after  
his falle.

7 Vnder thee.) This Text fo plainly fheweth freewil in man, alfo after his falle, that the Englifh Proteftants to auoid fo clere a truth, for thefe wordes, *the luft thereof* (to wit of finne) *shal be vnder thee, and thou shalt haue dominion ouer it*, corruptly tranflate in fome of their Bibles thus: Vnto thee *his* defire fhall be fubiect, and thou fhalt rule ouer *him*. As if God had faid, that Abel fhould be vnder Cain. As the phantaftical Manichees peruerterd the fenfe, whofe abfurditie S. Auguftin controlleth main- taying the true conftruction of the wordes, *Tu dominaberis illius; nunquid fratris? abfit. Cuius igitur nifi peccati? Thou shalt rule ouer: VVhat, ouer thy brother? Not fo. Ouer vvhat then but finne?* In other Englifh Editions, namely in the laft, which we fuppofe they wil ftand to, it is better, but yet obfcure thus, *Vnto thee fhall be the defire therof, and thou shalt haue rule of it*. Let vs therefore examine the fenfe, and if S. Hierome, the great fcripture Doctor did rightly vnderftand it, God did fpeake to this effect to Cain: *Beaufe thou haft freevvil, I vvarne thee, that finne haue not dominion ouer thee, but thou ouer finne*. The Hebrew hath thus: *ad te appetitus eius, et tu dominaberis in eum*, or *ei*. Vnto thee the appetite therof, and thou shalt rule ouer it. Thargum Hierofolomititanum concludeth Gods fpeech to Cain thus: *Into thy hand I haue geuen povvre of thy concupifcence, and haue thou dominion therof: vvwhether thou vvilt to good or to euil*. The Greke hath thus: *To thee is the conuerfion therof, and thou shalt beare rule ouer it*: to wit, appetite, luft, concupifcence is vnder thy wil. Finally, al antiquitie vniuerfalitie and vniforme confent of Chriftian Doctors, and other lerned Philofophers, and reafon- able men hold it for certaine and an euident truth, that man yea a finner hath freewil. Yet Luther, the father of Proteftants, fo abhorred this truth, that he could not abide the very word, nor voutfafe (when he writ againft it) to title his beaftlie booke, *Contra liberum arbitrium, Againft freewil*: but, *De feruo arbitrio, Of feruil arbitrimet*. And denieth that man is in aniwife free to choofe, to refolue, or determine, but in al things feruil, tyed, confrained, and compelled to whatfoeuer he doth, faith, or thincketh. Further, that man in al his actiōs is like to a hackney, that is, forced to goe whither the rider wil haue him. And know- ing the whole world againft him, fhameth not to confeffe, that he fetteth them al at naught in refpect of him felfe, concluding thus:

Bible 1579.

lib. 15. c. 7. ciuit.

Quæft. Hebraic. in Gen.

The Hebrew alfo &  
Greeke text proue  
freewil in Cain.

Freewil teftified by an-  
tiquitie, vniuerfalitie,  
and confent of lerned  
& reafonable perfons.

S. Auguftin. li. de vera  
Rel. ca. 14.

Luther abhorred  
the name of freewil.

Luther abhorred this truth, that he could not abide the very word, nor voutfafe (when he writ againft it) to title his beaftlie booke, *Contra liberum arbitrium, Againft freewil*: but, *De feruo arbitrio, Of feruil arbitrimet*. And denieth that man is in aniwife free to choofe, to refolue, or determine, but in al things feruil, tyed, confrained, and compelled to whatfoeuer he doth, faith, or thincketh. Further, that man in al his actiōs is like to a hackney, that is, forced to goe whither the rider wil haue him. And know- ing the whole world againft him, fhameth not to confeffe, that he fetteth them al at naught in refpect of him felfe, concluding thus:

lib. de feruo arbitrio.

*I haue not (faith he) conferred vvith anie in this booke, but I haue affirmed, and I do affirme. Neither vvil I that anie man iudge*

- lib. 2. c. 2. par. 8. hereof, but I counfaile al to obey, or yielde to my opinion. Caluin alfo for his part, confpireth in this heresie with Luther, but more faintly rather wifheth, then imagineth that men be fo madde as to flee from the name of freewil. I (faith Caluin) *neither myfelfe vvould vfe this vvord, and vvould vvish others, if they aske me counfaile, to abftaine from it.* But we wil be bold to oppofe S. Hieromes reafon againft Luther, Caluin, al Manichees, and others that denie freewil. *God made vs (faith he) vvith freevvil, neither are vve dravven by necefsitie to vertues nor to vices; othervvife vvhere is necefsitie, there is neither damnation nor crovvne.*
- lib. 2. aduerf. Iouiniam. 1. Ioan. 2. 16 Cain vvvent forth.) It is a marke of Heretikes to make breach, and goe forth of the Church. And commonly it cometh of enuie. *Some runne into heresies and fchifmes (faith S. Cyprian) vvhen they enuie Bifhops, vvwhileft one either complaineth that him felfe vvas not rather ordained, or difdaineth to fuffer an other about him. Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, becaufe his ovvne vvorkes vvere vvicked and reiected: and his brothers iuft, and eftemed.* So going forth became obftinate, obdurate, and defperate in his finne, and being reprobate of God, began a wicked Citie, oppofite to the Citie of God. VVherfore Moyfes, as S. Auguftin noteth, intending to defcribe, and fhew the perpetual continuance of Gods Citie, the true Church, from Adam, which he doth by the line of Seth to Noe, and fo forward to his owne time, would not omit to tel alfo the progenie of Cain, euen to the floode, wherein al his offspring was finally drowned and deftroyed, that the true Citie of God might appeare more diftinct, more cōfpicuous, & more renowned. And that in deede the fame only (and not anie broken and interrupted companies or conuenticles) might be knowne to be the true Church of God.
- Tract. de Zelo. & linore. 1. Ioan. 3. 23 I haue flaine.) So hard and obfcure is this place, that S. Hierom required by S. Damafus Pope to expound it, dareth not affirme anie one fenfe for certaine, but propofing diuers, which the text may feme to beare, wifheth the Pope (who was alfo very lerned) to examine al more at large: putting him in mind that Origen writ his *twelfth and thirteenth bookes* vpon this onlie place.
- lib. de Paftore. c. 8. & c. 20. Tom. 3. ad 1. quæft. Damafi. The moft probable expofition femeth to be gathered out of the Hebrewes Tradition, that this Lamech of the iffue of Cain (for there was an other Lamech of Seths progenie) much addicted to hunting, and his eyes decaying, vfed in that exercife the direction of a young man his nephew, the fonne of Tubalcain. VVho feing fomething moue in bufhes, fupposing it to be a wild beaft, willed his grandfather to fhoot at the fame: which he did, and ftroke the marke with a deadlie wound, and approaching to take the prey, found it to be old Cain. VVhereupon fore amazed, afflicted, and moued with great paffion, did fo beate the young man, for his ill direction, that he alfo died of the drie blowes. After both which mishappes, and his paffion at laft calmed, Lamech lamenteth as
- Caluin alfo mifliketh the word freewil.
- VVhere is necefsitie there is neither reward nor punifhment due.
- Going forth of the Church a marke of Heretikes.
- Scripture hard.
- A probable fenfe according to the Hebrewes Tradition.

the text faith, that he had killed a man and ftripling, to wit, the one with a wound, the other with drie blowes, for which he feared feuenfold punifhment more then Cain fuffered for killing Abel. Neuertheles S. Hierom & other Fathers thinke it probable, that Lamech killing the one of ignorance, the other in paffion, was not fo feuerly punifhed as he feared. And fo the vnderftand the reft of this paffage, that feuenfold vengeance was taken of Cain, by prolongation of his miferable life til his feuenth generation, when one of his owne iffue flew him, and an other of the fame lineage with him. And Lamech was punifhed feuentie feuen fold when his feuentie feuen children (for fo manie he had, as Iofephus writeth) and al their ofspring perifhed in the floud. Myftically by feuentie feuen may be fignified that the finne of mankind fhould be punifhed and expiated in Chrift our Redemer, who was borne in the feuentie feuenth generation from Adam.

Myftical fenfe.

S. Chrift. ho. 20. in Gen.

Lib. 1. Antiq. ca. 2.  
Origen in Gen.

Luc. 3.

Suidas vocabulo Seth.

26 Begane to inuocate.) Seth was a moft holie man, and fo brought vp his children, that they were called the fonnes of God. *Gen. 6.* Adam alfo and Eue were penitent, and became great confeffors, and are now Sainctes. And fo it can not be doubted but amongft other fpiritual exercifes they prayed and inuocated God. And therefore that which is here faid: He (to wit *Enos*) *begane* or (as the Hebrew hath) then was begune, *to inuocate the name of our Lord*, can not be vnderftood of priuate, but of fome publique prayer of many meeting together, & obferuing fome rites & fet formes in peculiar place dedicated to diuine Seruice, the Church being now growne to a competent multitude. And that befides Sacrifice, which was alfo before, as appeareth both by Cain & Abel.

Publike prayer befides  
Sacrifice in the  
Church of God.

Iofeph. 1. 1. Anti.  
S. Aug. epift. 99. ad  
Euod.

## Chapter 5

*The progenie of Adam, & number of their yeares (vvith the death of the reft, & tranflation of Enoch) in the line of Seth, to Noe & his three fonnes.*

**T**his is the booke of the generation of Adam. In the day, when God created man, to the likenes of God made he him. <sup>2</sup> Male and female created he them; and bleffed them: and called their name Adam, in the day when they were created. <sup>3</sup> And Adam liued a hundred and thirtie yeares; and begat to his owne image and likenes, and called his name Seth. <sup>4</sup> And the dayes of Adam, after he begat Seth, came to

Sap. 2, 24. Eccli. 17, 1.



eight hundred yeares: and he <sup>a</sup>begat fonnes and daughters. <sup>5</sup> And al the time that Adam liued, came to nine hundred and thirtie yeares, <sup>a</sup>and he died. <sup>6</sup> Seth also liued a hundred fve yeares, and begat Enos. <sup>7</sup> And Seth liued after he begat Enos, eight hundred and feuen yeares, and begat fonnes and daughters. <sup>8</sup> And al the dayes of Seth came to nine hundred & twelue yeares, and he died. <sup>9</sup> And Enos liued nintie yeares, and begat Cainan. <sup>10</sup> After whose birth he liued eight hundred & fiftene yeares, and begat fonnes and daughters. <sup>11</sup> And al the dayes of Enos came to nine hundred and fve yeares, and he died. <sup>12</sup> Cainan also liued fuentie yeares, & begat Malaleel. <sup>13</sup> And Cainan liued after he begat Malaleel, eight hundred & fourtie yeares, and begat fonnes & daughters. <sup>14</sup> And al the dayes of Cainan came to nine hundred and ten yeares, and he died. <sup>15</sup> And Malaleel liued fixtie fve yeares, and begat Iared. <sup>16</sup> And Malaleel liued after he begat Iared, eight hundred and thirtie yeares, and begat fonnes and daughters. <sup>17</sup> And al the dayes of Malaleel came to eight hundred nyntie fve yeares, & he died. <sup>18</sup> And Iared liued a hundred fixtie two yeares, and begat Enoch. <sup>19</sup> And Iared liued after he begat Enoch eight hundred yeares, and begat fonnes and daughters. <sup>20</sup> And al the dayes of Iared came to nine hundred fixtie two yeares, & he died. <sup>21</sup> Moreouer Enoch liued fixtie fve yeares, & begat Mathufala. <sup>22</sup> And Enoch <sup>a</sup>walked with God: & liued after he begat Mathufala, three hundred yeares, and begat fonnes and daughters. <sup>23</sup> And al the dayes of Enoch came to three hundred fixtie fve yeares. <sup>24</sup> And he walked with God, and <sup>a</sup>was feene no more: becaufe God <sup>b</sup>tooke him. <sup>25</sup> Mathufala also liued a hundred eightie feuen yeares, & begat Lamech. <sup>26</sup> And Mathufala liued, after he begat Lamech, feuen hundred eightie two yeares, and begat fonnes and daughters. <sup>27</sup> And al the dayes of Mathufala

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<sup>a</sup> This Hebrew phrafe *vvalked vvith God*, fignifieth that he liued wel & pleafed God.

<sup>b</sup> The feuentie two Interpreters fay, God tranflated him and fo doth S. Paul. *Heb. 11.*

came to <sup>a)</sup>nyne hundred fixtie nine yeares, & he died.  
<sup>28</sup> And Lamech liued a hundred eightie two yeares, and  
 begat a fonne: <sup>29</sup> and he called his name Noe, faying:  
 This fonne fhall comfort vs from the workes & labours of  
 our handes on the earth, which our Lord curfed. <sup>30</sup> And  
 Lamech liued, after he begat Noe, fue hundred nintie  
 fue yeares, and begat fonnes and daughters. <sup>31</sup> And al  
 the dayes of Lamech came to feuen hundred feuentie  
 feuen yeares, and he died. And Noe when he was fue  
 hundred yeares olde, begat Sem, Cham, and Iaphat.

## ANNOTATIONS

The cōtinual fuceffion  
 of Gods Church,  
 and interruption of  
 other communities.

4 Begate fonnes and daughters.) Moyfes in this genealogie  
 reciteth not alwayes the frst begotten, nor the whole progenie by  
 their names (for then he fhould haue repeated Cain and Abel, and  
 haue named many others) but thofe onlie by whom the Church of  
 God continued, fignifying the reft in general, whose fuceffion was  
 cut of by the floud.

S. Aug. li. 15. ciuit.  
 c. 20.

How mā died the  
 day that he finned.

5 And he died.) By this Gods word is verified faying, that  
 Adam fhould dye, if he fhould eate of the forbidden tree. And  
 the diuel is proued a lyer, faying, they fhould not dye. It is alfo  
 moft true that Adam dyed that day in which he did eate. For he  
 began that very day to decline to death; and fo doth al mankind  
 euer fince, as truly faid the woman of Thecua to King Dauid: *vve  
 doe al die, and as vvaters that returne not, vve fal dovvn on the  
 earth. And vvhat els (faith S. Gregorie) is this daylie decaying of  
 our corruption, but a lingering death?* And none of al thefe that  
 liued longeft reaching to a thoufand yeares (which with God is  
 as one day) man dyed in that day in which he tranfgreffed.

2. Reg. 14.

ho. 37. in Euangel.

Pfal. 89.

Al time is fhort in  
 refpect of eternitie.

Morally ancient Fathers here note, that albeit the life of the  
 Patriarkes feemeth long to vs, yet if we cōpare the fame to eter-  
 nitie it is nothing. Neither by the iudgement of Philofophers may  
 aniething be counted long, that hath an end: as Tullie bringing  
 Cato wifely difputing, fheweth the longeft life to be but a fhort  
 moment. VVhereby againe we may fee what loffe we fuftaine by  
 finne: feeling if finne had not benne, we fhould al haue benne  
 tranflated from earth to heauen, and neuer haue dyed.

S. Ireneus li. 5. aduer.  
 Heret.

Cicero li. de Senec. &  
 q. 1. Tufcul.

<sup>a</sup> This is the longeft life of al here recited. But if we confider that  
 Adam was as ftrong of bodie, the frst day he was created, as thefe  
 others were at the age of 60. yeares (before which, none are faid to  
 haue begot children) and fo fubtract 60. yeares from Mathufala,  
 then Adam liued in mans ftate longer then he by 21. yeares.

li. 20. ciuit. c. 29. lib. 2. de gratia Chrifti c. 23. tract. 4. in Ioã.	<p>24 Vvas feene no more.) That Enoch and Elias are yet aliue is a conftant knowne truth, in the hartes and mouthes of the faithful, faith S. Auguftin in his firft booke, <i>de peccat. merit &amp; remiff. c. 3.</i> and confirmeth the fame in diuers other places. And it is testified by very many both Greeke and Latin Doctors. <i>S. Ireneus li. 5. S. Iuftinus Martyr, q. 85. ad Orthodoxos. S. Hippolitus li. de Antichrifto. S. Damascen, li. 4. de Orthodoxa fide. S. Hierom. epift. 61. ad Pamach. c. 11. S. Ambrofe in Pfalm. 45. S. Chryfoftom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in epift. 2. ad Theff. ho. 22. in ep. ad Heb. S. Greg. li. 14. Moral. c. 11 ho. 12. in Ezech. S. Profp. li. ult. de promiff. S. Bede in c. 9. Marc. Theophilact and Oecumenius in cap. 17. Mat.</i> and others innumerable. Touching Elias it is manifelt in Scriptures, that he fhall come, &amp; preach, &amp; be flaine with an other witnes of Chrift, before the terrible day of Iudgement. Of Enoch Moyfes here maketh the matter more then probable, fay- ing of euerie one of the reft, <i>he dyed</i>, onlie of Enoch faith not fo, but that <i>he appeared</i>, or <i>vvas feene no more</i>. For which the feuentie two interpreters fay, <i>And he vvas not found, for God tranflated him</i>. VVhich can not fignifie death, but tranfporting, or remouing to an other place. VVhereto agreeth the author of Ecclefiafticus, faying: <i>Enoch pleaſed God, and vvas tranflated</i>. But moſt clearly S. Paul faith: <i>Enoch vvas tranflated, that he ſhould not fee death, and he vvas not found for God tranflated him</i>. VVith what plainer wordes can any man declare, that a ſpecial perſon were not dead, then to fay: <i>He vvas tranflated, or cōueyed away, that he ſhould not fee death?</i> Neither is it a reaſonable euafion to interpret this of ſpiritual death. For fo Adam being eternally faued (as <i>S. Ireneus li. 3. c. 34. Epiphan. con. hereſim. 46. S. Auguftin epift. 99. ad Euodium</i>, and others teach, and the whole Church beleueueth) was preferued from that death, and fo vndoubtedly were Seth, and Enos being moſt holie, and the reſt here recounted, as is moſt probable. Neuertheles for further confutation of the contrarie opinion of Proteſtants, the reader may alſo obſerue the iudgement of S. Chriſtoſtom, who affirmeth that <i>Though it be not a matter of faith, vvwhether Enoch be novv in Paradife from vvhen Adam and Eue vv ere expelled, or in ſome other pleaſant place: Dicunt tamen factæ Scripturæ quod Deus tranſtulit eum, &amp; quod viuentem tranſtulit eum, quod mortem ipſe not fit expertus</i> The holie Scriptures fay that God tranflated him, and that he tranſlated him aliue, that he felt not (or hath not experienced) death. And S. Auguftin as expreſſly faith: <i>Non mortuus, ſed viuus tranſſatus eſt. He (to vv it Enoch) is tranſlated, not dead but aliue</i>. Yea he teacheth how his life is ſuftayned thus many thouſand yeares vpon earth. And ſheweth moreouer that both Enoch and Elias ſhall dye. <i>For ſeing Enoch and Elias (faith he) are dead in Adam, and carying the ofſpring of death in their fleſh, to pay that debt, are to returne to this life</i></p>	Enoch & Elias yet liuing in bodie.
Malac. 4. Apo. 11.		Manifelt Scripture that Elias yet li- ueth, and ſhall be flaine & an other with him. Likewiſe that Enoch did not ſee death.
καὶ οὐχ ἐνρίσχε- το ὅτι μετατέθη- κεν αὐτὸν ὁ Θεός.		
Eccli. 44. Heb. 11.		
		Theſe Scriptures ſpeake of tempo- ral not of ſpiritual death.
ho. 21. in Gen.		The Fathers proue by the Scriptures that Enoch is not dead.
lib. 1. de pec- mer. c. 2. & 3.		
l. 9. de Gē. ad lit. c. 6. S. Tho. in c. 11. ad Hebreos.		

(of common conuerfation) *and to pay this debt vvchich fo long is deferred.*

Caufes why Enoch & Elias are referued aliuē.

1.

Diuers reafons are alfo alleaged, why God would referue thefe two aliuē. Firft to fhew by example, that as their mortal bodies are long conferued from corrupting or decaying, in like forte Adam and Eue and al others not finning, fhould haue bene conferued, and according to Gods promife, neuer haue died, but after fome good time tranflated to heauen, and indued with immortalitie.

2.

Secondly to giue vs an argument of immortalitie, which is promifed after the general Refurrection. For feing God doth preferue fome mortal, fo long from al infirmitie, we may affuredly beleue that he wil geue immortal & eternal life of bodie and foule to his Sainctes, after they haue payed the debt of death, and are rifen againe.

3.

See *D. Sand lib. 8.*

*c. 35. de Monar.*

*Eccl. And F. Pererius*

*in c. 12. Danielis.*

Thirdly thefe two (one of the law of nature, the other of the law of Moyfes) are preferued aliuē, to come amongft men againe towards the end of the world, to teach, teftifie, and defend the true faith and doctrin of Chrift, againft Antichrift, when he fhall moft violently oppugne & perfecute the Church. Of Enoch it is laid in the booke of Ecclefiafticus, that he was tranflated, *vt det gentibus pœnitentiam, that he geue repentance to the nations*, by his preaching, & reducing the deceiued from Antichrift. And of Elias Malachie prophecieth, that he *shal come before the great and terrible day of our Lord, and shal turne the hart of the fathers* (that is the people of the Iewes) *to the fonnēs* (the Chriftians) *and of the fonnēs* (the deceiued Chriftians) *to the fathers*, the ancient true Catholiques.

S. Chrif. ho. 21. in Gen. et in 2. Thef. 2. Theodor. q. 45. in Gen. Aretus. in 11. Apoc. S. Greg. lib. 14. Moral. c. vlt. & ho. 12. in Ezech.

Eccl. 44.

Mala. 4. Eccl. 48.

## Chapter 6

*Mans finnes caufe of the deluge. 4. Giants vvēre then vpon the earth. 8. Noe being iuft vvas commanded to build the Arke, 18. vvherin he vvith feuen perfons more, and the feede of other liuing things vvēre faued.*

**A**nd after that men began to be multiplied vpon the earth, & had procreation of daughters: <sup>2</sup> The <sup>a)</sup> fonnēs of God feing the daughters of men, that they were faire, tooke to them felues wiues out of al, which they had chofen. <sup>3</sup> And God laid: My ſpirit ſhall not remaine in man for euer, becaufe he is

<sup>a</sup> The profeffors of true religion were called the fōnes of God, the folowers of errors the fōnes of men.

flesh: & his dayes shal be <sup>a</sup>an hūdred & twentie yeares.  
<sup>4</sup> And <sup>a</sup>Giants were vpon the earth in thofe dayes. For  
 after the sonnes of God did companie with the daugh-  
 ters of men, and they brought forth children, thefe be  
 the mightie of the olde world, famous men. <sup>5</sup> And God  
 feing the malice of men was much on the earth, and  
 that <sup>a</sup>al the cogitation of their hart was bent to euil at  
 al times, <sup>6</sup> it <sup>a</sup>repented him that he had made man on  
 the earth. And touched inwardly with forrowe of hart,  
<sup>7</sup> I wil, faith he, cleane take away man, whom I haue  
 created, from the face of the earth, from man euen to  
 beaftes, from that which creepeth euen vnto the foules  
 of the ayre, for it repenteth me that I haue made them.

<sup>8</sup> But Noe found grace before our Lord. <sup>9</sup> These are  
 Eccl. 44, 17. the generations of Noe: <sup>a</sup>Noe was a iuft and perfect man  
 in <sup>b</sup>his generations, he did walke with God. <sup>10</sup> And he  
 begat three sonnes, Sem, Cham, & Iapheth. <sup>11</sup> And the  
 earth was corrupted before God, and was replenished  
 with iniquitie. <sup>12</sup> And when God had perceiued that  
 the earth was corrupted (for al flesh had corrupted his  
 way vpon the earth) <sup>13</sup> he faid to Noe: The end of al  
 flesh is come before me, the earth is replenished with  
 iniquitie from the face of them, & I wil deftroy them  
 with the earth. <sup>14</sup> Make thee an arke of timber planke:  
 cabinets shalt thou make in the arke, and shalt pitch  
 it within, and without with bitume. <sup>15</sup> And thus shalt  
 thou make it. The length of the Arke shal be three  
 hundred <sup>a</sup>cubitts: fiftie cubitts the breadth, and thirtie  
 cubitts the height of it. <sup>16</sup> Thou shalt make a windowe  
 in the arke, and in a cubit finish the toppe of it: and  
 the dore of the arke thou shalt fet at the fide belowe,  
 middle chambers, and third loftes shalt thou make in it.  
<sup>17</sup> Behold I wil bring the waters of a great floud vpon the  
 earth, that I may deftroy al flefh, wherein there is breath

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<sup>a</sup> God who is immutable, & fubiect to no paffion, yet by the enor-  
 mitie of finnes femeth prouoked to wrath, and to repent that he  
 had made man. *S. Amb. li. de Noe & arca. c. 4.*

<sup>b</sup> In al generations God referued fome iuft. Much more in the law  
 of Grace.

of life vnder heauen. Al thinges that are in the earth, shal be confumed. <sup>18</sup> And I wil establishe my couenant with thee: and thou shalt enter into the arke, thou and thy sonnes, and thy wife, and the wiues of thy sonnes with thee. <sup>19</sup> And of al liuing creatures of al flesh, thou shalt bring payers into the arke, that they may liue with thee: of the male sexe, and the female. <sup>20</sup> Of foules according to their kind, and of beastes in their kind, & of al that creepeth on the earth according to their kind: payres of al fortes shal enter in with thee, that they may liue. <sup>21</sup> Thou shalt take therfore with thee of al meates, that may be eaten, and thou shalt lay them vp with thee: and they shal be meate for thee and them. <sup>22</sup> Noe therfore <sup>a</sup>)did al thinges, which God commanded him. Heb. 11.

## ANNOTATIONS

Sōnes of God and  
sonnes of men was then  
such a distinction, as  
now Catholiques and  
Heretikes.

2 Sonnes of God.) The progenie of Seth, professing true faith & Religion, were called the sonnes of God: and those of Cains issue and congregation, following erroneous and wicked opinions, were called the sonnes of men. VVhich were then the distinctiue termes of true and false Religion, as afterwarde were the termes of Iewes and Gentiles: after Chrif, Chriftians and Paganes: and lastly true and false Chriftians are distinguished, by the names of Catholiques and Heretikes. As S. Auguftin teacheth, in his questions vpon Genesis, & other places. VVhich is confirmed by the like iugement of *S. Ciril Alexandrinus li. 9. aduers. Iulianum. S. Ambrose li. de Noe & arca. c. 4. S. Pacianus epift. as Symphirianum.* Theodoret. & manie others vpon this place.

lib. 15. c. 23. ciuit.  
De vera relig. c. 7.  
con epift. fund. c. 4.  
Trac. 32. in Ioan.

This warning and ex-  
pectation of repentance  
sheweth freewil in mā.

3 An hundred and twentie yeares.) Mans life was not here shortened to an hundred and twentie yeares, as some haue misunderstood this place. For after this diuers liued much longer, as appeareth in the genealogie of Sem to Abram in the *11. chapter of Genesis.* And Abraham liued 175. yeares (*c. 25.*) Isaac 180. (*c. 35.*) Iacob 147. (*c. 47.*) and Ioiadas borne 1500. yeares after, liued 130. yeares (*2. Par. 24.*) But 120. yeares were granted before the flood for that generation to repent in, as the *Chaldee Edition* expreffeth more plainely: *Terminum dabitur eis centum viginti annorum si forte conuertatur.* The terme of an hundred and twentie yeares shal be geuen them, if perhaps they may conuert.

Philo. Iosephus Lactant.  
Rupert. Toftatus.

<sup>a</sup> A right example of a iust man.

ho. 22. in Gen.  
 Tradit. Heb.  
 lib. 15. c. 24.  
 ciuit.

And fo S. Chriftoftom, S. Hierom, and S. Auguftin expound this Scripture. Yet whether God cut of 20. of thefe yeares, and brought the flood after a 100. (for Noe had his fonnes when he was 500. yeares old, & the flood came in the 600. yeare of his age) or that this warning was geuen twentie yeares before anie of his fōnes were borne, is not fo eafely decided by the holie Doctors. How eafie foeuer Proteftants fay al Scriptures are. Though vnder correction of better iudgement, it femeth more probable, that Moyfes by anticipation ioyneth the birth of Noes fonnes (when he was 500. yeares old) to the reft of the geneologie of the firft Patriarkes, in the former chapter, and then telleth of this admonition, geuen 20. yeares before their birth. And fo God expected the peoples repentance the whole time of 120. yeares prefcribed.

Scriptures not eafie.

4 Giants vvere vpon the earth.) Some haue thought that thefe gigantes were not men, nor begotten by men, but that either diuels, which fel at firft from heauen, or other Angels allured with concupifcence, begate them of the daughters of Cain. Philo Iudeus in his booke *de Gigantibus*, writeth that thofe whom Moyfes here called *Angels*, the Philofophers called *Genios*. *Qui funt animalia aërea, vvhich are liuing creatures vvith ayrie bodies*. Iofephus (*li. 1. Antiq.*) faith that Angels begate thefe giants. Tertullian alfo (*li. de habitu muliebri*) holdeth the fame error, and diuers more otherwife good authors. But *S. Ciril of Alexandria (li. 9. aduer. Iulian)* *S. Chriftoftom (homil. 22. in Gen.)* *S. Ambrofe (de Noe & arca. c. 4.)* *S. Auguftin (li. 15. c. 23. de ciuit)* *S. Hierom (Tradit. Hebraic)* and other moft principal Doctors teach it to be vntrue, yea vnpoſſible, that thefe giants ſhould haue bene begotten by anie other creatures then by men. For that Angels and diuels are mere ſpirits without al natural bodies. And if they had ayrie bodies (as they haue not) yet they could not haue fuch generation. For the powre or force to engender belongeth to the vegetatiue foule, whoſe proper operations are to turne nutriment into the ſubſtance of the ſubiect wherin it is, and to engender new iffue of ofspring from the fame, as Ariftotle fheweth (*li. 2. de anima, textu. 24.*) And in what bodies foeuer there is vegetatiue foule, it muſt needes be, that the fame was engendred, and muſt ſome times decay and die, and fo diuels ſhould be mortal. Moreouer if they could haue generation togeather with mankind, then fuch iffue ſhould be a diſtinct ſpecies both from man and diuel, as a mule differeth both from horſe and aſſe. Againe, if ſpirits had abuſed women in aſſumpted bodies, and ſhape of men, yet they did not take them to wiues as the Scripture faith they did, who begate thefe giants. Finally the holie Scripture here exprefly calleth the giants men. *Theſe be the mightie ones, famous men*. The modeſtie of Scripture terming them famous, whom our common phraſe would cal infamous being more monſtrous in wickednes of mind, then in hugenes of bodie. For they were moſt inſolent, lafciuious, couetous, cruel, and in al kinde of vices moſt impious.

Erronious opinions concerning thefe giants.

The principal doctors proue that they were men, and begotten of men.

Firſt reaſon.

2.

3.

4.

5.

Giants moſt monſtrous in bodie and in minde.

Luthers argument that  
al mens workes are  
finnes.

Heretiks like to Sifyphus.

The finnes before the  
flood very greuous  
in foure respects.

- 1.
- 2.

- 3.

- 4.

Luthers argument  
answered.

5 Al the cogitation bent to euil.) Luther (in his *21. article* condemned by Leo the tenth) would proue by thefe wordes, and the like folowing, *Al flesh had corrupted his vway vpon earth*, that al workes of men are finnes. For (faith he) feeing the hartes of al men are bent alwaies to euil, and al humane actions proceede from the hart, it muft needes by that the hart as the fountaine being corrupt, the ftreames alfo iffuing from the fame muft be corrupted. Againe al flefh hauing corrupted his way vpon earth, there is not any iuft man (faith he) nor any man without finne: and with Proteftantes al finnes are mortal. But Heretikes arguments are like to that the Poëts feyne of Sifyphus laboring to carie a great ftone to the toppe of an high hil, which when he hath brought almoft to the height, it ftill falleth from him, & tumbleth againe to the bottome. Euen fo their arguments that make greateft fhw of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true fenfe of holy Scripture. In this place Moyfes defcribeth the enormitie of finne that reigned in the world before the flood, for which God fent that deftruction. For it was haynous in deede, and that efpecially in foure respects.

Firft the malice and wickednes was *general*, which is fignified by thofe wordes, *al flesh hath corrupted his vway vpon earth*.

Secõdly it was great malice, fignified by the words *much*, and, *al the cogitations of their hart is bent to euil*. For they committed al maner of wickednes in hautines of pride, in al lafciuiofnes of the flefh, in al crueltie of robbing, facking, & murthering, in al impietie, againft God & man. Thirdly, it was of long continuance, and dayly iterated. For Cain once fallen into damnable finne neuer repented, and al his progenie was exceding wicked and after that Adam and Seth were dead, and Enoch tranflated, manie of the faithful fel to the wicked forte, and became worfe and worfe *omni tempore*, alwaies, or *euerie day*. Fourthly they were obftinate and obdurate, not repenting when Noe built the arke, and *preached iuftice* (as S. Peter teftifieth) and therefore *God faued him and his familie, bringing in the deluge vpon the vworld of the impious*. Al which maketh nothing at al for Luther. For although the malice of man, and corruption of flefh, was then verie general, great, of long continuance, & obftinate, yet was it not fo vniuerfal, but that God him felfe excepted Noe, faying to him *I haue found thee iuft in my fight in this generation*, whereby it is clere that thefe general termes, *al cogitation* and *al flesh*, haue exceptions. As likewife other as general propofitions in this fame chapter, concerning the punifhment threatned, comprehend not abfolutely al, and euerie one, but almoft al, very few excepted. *I vvil cleane take avvay, or deftroy man vvhom I haue created, from the face of the earth. The end of al flesh is come before me. Againe, that I may deftroy al flesh vvherein is breath of life vnder heauen*. Thefe are very general fpeeches, that al fhould be deftroyed, and yet eight perfons of mankind, that had the fame natural flefh, and amongft other

2. Pet. 2.



Ezech. 1. Luc. 1.  
& 2. Apoc. 22.

liuing creatures, that had breath, diuers payers were faued aliue. So that this place (nor anie other in holie Scripture) wil not proue that Proteftants paradox, that al mens actions are mortal finnes, or that no man in this life is or can be iuft: but manie fcriptures tel vs plainly that fome men were iuft, as Noe, Iob, Daniel, Elifabeth, Simeon and others. Of Noe fee more in the next annotation.

9 Noe vvas a iuft and perfect man.) Here Noe is not onlie called iuft, but alfo perfect. The Hebrew word *tamim* of the verbe *tamam* (which fignifieth to finifh or accomplifh) fheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him; and that not in a vulgar and meane forte, but in a high degree, & heroical maner, as fundrie ancient Fathers haue gathered vpon this place. VVe fhall cite fome few of their fayings for example. *S. Hierom (Tradit. Hebraic in Gen.)* diftinguifhing between confummate iuftice (of the next life) & iuftice of this generation (or tranfitorie life) faith: *Noe the iuft man vvas perfect in his generations: Noe did vvalke vvith God: that is, did folovv his fteppes. S. Auguft. (li. 15. ciuit. c. 26.)* faith the like, that Noe vvas called iuft in his generation, to vvit, not as the citizens of Gods citie are to be perfected in that immortalitie, in vvwhich they fhall be equal to Angels, but as they may be perfect in this pilgrimage. And in his booke *de perfectione contra Caeleftium.* he defcribeth him to be *a perfect man, that runneth vvithout blame tovwards perfection, voide of damnable finnes, and is not negligent to cleanfe venial finnes, by almes, prayers, and other good workes. S. Ambrofe alfo teftifieth, (li. de Noe & arca c. 4.)* that albeit the world was verie wicked, yet fome were iuft, faying: *By the grace (or fauoure) vvwhich Noe found, is shevved that other mens offence doth not obfcure the iuft man, vvho is prayfed, not by the nobilitie of his birth, but by the merit of his iuftice and perfection.* S. Chriftoft. moft largely (*ho. 23. in Gen.*) fetteth forth the iuftice and perfection of Noe. VVhere after he hath fhewed that Noe deferued in deede the name of a man, becaufe he by flying vices, and folowing vertues conferued the image of man, when others like beaftes were ledde away and ruled by their wicked luftes, proceedeth thus in his commendation. Behold (faith he) an other kind of praife: Noe is called, iuft, which denomination comprehendeth al vertue. For this name *iuft* we vfe to pronounce of them, that exercife al maner of vertue. And that you may lerne, how he ariued to the very toppe which was then alfo required of our nature, the Scripture faith, *he vvas iuft, being perfect in his generation.* He performed what thinges foeuer it behoueth one to doe that embraceth vertue, for fuch a one is perfect, he intermitted nothing, he halted in nothing, he did not wel in this thing, and finned in that thing, but was perfect in euerie vertue, which was requifite for him to haue. Moreouer to make alfo this iuft man more confpicuous to vs in regard of the time, and by comparing

Noe iuft and perfect.

VVho is perfect in this life.

him with others, the Scripture faith, *he vvas perfect in his generation*: in that time, in that peruerfe generation, which declined vnto euil, which would not fo much as pretend anie refemblance of vertue. In that generation therfore, in thofe times, that iuft man not only pretended, but arriued to that height of vertue, that he became perfect, and in al thinges abfolute. And that which I faid before, to doe wel amongft the enimies of vertue, amongft them that forbid vertue, doth alwaies teftifie a greater poyfe of vertue, fo by this occaſion the iuft man got greater prayfes. Neither doth diuine Scripture here make an end of praifing him, but further fheweth the excellencie of his vertue, and that he was approued by Gods owne cenfure, for beſides ſaying: *He vvas perfect in his generation*, it addeth, that *Noe pleaſed God*. So great was the renowne of his vertue, that he deferued to be prayed of God. *For Noe pleaſed God* faith the Scripture, that you may know that he was approued of God. He pleaſed that eye, that can not be deceiued, by his good workes. Thus farre S. Chriſtoſtom and much more to the ſame effect. S. Gregorie the great in his *fifth booke of Morales*, and *36. chapter vpon the third chapter of Iob*, recounting certaine principal Patriarches among the reſt faith: *Noe for that he pleaſed Gods examination vvas faued aliue in the vncleane vworld*, and after a large catalogue of other iuft men in confirmation of this doctrine, that ſome were iuft in the law of nature concludeth thus: *Neither is it to be beleued (faith he) that only fo manie vvere iuft before the lavv vvas receiued, as Moyſes contracteth in his moſt brieſe deſcription.*

*Diuino calculo.*

Appelles an old Heretike,  
that denied Chriſt  
to haue true fleſh.

15 Three hundred cubites.) Appelles an old heretike, ſcholar of Marcian, but after leauing him, and amongft other new coyned hereſies, reiecting the Law & the Prophetes, would by this place impugne Moyſes, ſaying it was vnpoſſible that in ſo ſmale rowme, as was the arke by this deſcriptiō, the deſigned payers of al kindes of beaſtes, foule, & ſerpents, ſhould be contained, with the eight perſons, and al their prouiſion of meate for a whole yeare. VVherupon he concludeth that this narration (which he calleth a fable) hath no probabilitie, nor poſſibilitie to be true. To whom & al ſuch calumniators it may be answered, that Moyſes euen in an heretikes owne cōcept, if malice obſcured not his ſenſe, muſt needes be thought wiſe ynough, if he had benne diſpoſed to fayne fables, to frame them probable, or poſſible, eſpecially when he pretended not to ſignifie a miracle, in the ſmalnes of the rowme to receiue ſo much, as he reporteth. Origen to anſwer him ſuppoſeth a cubite here mētioned, to haue cōtained fix ordinarie cubites: and ſo doubtles the arke might eaſily containe al thinges that are here ſpoken of, for ſo it were like to a great citie. But this opinion neither hath good warrant, that euer the Ægyptians (of whom he ſuppoſeth Moyſes might haue learned it) or any other nation vſed ſuch long cubites, neither can this meaſure of a cubite, be agreeable to Moyſes meaning, who no doubt ſpeaketh of the like cubites

A general anſwer to  
al calumniators of  
wiſe and learned men.

Origens opinion of long  
cubites not probable.

ho. 2. in 6. Gen.

- Exod. 17. here, as he doth in other places. And in Exodus he describeth an Altar to be made five cubites long, five broad, and three in height. VVhich would be by Origens meafure (euerie cubite containing fix ordinarie cubites, that is nine foote at leaft) in length, and likewife in breadth 45. foote, and 27. foot in height. Againe (*Deut. 3.*) Moyfes telleth of an iron bed of Og King of Bafan, that was nine cubites long, & foure broad. VVhich make according to Origens meafure of a cubite, fourcore and one foote in length, and in breadth 36. foote: which in deede haue no probabilitie. And therefore S. Auguftin and other Doctors, fuppofing that Moyfes in al thefe bookes, written for inftruction of the fame people, whom he brought forth of Ægypt, fpeaketh of one forte of cubites, do likewife iudge that he meaneth ordinarie & knowne cubites, which containe a foote & a halfe euerie cubite, as Vitruuius Agricola and others do proue, or a foote and three quarters of a foote, which is the greateft cubite, that femeth to be mentioned in holie Scripture, called a mans cubite, or *cubite of a mans hand*. And fo the Arke was at leaft in length 450. foote, in breadth 75. in height 45. or at moft in length 525. foote, in breadth 87. and a halfe: in height 52. and a halfe. And either of thefe capacities was fufficient to receiue al the thinges here mentioned, confidering the loftes & partitions, that were in the whole arke.
- l. 15. ciuit. c. 27.
- Deu. 3.

Moyfes in other places can not be vnderftood to fpeake of fo long cubites.

## Chapter 7

*Noe vvith his familie, and paires of al kindes of beaftes and foules, being entred into the arke, 12. it raineth fourtie daies and fourtie nights. 21. Al men and other liuing creatures on the earth, without the arke, are deftroyed.*

**A**nd our Lord faid to him: Get thee in, thou and al thy houle into the arke: for I haue fene thee iuft <sup>a</sup>in my fight in this generation. <sup>2</sup> Of al beafts that are <sup>b</sup>cleane, thou fhalt take feauen, and feauen, male & female: <sup>3</sup> but of the beafts that are vncleane two and two, male & female. Yea and of the foules alfo of the ayre feauen & feauen, male and female: that feede may be faued vpon the face of the

<sup>a</sup> Noe was iuft not only by the eftimation of men, but in deede and before God.

<sup>b</sup> Obferuation of cleane and vncleane beaftes by tradition, before the law of Moyfes.

whole earth. <sup>4</sup> For yet a while, and after feauen dayes, I wil rayne vpon the earth fourtie dayes and fourtie nights: and I wil cleane deftroy al fubftance, that I haue made, from the face of the earth. <sup>5</sup> Noe therfore did al thinges, which our Lord had commanded him. <sup>6</sup> And he was fix hundred yeares old, when the waters of the flood flowed ouer the earth. <sup>7</sup> And Noe entred and his fonnes, his wife and the wiues of his fonnes with him into the arke, becaufe of the waters of the flood. <sup>8</sup> Of beafts alfo the cleane and the vncleane, & of foules, and of al that moueth vpon the earth, <sup>9</sup> two & two went to Noe into the arke, male and female, as our Lord had commanded Noe. <sup>10</sup> And after the feauen dayes were paffed, the waters of the flood flowed ouer the earth. <sup>11</sup> In the fix hundred yeare of the life of Noe, in the fecond moneth, in the feauententh day of the moneth, al the fountaines of the <sup>a</sup>)greate deapth were broken vp, and <sup>b</sup>)the flood gates of heauen were opened: <sup>12</sup> and the raine fel vpon the earth fourtie dayes and fourtie nights. <sup>13</sup> In the verie point of that day entred Noe, and Sem, and Cham, & Iapheth his fonnes: and his wife, and the three wiues of his fonnes with them into the arke: <sup>14</sup> they and euerie beaft according to their kind, and al cattle in their kinde, and al that moueth vpon the earth according to their kind, and al foule according to their kind, al birds, and al that fly <sup>15</sup> went to Noe into the arke, two and two of al flefh, wherein there was breath of life. <sup>16</sup> And fuch as entred in, male and female of al flefh did enter in, as God had commanded him: and our Lord <sup>17</sup> fhut him in on the out fide. <sup>17</sup> And the flood grew fourtie daies vpon the earth: and the waters increafed, and lifted vp the arke on high from the earth. <sup>18</sup> For they ouerflowed excedingly: and filled al on the face of the earth: moreouer the arke fleted vpon the waters. <sup>19</sup> And the

Mat. 24. Luc. 17.

<sup>a</sup> The Hebrew word *Thehom* fignifieth a gulfe of water, from whence new fountaynes fprang, more abundantly thē euer fince or before.  
<sup>b</sup> *Arubbah* fignifieth great pipes or windowes, by which water fell downe in great abūdance from the ayre, here called heauen. *S. Hier. queft. Heb. S. Epiph. ad Io. Hierofolom. S. Chr. ho. 25. in Gen.*

- waters preuailed out of meafure vpon the earth: and al the hiegh mountaines vnder the whole heauen were couered. <sup>20</sup> Fiftene cubites higher was the water aboue the mountaines, which it couered. <sup>21</sup> And al flesh was confumed that moued vpon the earth, of foule, of cattle, of beafts, and of al creepers, that creepe vpon the earth: al men, <sup>22</sup> and al things, wherin there is breath of life on the earth, died. <sup>23</sup> And he cleane deftroied al fubftance, that was vpon the earth, from man euen to beaft, as wel it that creepeth, as the foules of the ayre: and they were deftroied from of the earth: •but onlie Noe remained, and they that were with him in the arke. <sup>24</sup> And the waters held on aboue the earth an hundred fiftie dayes.
- Sap. 10.  
Ecl. 39.
1. Pet. 3.

The end of the firft age.

## ANNOTATIONS

- 16 Shut him in.) God who by his only wil could in a moment haue drowned al the reft of the world, fauing whom he pleafed, not needing in any thing the helpe of his creatures, yet would vfe both natural, & fupernatural meanes, as the labour of Noe to build the arke, new fountaines fpringing, and the heauens powring downe water fourtie dayes together, afterwards the winde to dry vp the earth, and becaufe the dore being great (for Elephants to enter in) and was to be firmed without (as S. Ambrofe noteth) for better induring the forcible waters, could not commodioufly be clofed by Noe, *our Lord* (by the miniftrie of Angels) *shut him in on the out fide*, to teach vs by al this, and the like difpofition of things, that albeit his Diuine omnipotencie can do what he wil al alone, yet he wil haue his creatures to concurre and cooperate as fecundarie caufes, fometimes naturally, fometimes fupernaturally, or miraculoufly, as it pleafeth his goodnes to impert to them powre and vertue.
- li. de Noe & arca. c. 15.

God vfeth both natural and fupernatural meanes, as fecundarie caufes, in producing, conferuing, gouerning, punifhing, & in rewarding his creatures.

- 23 But only Noe.) As there is not anie thing in al the old Teftament, from the creation of the world til the coming of Chrift, more notable, more admirable, or of greater importance, then this hiftorie of the general flood; fo was there nothing (though al, or moft chanced to them in figure) that euer more aptly, more liuely, or more exactly prefigured Chrift and his Church, with the reft of al mankind, then did Noe and the arke, & the drowning
1. Cor. 10.

Al or moft things in the old Teftament be in figure of the new, & no figure more exact then the flood of Noe.

of the reft of the world in that deluge. VVhich S. Auguftin declareth in many places, but moft efpecially and of purpofe in his *twelfth booke againft Fauftus the Manichee, from the 14. chapter to the 22.* and in his *fifteenth booke of the citie of God, in the two laft chapters*: where he fheweth at large both the certaintie of the hiftorie, and that as certainly it was a figure of things in the new Teftament, and withal the great congruitie between the figure & the things figured. The fame did Origen explicate (*homil. 2. in Gen.*) S. Gregorie (*homil. 12. in Ezech.*) Rupertus (*li. 4. comment. in Gen. c. 71. & fequent.*) and diuers other ancient Doctors, confirming their expofitions by S. Peters teftimonie, faying: In the arke a fevv, that is eight foules (or perfons) vvere faued (from drowning) by vvater, vvherunto Baptifme being of the like forme novv faueth you alfo. And by our Sauours wordes faying: *As in the dayes of Noe, fo fhall alfo the comming of the Sonne of man be.* In fomme the Doctors teach, that Noe fignifying reft was a figure of Chrift, the very reft of mans foule. VVhom who foeuer foloweth fhall find reft for their foules. The arke fignifieth the Church, the forme therof being fix times fo long as broad, and tenne times fo long as hiegh, refembleth the proportion of mans bodie, lying prone or prostrate. The dore in the fide reprezenteth the wound in Chriffs fide, from whence flowed the holie Sacraments, by which the faithful enter into the Church, and are fanctified. The timber wherof the arke is made, & the water bearing it vp, fignified the Croffe of Chrift and Baptifme. For as Noe (faith S. Auguftin) vvith his, vvvas deliuered by the vvater and the vvode, fo the familie of Chrift, by Baptifme figned vvith Chriffs Paffion on the Croffe. Likewife the fquarnes of the timber which both fustayned the burden of al containd in the arke, and refitted the boyftrous waues of the floud beating without, did fignifie fuch men in the Church, as be conftant & ftand firmly in al fortes of tentations: efpecially godlie & lerned Doctors and Paftors, who by worde and example vphold and cõfirme the faithful people in al afflictions within, and withftand and conuince al Heretikes, and other Infidels that oppugne the Church without. Againe the hiegher & lower rowmes with the midle chambers & third loftes, & other diftinctions of cabinets, and partitions, and al fortes of liuing creatures cleane and vncleane, receiued therein, did fignifie the varieties of al ftates & functions, and diuerfitie of manners and merites in the Church, in which are perfons of al degrees, Clergie and Laitie, Potentates, Princes, fubiects, good and euil. The moft ftrong kind of glew called *bitumen*, fignified the permanent or euerlafting ftabilitie, and vnfeperable cõnexion of the Church, by the grace and continual affiftance of the Holie Ghoft conferuing the fame. The confummation of the arke in one cubite fignified the vnitie of the fame Church, which is one in al times, and places. Neither would God almightie haue manie arkes, for Noe and his fonnes or other creatures, nor manie chiefe

Ep. 99. li. 5. de Baptif. c. 28. de vnitate Ecclief. ca. 5. in Pfal. 103. & 131. Ser. 69. de tēpore.

1. Pet. 3.

Mat. 24. Luc. 17.

li. 22. de Baptif. c. 14.

How the Doctors  
applie the figure to  
the things figured.

Noe fignified Chrift.

The arke the Church.

Entrance into the  
Church by Baptifme.

Vertue of Sacra-  
ments cometh from  
Chriffs Paffion.  
Doctors and Paftores in  
the Church.

Varietie of ftates and  
orders in the Church.

Good and euil in the  
Church.  
Perpetuitie of the  
Church.

Vnitie of the Church.

Epift. 57. ad  
Damafum.

rulers (though he would that of them fhould come manie Nations)  
but one only arke, and one chiefe gouernour therof, and that al  
without the fame fhould corporally dye, to fignifie that al which  
dye without the Church do perish, and are eternally damned.  
Wherupon S. Hierom, amongft other Fathers, fheweth that al  
within the Church, that communicate with the Sea Apoftolique  
(wherin S. Damafus fate then gouernour) are as thofe in the arke  
of Noe, and al Schifmatikes, Heretikes and other Infidels are in  
like cafe, with the reft of the world, that were drowned with the  
floud.

One chiefe  
gouernour in the  
Church.  
No faluation out of  
the Church.





A BRIEF REMONSTRANCE OF THE STATE OF  
THE CHVRCH, AND FACE OF RELIGION, IN  
THE FIRST AGE OF THE WORLD. FROM THE  
CREATION TO NOES FLOOD: THE SPACE OF  
1656. YEARES.

Here according to our purpose mentioned before, we will briefly recite certaine principal points of Religion, taught and obserued in the first age. In which the foundations of the true maner of seruing God (that should be continued to the end of the world) were laid, and prospered in some, as appeareth in these fewen first chapters of Genefis. But first of al, we shal in two words repete (as it is clerly geathered in the same holie Scripture) the state of man before, and immediatly after his fall, being the subiect to whom al this pertayneth.

After therefore that God had created other things, both in heauen and earth, laft of al he made Man, to his owne image and likenes, with vnderstanding and freewil, therin like to Angels, and superiour to al other creatures, and so made him Lord and maister of al earthlie things. Neither were these the greateft benefits which God bestowed on man: for his diuine goodnes indued also this his reasonable creature, with innocencie & original iustice, whereby al things were most rightly ordered within him, and about him. His mind, wil, and reason were obedient to God; his senses & inferior part of his soule were subiect to reason; his flesh and bodie obeyed the spirite; and al earthlie creatures obeyed him. God also adorned man with excellent knowledge, both natural and supernatural. And albeit his bodie was of corruptible substance, yet the same, and al his posteritie, if they had not sinned, should haue benne conserued, and without dying, haue benne translated to euerlasting life.

Thus man was placed in Paradise, and Eue there made of a ribbe of his side, to be his mate and vnseparable companion, as man and wife ioyned in Mariage, with Gods blessing, for increase and multiplication. As appeareth in the two first chapters of this booke.

Man made to  
Gods image,  
and in happie  
state.

Man obeyed  
God, and al  
earthlie crea-  
tures obeyed  
man.

Man placed in  
Paradise.

Man fel by yeld-  
ing to tentations.

But *God hauing made man right, he intangled* Eccle. 7, 30.  
*him felfe* (as holie Scripture fpeaketh) *with infinite queftions* Sap. 2, 24.

Original finne.

For the diuel enuying mans felicitie inuegled our mother Eue with queftions and lies, and then by her, firft feduced and deceiued, allured alfo Adam to the tranfgreffion of Gods commandment. And fo they loft original iuftice, which Adam had receiued for him felfe and al mankind: and al proceeding from them by natural propagation are borne the children of wrath, in original finne contracted from Adam, flaued of the diuel, not only fubieft to temporal death, but alfo are excluded for euer from heauenly blifse and glorie: except by Chrifts redemption particularly applied, they be reftored to grace & iuftice in this life.

Adam and Eue,  
were penitent.

And touching Adam and Eue, whose finne was not original but actual, directly committed by them felues, Gods mercie fo reclaimed them by new grace, that they defpared not (as Cain, and fome others did afterwards) but with hope of remiffion were forie and penitent, and accordingly receiued penance, and redemption. For Sap. 10.  
*God brought Adam from his finne* (as holie writte testi-  
fieth) and the fame is collected of Eue, God shewing the like fignes of his prouident mercie towards them both, of which we shal by and by note fome for example.

Faith in one God.

Now let vs fee the more principal points of faith and Religion professed and obserued by the Church of God before Noes flood. Firft they beleued in one Eternal and Omnipotent God, who made the whole world and al things therin of nothing. Which is eafely confessed of al that are not plaine Atheifts, and may be proued againft them by reason. And therfore Adam and other Patriarches could not erre in this Article, nor others be ignorant therof, except they were very wicked.

The bleffed Trinitie.

The Myfterie alfo of the Bleffed Trinitie, three Diuine Perfons in one God, though farre aboue the reach of mans reason, yet was beleued more exprefly by fome, more implied by others, and conferued from age to age by tradition, at leaft amongft the chiefe heades and leaders. Wherupon Moyfes afterwarde infinuated the fame great Myfterie, by diuers wordes and phrafes, writing

of God and his workes. The two wordes *God created* if they be rightly confidered importe fo much. For the word *Elohim, God*, in the plural number, fignifyeth pluralitie of Perfons (for manie Gods it can not fignifie, feeing there is but one God) and the verbe *bara, created*, in the fingular number fignifyeth one God in nature and fubftance, albeit three Perfons. For whatfoeuer God doth in creatures, is the worke of the whole Trinitie: though holie Scriptures do oftentimes appropriate fome worke to one Diuine Perfon, fome to an other. Which alfo proueth diftinction of Perfons in God. So the wordes

Gen. 1. *God created heauen and earth* fignifie the *Father*, to whom *powre* is attributed. *In the beginning*, fignifie the *Sonne*, to whom *wifdome* is appropriated, and the words, *The Spirite of God moued ouer the waters*, fignifie the *Holie Ghof*t, by whose bountiful *goodnes*, the waters were made fruitful. Likewise Gods owne wordes: *Let vs make man* fignifie the pluralitie of Perfons, and *Image and likenes* in the fingular number, fignifie one God.

Though the B. Trinitie worke ioyntly in al creatures, yet diuers workes are attributed to diftinct Perfons.

Men alfo knew by faith manie things perteyning to them felues. As that the bodie was made of the flime of the earth: the foule not produced of anie thing formerly exifting, but created immediatly of nothing and naturally immortal: that the foule of Adam was indued with grace and iuftice: that he fel from that happie ftate, by yelding to tentation, and breaking Gods commandment of abftinence: that for the fame finne Adam and Eue were caft forth of Paradife, and al mankind fubiect to death, and other calamities.

By faith the ftate of man paff & prefent was knowne.

For remedie againft finne, & reftauration to grace, they beleued in *Chrift* promifed to be borne of the womans feede, who by his death should conquer the wicked ferpent, deliuer man from captiuitie, and reftore him to fpiritual life. And this is the caufe of the perpetual enmitie between the woman (efpecially the moft bleffed Virgin Mother, of whom Chrift tooke flesh) and the ferpent, and between her feede, the fpiritual children of Chrift, and the ferpents feede, the whole companie of

Beleeefe in Chrift to come.

Remedie for men  
but none for Angels  
that fel. *Heb. 2, 16.*

the wicked. Of this battle and conquest Targhum Hierofolimitanum thus speaketh. *There shal be remedie and health to the children of women, but to thee, o serpent, there shal be no medicine, yea they shal tread thee vnder their feete, in the latter dayes, by the powre of Chrifft their King.* Likewife Gods familiar conuerfation with diuers men in mans shape (*Gen. 2. 3. 4. 6. and 7.*) was a signe of Chrifts incarnation. And the Sacrifices immolated did prefigure his death, in respect wherof it is laid in the Apocalips, *The Lambe was flaine from the beginning of the world.* But more exprefly S. Paul testifieth, that Abel, Enoch, and Noe beleueed in Chrifft, naming them for example of the first age, and others of other times, and in the end concludeth, that manie more *being approued by the fame faith, receiued not the promise* (to wit in their lifetime) *God providing that they without others* (of the new Law) *should not be confummate*, that is, not admitted into heauenlie ioyes & fruition of God, vntil the way of eternal glorie were opened by our Lords Pafsion and Ascension.

Apoc. 13, 3.

Heb. 11.

None admitted into  
heauen before Chrifft.

External Sacrifice.

Neither did the true seruants of God, in those first dayes, only beleue in hart, but they also professed their faith, & Religion by external Rites, namely in offering of Sacrifice (the most special homage & seruice to God) which is clerly testified, *cha. 4.* as wel bloudie in figure of Chrifts Pafsion, as vnbloudie in figure of the holie Eucharift. Also the accepting of the one rightly offered by Abel, & reiecting the other not donne sincerely by Cain, was declared by external signes, which Cain difdayning and enuying his brothers good worke, knowing his owne to be naught, of mere malice killed his brother.

Publique prayer  
with other Rites.

Befides Sacrifice they had also other Rites in publique Affemblies, praying and inuocating the name of our Lord, in more folemne maner, from Enos time and fo forward, according to that is recorded of him, in the *end of the fourth chapter.* For douteles Adam, Abel, and Seth did also pray and call vpon God, and therefore it was some addition or increafe of folemnitie in the seruice of God, which is referred to Enos.

Gen. 2, 3.	They had moreouer other ceremonies: of the feuenth day particularly bleffed and fanctified by God, kept holie by Adam and other Patriarches, as Abben Ezra witneffeth in his commentaries vpon the tenne commandements.	Ceremonial obferuations. Feaftes.
Gen. 29.	Of abftayning from meates, for it femeth the more godlie forte did eate no flesh, before the flood,	Abftinence.
Gen. 9.	which was after permitted.	Cleane & vn-cleane.
Gen. 7, 2.	Obferuation of cleane and vncleane beaftes for Sacrifice.	Places dedi-cated to prayer.
Gen. 4, 26.	Of peculiar places dedicated to religious vfes where people mette together to pray.	Figures of Chrifts Sacra-ments.
Gen. 1.	Likewife diuers other things in the firft age were figures of Chrifts Sacraments: the Spirite of God geuing powre to the waters, (as Tertullian S. Hierom and others expound it) and the flood of Noe, by S. Peters teftimonie, were figures of Baptifme.	Baptifme.
1. Pet. 5.	Mariage intituted in Paradife, is the very paterne of holie Matrimonie, a Sacrament in the Church of Chrif, where one man and one wife are onlie lawful, and not more	Mariage.
Mat. 19.	at once in anie wife, Chrif reforming that which in Moyfes law was tolerated (for hardnes of mens hartes, and for auoyding murther, to put away one wife, and take an other) to this firft intitution as it was in the beginning, <i>two in one flesh</i> , not three nor more.	
Gē. 2, 14.	The repentance of Adam and Eue was a perfect and example figure of the Sacrament of Penance.	Penance.
Gen. 3.	Firft they were afhamed, couering their nakednes, and hiding them felues, which shewed their grieve and forow for the finne committed.	Contrition.
	Secondly they confefsed their fault, and by what meanes it happened. For God examining Adam, he answered truly and fimply faing: <i>The woman which thou gaueft me, to be my companion, gaue me of the tree and I did eate.</i> Likewife Eue confefsed fincerly, faying: <i>The ferpent deceiued me, and I did eate.</i>	Confeffion.
	Thirdly God gaue them penance (befides death before threatned and other penalties annexed) that Eue <i>fhould in paine and trauel bring forth her children</i> ; and Adam <i>fhould eate his bread, in the fweate of his face.</i> And withal caft them forth of Paradife. But not forth of his fauoure, as appeared by his making them garments of skinnes, granting them and their pofteritie, the reft of the earth to liue and labour in, efpecially to ferue him, and do	Satiffaction.

From hence is taken the ceremonie of ashes, on Ashwenefday.

penance, with admonition to remember, that of duft man was made, and into duft he shal returne. Al which were signes of loue, and that finally he would bring them, and manie more to eternal faluation.

Priefthood.

The first borne and heades of families were Priests at the time of the law of nature, vntil the law being changed, God tooke Priests only of the stock of Aaron, and the rest of the Leuites to afsift them in that function, *Aaron & his sonnes thou shalt appoint, faith our Lord, ouer the seruice of Priefthood, for I haue taken the Leuites of the children of Israël for euerie first borne.*

Num. 3, 10, 12, 45.

Priefthood & Law stand & change together.

And S. Paul teacheth, that changing of Priefthood and changing of the law goe alwayes together, shewing euidently that euerie lawful communitie or commonwealth vnder God, hath external Priefthood. So that if there had benne no distinct order of external Priefthood in the law of nature, or now were none in the law of grace (as Protestantes say there is not) there were no law at al. See more of this point in the *Annotations, chap. 7. ad Hebre.* Here we only obserue that Abel, Seth, Enos, and other Patriarches were Priests, and exercised priestlie functions: yea Cain also was a Priest (though a bad one) and offered Sacrifice.

Luther li. de abroganda Miffa.

Good workes neceffarie.

But external offices or minifterie, without a wel disposed mind, and sincere vertues producing *Good workes*, did neuer iustifie anie man. And therefore Cains Sacrifice, offered with a peruerse mind, was not respected by God, as Abels was: wherupon he becoming worfe, and more malicious, God sharply reproued his anger and enuie, conceiued without iust cause, saying: *If thou doest wel, shalt thou not receiue againe: but if thou doest il, shal not thy finne forthwith be present at the dore?* clerly shewing that euerie one shal receiue according to his workes.

Gen. 4.

Freewil.

This place also euidently sheweth *Freewil*, yea in a wicked man. For this expostulation had neuer benne vttered, by our most reasonable Lord, and Maister, if Cain had benne depriued of freewil. For he might haue excused himselfe, and must needes haue benne holden excused, if he had benne forced to do as he did. But

God charged him as inexcusable, and as one that knew, or ought to know, that he had freewil. And doth further inculcate, that he had, and should haue powre, and freewil ouer his concupifcence, to correct the fame, if he would, faying: *The luft therof fhall be vnder thee, and thou fhalt haue dominion ouer it.* So that no finner, be he neuer fo wicked, much leffe a iuft man, lacketh freewil. Yet Luther abhorreth the very word, and Caluin wisheth it out of the world.

Li. de  
feruo arbit.  
li. 2. intit.  
ca. 2. para. 8.  
Gen. 3.

*Temporal punishment* is proued to be due for finne remitted, by that both death, and other penalties are inflicted, by Gods iuftice vpon men, after iuftification, and by the particular punishments laid vpon Adam and Eue, confefing their faultes.

Temporal paine  
due for finne  
remitted.

*Purgatorie* is alfo proued by the fame iuftice of God. For when anie dieth penitent, and yet haue not made ful fatisfaction, they muft fuffer for that remaineth after death, and be purged, before they can enter into reft. Which remnant of debt our B. Sauour calleth *The laft farthing*, and faith, it muft be payed. The Iewes alfo at this day hold the doctrin of Purgatorie by tradition. And confequently they *Pray for foules departed*, not only to God, but alfo to the ancient Patriarches (which likewife sheweth *Inuocation of Saints*) in thefe wordes: *Yee fathers which fleepe in Hebron, open to him the gates of Eden.* That is of Paradife, which was planted in Eden. And Hebron is the place where Adam was buried, and his fepulcher religiously conserued in the time of Iofue, aboue 1500. yeares after his death.

Purgatorie.

Mat. 5.  
  
  
  
  
  
Officio pro  
defunctis.  
Iofue. 14.

Prayer for the  
dead.  
And to Saints.

Gen. 23.

The fame is the place which Abraham bought, and there buried Sara: where alfo himfelfe, and Ifaac, and Iacob were buried: and to which finally the bodies of the twelue fonnes of Iacob were tranflated from Sichem. As Iofephus writeth. And Sichem alfo was fpecially honored, becaufe fuch perfons had benne buried there, as S. Hierom witnefeth, of his owne knowledge in his time.

Sepulchers of  
Patriarches  
religiously  
conferued.

li. 2. Antiquit.  
Epift. ad  
Pamach.

Againe by religious care of burying the dead in this firft age, *Enoch* was more certainly knowne to be *Tranflated* aliue, and not to be dead. For the feuentie Interpreters, and S. Paul fay *He was not found*, which

Enoch  
tranflated al-  
iue.

Gen. 5.  
Heb. 11.

importeth that they fought diligently for him, and that his bodie could not be found, for God tranſlated him.

Communion of Saints. By al which we fee mutual offices, and communion of good workes amongſt good men alieue and dead, which is called *Cōmunion of Saints*. And herein *Angels* lacked not their offices. For God ſet Cherubins to kepe the gate of Paradife, that neither man ſhould enter, being iuſtly expelled for finne, nor diuels, as S. Auguſtin noteth, left they ſhould take fruite of the tree of life, and geuing it to men, allure them to more finne. And now *Saints* being exalted to *Angels* glorie, haue like honorable offices towards other men, as *Angels* haue. Yea the blood of Abel vniuſtly ſhed by Cain, and iuſtly to be reuenged by God, ſheweth the peculiar honour, which God beſtoweth vpon his Saints, for their vertues and merites in this life, & eſpecially in their death. For *Precious in the fight of our Lord, is the death of his Saints*.

Gen. 3, 24.

li. 11. de Gen. ad lit. c. 40.

Gen. 4.

Pſal. 115.

General Iudgement. Hence alſo is proued, that feeling in this life the good are afflicted, and the bad oftentimes proſper temporally, there muſt nedes be an other *Court* of exact Iuſtice, and an other *Reaconing day*, wherein euerie one ſhal receiue, according as they haue donne good or euil, which was ſufficiently intimated by Gods diſcuſſing, and manifeſting Abels and Cains deferts, which were hid-den before, and in part rewarding them accordingly, yet referuing the full reward of the one, and the puniſhment of the other to the next world. Of the *Iudge* and his ſentence Enoch (alleadged by S. Iude the Apoſtle) proficied clerly, ſaying: *Behold our Lord cometh in his holie thouſands, to doe iudgement againſt al, and to re-proue al the impious, of al the workes of their impietie, wherby they haue donne impiouſly, and of al the hard things which impious finners haue ſpoken againſt him*. Thus holie Enoch preached touching the wicked, which thought there was no Iudgement to come, nor Iudge to be feared!

Epift. Iuda. v. 14.

Refurrection. At this Iudgement al ſhal appeare in bodie and foule returning to life. For that *Al men ſhal riſe* from death is proued, by the immortalitie of mans foule, which



Gen. 2, 7. God did not make nor produce of corruptible matter, but immediatly *Breathed into his face the breath of life, and man became a liuing foule*. So the foule being immortal, and hauing a natural inclination to the bodie, mans natural perfection requireth the coniunction of bodie and foule. For neither foule nor bodie leparated is a man, but both ioyned in one fubfiftence are a man, in fo much that mankind should perish, except the bodies shal rife againe, and liue with the foules. And then shal the bodies be qualified according to the ftate of the foules, happie or miferable for euer.

Gen. 5. Of *Eternal life* the tranflation of Enoch is a figure. For feeing God preferueth his corruptible bodie fo long, from death and infirmitie, it is a token and manifeft figne, that by the fame powre of God, the bodies of men shal at laft day, after that al men are once dead, rife againe, and remaine with the foules for euer. The good in *Eternal ioy*: the wicked in *Eternal paine*. Both figured by the cuftodie of the gate of Paradife by Angels: who for euer kepe out thofe, that are ftill defiled with finne, and fo they depart into fire euerlafting, and admit the innocent and iuft into the kingdome of heauen, which is euerlafting ioy and perfect felicitie.

Euerlafting life.

Gen. 3, 24. The good in *Eternal ioy*: the wicked in *Eternal paine*. Both figured by the cuftodie of the gate of Paradife by Angels: who for euer kepe out thofe, that are ftill defiled with finne, and fo they depart into fire euerlafting, and admit the innocent and iuft into the kingdome of heauen, which is euerlafting ioy and perfect felicitie.

The bleffed in eternal ioy.  
The wicked in endles paine.

Thus we fee the face and briefe fumme of Religion, in the beginning of the world, til the flood: and the ftate of the *Church*, which was alwayes *Vifible*, confifting of men good and bad, with a continual *Succeffion* of Rulers, as wel fpiritual as temporal. For the firft borne were both Prieftes and Princes in euerie familie. And amongft the fame one euer chief of al. From which ranke Cain was excluded, or rather excluded him felfe,

Church euer vifible.

Succeffion of Patriarches.

One fupreme head of the Church.

Gen. 4, 16. by *Going forth from the face of our Lord*. Wherupon Gen. 5. holie Moyfes reciteth this Monarchical fucceffion of one chiefe, and *Supreme Head*, from *Adam* by the line of *Seth, Enos, Cainan, Malaleel, Iared, Enoch, Mathufala, Lamech*, and *Noe*. Neuertheles he fetteth downe alfo

Gen. 4, 17. the progenie of Cain, the firft beginner of a worldlie, fchifmatical, and heretical conuenticle, oppofite to the Citie of God. He denied Gods providence (as Thargum Hierofolomitatum teftifieth) protefting to Abel, *That*

Cains negativeu doctrin.

S. Aug. li. de paftore. c. 8. & 20.

*there was no Iuftice nor Iudge, nor other world then this, no reward for vertue, nor punishment for finne, and fo desperately he killed Abel. Of thefe negatiue principles proceeded other like deteftable opinions, and moft wicked life, fauage and barbarous crueltie, and al kind of impietie. And in procefse of time albeit manie remained in true faith, and vnitie of the Church, yet by conuerfation with fuch mifcreantes, eſpecially by occaſion of Mariages between the faithful and infidels, almoſt the whole world was corrupted in maners. But Noe was iuft and perfect. In punishment therefore of ſo great and enormous finnes, God ſent the general flood, wherby al Cains progenie, and al other infidels were wholly deſtroyed and extinguished, and the true Church notably purged; onlie iuft Noe and his familie referued. By whom the ſame true Church was continued, and the world againe replenished with men.*

Gen. 6.

True faith ſtil remained in manie.

Some alſo iuft and perfect.  
Interruption of heretical Sinagogues.

Cōtinuance of the Church.

## Chapter 8

The ſecond age of the world.

*The waters diminishing by litle and litle, 6. Noe ſendeth forth a crow, 8. after him a doue, thrife: 18. laſtly goeth forth with al that were with him in the arke, 20. erecteth an Altar, and offereth Sacrifice.*

The third part of this booke. Of the new increaſe & multiplication of the world.

**A**nd God remembred Noe, and al the beaſts, and al the cattle, which were with him in the arke, and brought a winde vpon the earth, and the waters decreaſed. <sup>2</sup> And the fountaines of the depth, and the flood gates of heauen, were ſhut vp: and the rayne from heauen was ſtayed. <sup>3</sup> And the waters returned from the earth going & comming: and they begane to decreaſe after a hundred fiftie dayes. <sup>4</sup> And the arke reſted the ſeauenth moneth, the ſeauen & twentieth day of the moneth vpon the mountaines of Armenia. <sup>5</sup> But the waters for al that were going and decreaſing vntil the tenth moneth: for in the tenth moneth, the firſt day of the moneth, the topps of the mountaines appeared. <sup>6</sup> And after that fourtie dayes were paſſed,

Noe opening the windowe of the arke, which he had made, let forth a crowe: <sup>7</sup> which went forth, and did <sup>a</sup>)not returne, til the waters were dried vpon the earth. <sup>8</sup> He fent forth alfo a doue after him, to fee if the waters were ceafed yet vpon the face of the earth. <sup>9</sup> Which finding not where her foote might reft, returned to him into the arke: for the waters were vpon the whole earth: and he ftretched forth his hand, and caught her and brought her into the arke. <sup>10</sup> And hauing expected yet feauen moe dayes, againe he let forth a doue out of the arke. <sup>11</sup> But fhe came to him at euentide, carrying a bough of an oliue tree, that had greene leaues in her mouth. Noe therfore vnderftood that the waters were ceafed vpon the earth. <sup>12</sup> And he expected yet neuertheles other feauen dayes: and he fent forth a doue, which returned not any more vnto him. <sup>13</sup> Therefore in the fixt hundred and one yeare, the firft moneth, the firft day of the moneth the waters were cleane diminished vpon the earth: and Noe opening the roofe of the arke, looked, and fawe that the face of the earth was dried. <sup>14</sup> In <sup>b</sup>)the fecond moneth, the feuen & twentyth day of the moneth the earth was dried. <sup>15</sup> And God fpake to Noe, faying: Goe forth of the arke, thou & thy wife, thy fonnes and the wiues of thy fonnes with thee. <sup>16</sup> Al cattle, that are with thee of al flesh, as wel in foules, as in beaftes, & al creepers, that creepe vpon the earth, bring out with thee, & goe yee vpon the earth: increafe and multiplie vpon it. <sup>17</sup> Noe therfore went forth, and his fonnes: his wife, and the wiues of his fonnes with him. <sup>18</sup> Yea and al cattle, beaftes, and creepers that crepe vpon the earth, according to their kinde, went forth out of the arke. <sup>19</sup> And Noe <sup>•</sup>built an Altar to our Lord: and taking of al cattle and foules that were cleane, offered Holocaufte vpon the Altar. <sup>20</sup> And our Lord fmelled a fweete fauour, and faid: I wil no more curfe the earth for men: for the fenfe and cogitation of

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<sup>a</sup> The crowe returned not into the arke, but (as appeareth by the Hebrew text) going and returning refted vpon the arke.

<sup>b</sup> They entred into the arke the 17. day, the fecōd moneth of the other yeare: fo they remained there 12. monethes and tenne dayes.

mans hart are prone to euil from their youth: I wil no more therfore fstrike euerie liuing foule as I haue done.  
<sup>21</sup> Al the dayes of the earth, <sup>a)</sup>feedtime and harueft, cold and heate, fommer and winter, night and day fhall not reft.

## ANNOTATIONS

Noes facrifice manie wayes cōmendable.

1. Voluntarie. 19 Built an Altar.) Noe without expresse commandment, and without delay, offereth Sacrifice to God, for the benefite receiued, in his, and his families conseruation, with the other liuing creatures, in that general deluge of the world, *VVel knovving* (faith S. Ambrose) *that to be true thankesgeuing, vvhich is presented, not commanded: therfore he made no delay. For the vertue of a grateful mind excludeth doubtful deliberation, and he that expecteth, til the debt of thankes be exacted, is an vngrateful person.*
2. Speedie. For more folemnitie, he dedicated an apt and permanent place, for this peculiar diuine seruice, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verbe *Zabach*, to kil, or make sacrifice) and the Greeke *Thysiafterion*, signifie an Altar to sacrifice on, not a common table for meate. He offered of the cleane and best things because pure and deuout Sacrifice is due to God.
3. Solemne. Moreouer it was large and bountiful, for he offered of al the kindes of cleane beastes and foules. Finally he offered them in *Holocaustes*, where al was burned and consumed in the honour of God. How grateful al this was to God, Moyse signifieth saying: *Our Lord smelled a fveete fauour.* Not that either anie sweete corporal fauour could of it felfe delight God, who is the most spiritual substance, or that the burning of flesh, bones, and bowels of beastes could yeld sweete fauour; but the deuout mind declared by such external dutie greatly pleased God. For God requireth both, but specially a sincere hart. As not only diuine Scriptures, and holie Fathers, but also moral Philosophers teach vs. *It vvere a greuous thing* (faith Plate writing of sacrifices) *if God had respect rather to the giftes, and sacrifices of men, then to their mind. lib. peri tes proseuches.*
4. Pure.
5. Bountiful.
6. Holocaust.

Li. de Noe & Arca. c. 22.

Heb. 13. 10.

Leuit. 1.

Pfal. 50. Ifaie. 1.

Amos. 5. Mal. 1.

Iuft. Mar. li. 3. q. 4.

S. Hiero. Q. Heb.

Sacrifice is pleafant to God: not for the external things but for the sincere mind.

<sup>a</sup> In the whole yeare of the floud was no fowing nor reaping, nor pleafant varietie of times, but al defolate & miserable: henceforth God promifeth more feafonable times. *S. Amb. li. de Noe & Arca. c. 23.*

## Chapter 9

*God reneweth the blefsing of multiplication, 3. alloweth the eating of flesh, but not of bloud, 8. promifeth neuer againe to deftroy the world by water. 22. Chem law, and reported his fathers nakednes, which Sem and Iapheth couered. 24. For which he his curfed, and they are bleffed.*

**A**nd God bleffed Noe and his fonnes. And he faid to them: <sup>a</sup>)Increafe, & multiplie, and replenish the earth. <sup>2</sup> And your terror and dread be it vpon al the beafts of the earth, and vpon al the foules of the ayre, with al that moue vpon the earth: al the fishes of the fea are deliuered to your hand. <sup>3</sup> And <sup>4</sup>al that moueth, and liueth fhall be yours for meat: euen as the grene herbes haue I deliuered al to you. <sup>4</sup> Sauing that <sup>5</sup>flesh with bloud you fhall not eate. <sup>5</sup> For I wil require the bloud of your foules at the hands of al beafts: and at the hand of man, at the hand of eech man, and of his brother, wil I require the foule of man. <sup>6</sup> Who foeuer fhall fhed mans bloud, his bloud fhall be fhed: for to the image of God man was made. <sup>7</sup> But increafe you and multiplie, and goe vpon the earth, and fil it.

Leuit. 17.

<sup>8</sup> Thus alfo faid God to Noe, and to his fonnes with him: <sup>9</sup> Behold I wil eftablish my couenant with you, and with your feede after you: <sup>10</sup> and with euerie liuing foule, that is with you, as wel in al foules as in cattle & beafts of the earth that are come forth out of the arke, and in al beafts of the earth. <sup>11</sup> I wil eftablish my couenant with you, and al flesh fhall be no more deftroyed with the waters of a floud, neither fhall there be from henceforth a floud to waft the earth. <sup>12</sup> And God faid: This is the figne of the couenant which I geue betwen me and you, and betwen euerie liuing foule, that

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<sup>a</sup> Of this commandment, or rather bleffing fee the *Annotations. chap. 1. v. 28.*

is with you, for perpetual generations: <sup>13 a)</sup>my bowe wil I fet in the clouds, and it shal be the signe of a couenant betwen me and betwen the earth. <sup>14</sup> And when I shal couer the element with cloudes, my bowe shal appeare in the cloudes: <sup>15</sup> and I shal remember my couenant with you, and with euerie liuing foule that beareth flesh: and there shal no more be waters of a flood, to distroy al flesh. <sup>16</sup> And my bowe shal be in the cloudes, and I shal see it, and I shal remember the euerlasting couenant, that was made betwen God and euerie liuing foule of al flesh which is vpon the earth. <sup>17</sup> And God said to Noe: This shal be the signe of the couenant, which I established, betwen me & al flesh of the earth. <sup>18</sup> The sonnes therfore of Noe, that came out of the arke, were Sem, Cham, and Iapheth: and Cham he is the father of Chanaan. <sup>19</sup> These three are the sonnes of Noe: and <sup>b)</sup>of these was al mankind spred ouer the whole earth.

<sup>20</sup> And Noe a husbandman began to til the ground, and planted a vineyard. <sup>21</sup> And drinking of the wine was made <sup>♠</sup>drunke, and naked in his tabernacle. <sup>22</sup> Which when Cham the father of Chanaan, had seene, to wit that his fathers priuities were bare, he told it to his two bretheren abroad. <sup>23</sup> But in dede Sem and Iapheth put a cloake vpon their shoulders, and going backward, couered the priuities of their father: and their faces were turned away, and they sawe not their fathers priuities. <sup>24</sup> And Noe awaking from the wine, when he had learned what his younger sonne had done to him, <sup>25</sup> he said: <sup>♠</sup>Cursed be Chanaan, a seruant of seruantes shal he be vnto his bretheren. <sup>26</sup> And he said: Bleffed be the Lord God of Sem, Chanaan be his seruant. <sup>27</sup> <sup>♠</sup>God enlarge Iapheth, and dwel he in the tabernacles of Sem, and Chanaan be his seruant. <sup>28</sup> And Noe liued after the flood three hundred fiftie yeares. <sup>29</sup> And al his dayes

Apoc. 13, 8.

Heb. 11.

<sup>a</sup> The rainbow was before, but was not a signe, as God faith henceforth it should be, for men to remember his promife. *Seuerianus in Gen. S. Tho. Quodlib. 3. a. 30.*

<sup>b</sup> By this it is clere that Noe had no more children after the flood. *S. Chrisoft. ho. 29. in Gen.*

were in the whole nyne hundred fiftie yeares: and he died.

## ANNOTATIONS

- Ad. q. 119.  
Ho. 17. in Gen.      3 Al that moueth.) S. Iuftinus Martyr, S. Chrifoftom, and other ancient Doctors proue, that flefh was lawful to be eaten before the flood: but being not neceffarie, becaufe men were ftronger, and other things alfo of more force, the better forte which were of Seths race abftained from it. But after the flood flefh being more neceffarie, God altereth that cuftome of abftinence, with this limitation and commandment, that they fhall not eate bloud.
- Leuit. 17.      4 Flesh vvith bloud.) Though this pofitiue precept, of not eating bloud, ferued wel to make men more abhorre manflaughter (which is forbid by the law of nature, and the reuenge therof here and in other places feuerly threatned) yet it was fpecially geuen both immediatly after the flood, and in the law of Moyfes (with manie the like) to exercife men in obedience. And the fame was renewed, for a time, by the Apoftles, to appeafe a controuerfie in the primitiue Church. For that the Iewes conuerted to Chrift, hauing benne long accuftomed to this obferuation, could not indure to fee it broken, by themfelues, or other Chriftians, and being no great burden, for the Gentiles, it was decreed that al fhould kepe it. And fo peace was made. Neuertheles it was abolifhed when the caufe ceafed. As S. Auguftin declareth againft Fauftus the Manichee. Such is the authoritie of the Church to decree, and againe to difanul an obferuation of a thing of itfelfe indifferent.
- Act. 15.  
li. 32. c. 13.      21 Drunke.) Noe finned not, by the common iudgement of ancient Fathers, in that he was ouercome with wine, becaufe he knew not the force therof, hauing drunck only water al his life before. But this external rebuke, and worldlie difgrace happened to Noe, in figure of Chrift naked on the Croffe. As *S. Cyprian (Epift. 63. ad Cæcilium.) S. Auguftin (li. 16. de ciuit. c. 2. & li. 12 contra Fauftum Manicheum. c. 23. & 24.)* Eucherius, Rupertus and others (vpon this place) do teach. And likewise that Sem and Iapheth were a figure of the Church confifting of Iewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities, which our Sauour fustayned. Goe to now (yee Manichees, faith S. Auguftin) obiect calumnies to the ancient holie Scriptures, doe fo, yee children of Cham, to whom naked flefh femeth vile, by which your felues were begotten. For neither could yee by anie meanes haue benne called Chriftians, except Chrift, as he was fortold by the Prophetes, had come into the world, had drunck that cuppe of his vinyard, which could not paffe from him, had flept in his paffion, as in drunkennes of folie (which is wifer then men) and fo the infirmitie of mortal flefh
- Voluntarie abftinence without cōmandment.
- Abftinence from bloud fome times commanded not alwayes.
- Noe finned not in drunkennes.
- Noe a figure of Chrift.
- Sem and Iapheth a figure of the Church, Cham of Infidels.
- S. Chrifoft. ho. 29.  
S. Theod. q. 65.  
S. Amb. c. 30.  
de Noe & Arca
- li. 12. c. 24.  
cont. Fauft.

(which is stronger then men) had become naked, by the secret counfel of God, which infirmitie vnles the WORD OF GOD had taken vpon him, the very name Chriftian, wherof yee alfo glorie, had not benne at al in the earth.

VVhy Chanaan is curfed rather then Cham.

25 Curfed be Chanaan.) VVhy Chanaan the fonne is curfed, and not his father Cham, diuers yeld diuers reafons. S. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy firft faw his grandfathers nakednes, and told the fame to his father, and fo they both derided that they fhould haue couered, Chams other fonnes not offending, and therefore not his whole progenie but only Chanaan & his pofteritie were here curfed by Noe. S. Chrifoftome fuppofeth that for fo much as God had bleffed Noe & his three fonnes coming forth of the Arke, he could not prefume to curfe anie of thofe, whom God had bleffed, therefore curfed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this, for example of wicked men, efcaping punifhment in this life, and are punifhed in the next, and in their pofteritie, following their vices. *VVhat meaneth it (faith he) that Cham finning, Chanaan his fonne had fentence of reuenge, but that the finnes of the reprobate prosper here in this life vn-reuenged, and are punished aftervvards?* And clere it is that Chanaans moft wicked pofteritie were fubdued in the end, and moft of them deftroied by the children of Ifrael (who were of Sem) vnder the conduct of Iofue, according to Noes propheticall bleffing of Sem, and curfing of Chanaan.

q. 57. in Gen.

ho. 29.

Li. 26. Moral. c. 18.

The effect of bleffing and curfing.

Iapheths bleffing. Literal.

Myftical.

27 God enlarge.) This bleffing of *Iapheth* was literally fulfilled, when (according to his name, which fignifieth *Latitude* or enlargement) his plentiful iffue poffeffed moft ample countries, both in the Continent, and Ilandes. But myftically it had effect (as S. Hierom, S. Auguftin, Rupertus and others expound it) when the Apoftles, being Iewes of the race of Sem, firft builded the Chriftian Church, wherein the moft part of that nation refused to dwel, condemning Chriffs Gofpel & grace, and the fulnes of Gentiles entred in, and were made inheriters. Finally Chanaan is feruant to both Sem and Iapheth, in that Heretikes being vnder the Iurifdiction of the Church, geathered of Iewes and Gentiles, ferue to ftur vp Catholiques diligence to more exact knowledge of al truth; and their patience to more merite and glorie.

Act. 13. Rom. 11. Ephef.2.

Tradit. Hebra. Li. 16. ciuit. c. 2. Li. 12. c. 24. cont. Fauft. Li. 4. c. 38. in Gen.

How Heretikes ferue Catholiques.

## Chapter 10

*The genealogie of Noes children, by whom the world was increafed againe, after the floud.*

**T**hefe are the generations of the fonnes of Noe, Sem, Cham, and Iapheth: and children were



borne to them after the floud. <sup>2</sup> The children of Iapheth: Gomer, and Magog, and Madai, and Iauan, and Thubal, and Mofoch, and Thiras. <sup>3</sup> Moreover the children of Gomer: Afcenez and Riphath and Thogorma. <sup>4</sup> And the fonnes of Iauan: Elifa and Tharfis, the Cetims and the Dodanims. <sup>5</sup> Of thefe were diuided the Iles of Nations in their countries, ech one according to his tongue and their families in their nations. <sup>6</sup> And the fonnes of Cham: Chus, and Mefraim, and Phut, and Chanaan. <sup>7</sup> And the fonnes of Chus: Saba, and Heuila, & Sabatha, and Regma, & Sabathaca. The fonnes of Regma: Saba, and Dadan. <sup>8</sup> Moreouer Chus begat ♠Nemrod: he began to be mightie in the earth, <sup>9</sup> and he was a valiaunt hunter <sup>a</sup>)before our Lord. Therof rofe a prouerbe: As it were Nemrod the valiaunt hunter before our Lord. <sup>10</sup> And the beginning of his kingdome was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar. <sup>11</sup> Out of that land came forth ♠Affur, and builded Niniue, and the ftreetes of the citie, and Chale. <sup>12</sup> Refen alfo betwen Niniue and Chale: this is the great citie. <sup>13</sup> But Mefraim alfo begat the Ludims, & the Anamims, & the Laabims, the Nephthuims, <sup>14</sup> and the Phetrufims, and the Cafluims: of whom came forth the Philiftims & the Caphtorims. <sup>15</sup> And Canaan begat Sidon his firft begotten, Hethæus, <sup>16</sup> and Iebufæus, and Amorrhæus, and Gergefæus, <sup>17</sup> Heuæus and Aracæus: Sinæus, <sup>18</sup> and Aradius, Samaræus, and Hamathæus: and afterwarde were fpred the people of the Chananits. <sup>19</sup> And the limitts of Chanaan were from Sidon as we come to Gerara euen to Gaza, vntil thou enter to Sodoma & Gomorrha, and Adama, & Seboim euen to Lefa. <sup>20</sup> Thefe are the children of Cham in their kinreds, and tongues, and generations & lands, and nations. <sup>21</sup> Of Sem alfo <sup>b</sup>)father of al the children of Heber, the elder brother of Iapheth were borne. <sup>22</sup> The children of Sem: Ælam and Affur, and Arphaxad, and Lud, and Aram. <sup>23</sup> The

<sup>a</sup> That is in his fight who can not be deceiued.

<sup>b</sup> Hence S. Auguftin geathereth that the people of Ifrael were called Hebrewes of this Heber. *l. 16. c. 3. ciuit.*

children of Aram: Vs, and Hul, and Gether, and Mes.  
<sup>24</sup> And Arphaxad alfo begat Sale, of whom was borne Heber. <sup>25</sup> And to Heber were borne two fonnes: the name of the one was Pharleg, <sup>a</sup>)becaufe that in his dayes was the earth diuided: and his brothers name was Iectan.  
<sup>26</sup> The which Iectan begat Elmodad, and Saleph, and Afarmoth, Iare, <sup>27</sup> and Aduram, and Vzal, and Decla, <sup>28</sup> and Ebal, and Abimael, Saba, <sup>29</sup> and Ophir, and Heuila, and Iobab. Al thefe were the children of Iectan. <sup>30</sup> And their dwelling was from Meffa as we goe on as far as Sephar a mountaine in the eaft. <sup>31</sup> Thefe are the children of Sem according to their kinred and tongues, and countries in their nations. <sup>32</sup> Thefe are the families of Noe, according to their peoples & nations. Of thefe were <sup>♣</sup>the nations diuided on the earth after the floud.

## ANNOTATIONS

Nemrod king of Babylon,  
a futtle & cruel giant.

8 Nemrod.) To this Nemrod the fonne of Chus, firft builder and king of Babylon, Iofephus, S. Epiphanius, S. Hierom, S. Auguftin, and generally al ancient writers afcribe the firft tyrannie, and firft fetting vp of an earthlie citie oppofite to the Citie of God after the floud. He was a *Valiant*, or rather a *Violent hunter* a giant hunter (faith S. Auguftin, according to the feuentie Interpreters) who by fallhood and force brought manie vnder his dominion. For he fturred vp pride (faith Iofephus) and contempt of God in men, auoching that they were not beholding to God for prefent felicitie, but to their owne vertue; and fo fupposing men would fal from God to him, if he offered him felfe a leader, and helper againft a new floud, by litle and litle drew al to tyrannie. He was otherwife called Saturnus, and was at length amongft others accounted a god. After him his fonne Belus Iupiter (as moft authors affirme) raigned 65. yeares. And then fucceded Ninus the firft king of the Affirians.

Li. 1. c. 4. Antiqit.  
1. Antiq. Chalda.  
Li. 1. c. 2. in Ofec.  
li. 16. c. 3. 4. & 17.  
ciuit.

An Arch-heretike.

11 Affur builded Niniue.) Here is great difficultie, and much difpute amongft writers, who this Affur is. Briefly, we may either fay with Iofephus and S. Auguftin, that Affur the fonne of Sem built a citie, which afterwards Ninus of Chams race enlarged, enriched, and changing the name called it Ninum: or els that this word *Affur* here fignifieth (as *4. Reg. 15. Pfal. 82. Efaia 10.*

Berofus Annian. li. 4.  
c. 5. Eufebius in chron.  
& alij.

Affur, fonne of Sem, or  
Ninus king of Affirians.

li. 1. Antiq. c. 4.  
Li. 16. c. 3. ciuit.  
Eufeb. in chron.

<sup>a</sup> Heber hauing a fonne borne when the tongues were diuided called him Phaleg, which fignifieth diuifion. *S. Aug. li. 16. c. 11. ciuit.*

§ 31.) the king of Affirians, to wit Ninus the fonne of Belus, who as al hiftories greeke and barbarous reporte (faith S. Hierom) was the firft that raigned ouer al Afia, & among the Affirians built Ninum a citie of his owne name, which the Hebrewes cal Ninie. He fet vp the Monarchie of the Affirians, called the golden kingdom, which ftood 1240. yeares. And made his father Belus to be honored for a god. To whom the Babilonians, as Plinie teftifieth, firft erected ftatues, altares, & temples. Of this Belus or Bel of Babylon were alfo deriued other falfe goddes, as Belial the god of Libertines, or without yoke, Beelphegor god of the Moabites, Beelzebub of the Acharonites, Baal in Samaria, Baalim amongft the Philiftins: and the like in other nations.

Iud. 19. Num. 25.  
4. Reg. 1.  
3. Reg. 16.

Firft falfe goddes.

32 The Nations.) How manie Nations and tongues were in the world immediatly after the towre of Babylon, is more cōmonly fuppofed, then clerly fhewed by old or late writers. Only it femeth certaine and euident, that there were iuft as manie tongues as Nations. But to finde precifly (as the common opinion holdeth) 72, is hard. For in this chapter (where they would count this number) are not mentioned fo manie. Neuertheles if we adde certaine that begane diftinct Nations afterwards, til Iacob with his children went into Ægypt (in whom only the Hebrew Nation and Tongue continued to Chrifts time) the number wil come right. Of Iapheth were borne 7. fonnes chiefe of Nations. Againe of Gomer (befides his fuppofed fucceffor, who can not be counted beginner of an other diftinct nation) came 2. other heades. Likwife of Iauan (befides his firft fonne) rofe 3. more nations. Of Cham by his firft fonne Chus were 6. nephewes princes of nations. Againe of Regma (befides his fucceffor) came one more. And Nemrod befides his kingdom of Babylon, rayfed vp other 6. By his fecond fonne Mefraim came 8. nations, Chams third fonne Phut made only one nation. And Chanaan his fonnes made 11. more. Of Sem (laft mentioned for better connecting the maine Hiftorie, and fucceffion of the Church) came the chiefe and principal Nation the Hebrewes, defcending from him by Arphaxad, Sale, Heber, and fo directly to Iacob. Of Sem alfo were borne 4. other fonnes beginners of nations. Againe of Aram (befides his firft fonne) were 3. fathers of nations. Likwife of Heber (befides the Hebrewes defcending by Phaleg) were borne to his other fonne Iectan 13. heades of nations.

S. Aug. 16.  
c. 3. ciuit.

The common opinion of 72. tongues is not clere in Scripture. Yet this number of nations and tongues may be probably geathered in this and other places of Genefis.

Gen. 24. 19. 17.  
25, 26. 25, 23.

Thefe are al that are named in this place: to wit, of Iapheth, 12. of Cham 33. and of Sem 21. which make in al 66. wherunto if we adioyne Nachor (Abrahams brother) Moab, and Ammon (Lots fonnes) alfo Ifmael (Abrahams eldeft fonne) and his iffue by Cetura, and finally Efau (Iacobs brother) who made 6. more diftinct nations, the whole number is 72. This probable collection, with the reft, we fubmit to better iudgement.

The Hebrews chiefe of thefe nations.

## Chapter 11

The fourth part  
of this booke. Of  
the diuision of  
tōgues and nations.

*God hindereth the vaine purpofe of building a hiegh towre, 7. by confounding mens tongues. 9. Wherof it is called Babel. 10. The genealogie of Sem to Abram.*

**A**nd the earth was of one tongue, and al one ſpeech. <sup>2</sup> And when they remoued from the eaſt, they found a plaine in the land of Sennaar, and dwelt in it. <sup>3</sup> And eech one ſaid to his neighbour: Come, let vs make bricke, and bake them with fire. And they had bricke in ſteed of ſtone, and bitume in ſteed of morter: <sup>4</sup> and they ſaid: Come, <sup>a</sup>let vs make vs a citie and a towre, the toppe wherof may reach to heauen: and let vs renowne our name before we be diſperſed into al lands. <sup>5</sup> And our Lord deſcended to ſee the citie and the towre, which the children of Adam builded, <sup>6</sup> and he ſaid: Behold, it is one people, and one tongue is to al: and they haue begunne to doe this, neyther wil they leaue of from their determinations, til they accompliſh them indede. <sup>7</sup> Come ye therefore, <sup>a</sup>let vs goe downe, and there confound their tongue, that none may heare his neighbours voice. <sup>8</sup> And ſo our Lord diſperſed them from that place into al lands, and they ceaſed to build the citie. <sup>9</sup> And therefore the name therof was called Babel, <sup>a</sup>)becauſe there the tongue of the whole earth was confounded: and from thence our Lord diſperſed them vpon the face of al countries.

<sup>10</sup> Theſe are <sup>b</sup>)the generations of Sem: Sem was an hundred yeares old when he begat Arphaxad, two yeares after the floud. <sup>11</sup> And Sem liued after he begat Arphaxad, fue hundred yeares: and begat ſonnes and daughters. <sup>12</sup> Moreouer Arphaxad liued thirtie fue yeares, and <sup>a</sup>)begat Sale. <sup>13</sup> And Arphaxad liued after he

<sup>a</sup> He that ſpeaketh ſo confuſedly that he is not vnderſtood is ſaid to bable.

<sup>b</sup> Moyſes here ſheweth the ſucceſſion of Patriarches, from Sem to Abraham, as he did before from Adam to Noe. *S. Aug. li. 16. c. 10. ci.*

begat Sale, three hundred three yeares: and begat fonnes  
 and daughters. <sup>14</sup> Sale alfo liued thirtie yeares, and be-  
 gat Heber. <sup>15</sup> And Sale liued after he begat Heber, foure  
 hundred three yeares: and begat fonnes and daughters.  
<sup>16</sup> And Heber liued thirtie foure yeares, and begat Pha-  
 leg. <sup>17</sup> And Heber liued after he begat Phaleg, foure  
 hundred thirtie yeares: and begat fonnes and daugh-  
 ters. <sup>18</sup> Phaleg alfo liued thirtie yeares, and begat Reu.  
<sup>19</sup> And Phaleg liued after he begat Reu, two hundred  
 nine yeares, and begat fonnes and daughters. <sup>20</sup> And  
 Reu liued thirtie two yeares, and begat Sarug. <sup>21</sup> Reu  
 liued alfo after he begat Sarug, two hundred feauen  
 yeares: and begat fonnes & daughters. <sup>22</sup> And Sarug  
 liued thirtie yeares, and begat Nachor. <sup>23</sup> And Sarug li-  
 ued after he begat Nachor, two hundred yeares: and be-  
 gat fonnes and daughters. <sup>24</sup> And Nachor liued nine and  
 twentie yeares, and begat Thare. <sup>25</sup> And Nachor liued  
 after he begat Thare, an hundred and nintene yeares:  
 and begat fonnes and daughters. <sup>26</sup> And Thare liued  
 feauentie yeares, and begat Abram, and Nachor, and  
 Aran. <sup>27</sup> And thefe are the generations of Thare: Thare  
 begat Abram, Nachor, & Aran. Moreouer Aran begat  
 Lot. <sup>28</sup> And Aran died before Thare his father, in the  
 land of his natiuitie in <sup>a</sup>Vr of the Chaldees. <sup>29</sup> And  
 Abram & Nachor married wiues: the name of Abram  
 his wife was Sarai: and the name of Nachor his wife,  
 Melcha the daughter of Aran the father of Melcha, and  
 the father of Iefcha. <sup>30</sup> And Sarai was barren, neither  
 had fhe children. <sup>31</sup> Thare therfore <sup>b</sup>tooke Abram his  
 fonne, and Lot the fonne of Aran, his fonnes fonne, &  
 Sarai his daughter in law, the wife of Abram his fonne,  
 and brought them out of Vr of the Chaldees, for to goe  
 into the land of Chanaan: and they came as farre as

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<sup>a</sup> Vr a citie, or territorie of Chaldea. *70. Interpret. and Iofephus li. 1. Antiq.*

<sup>b</sup> Abram was commanded to goe forth of Chaldea, as appeareth *Act. 7. v. 4.* Though this iourney is here afcribed to Thare as the principal perfon.

Haran, and dwelled there. <sup>32</sup> And the dayes of Thare came to two hundred five yeares, and died in Haran.

The end of the second age.

## ANNOTATIONS

- |   |   |   |   |
|---|---|---|---|
| <p>Pride is caufe of<br/>fchifme and heresie.</p>   | <p>4 Let vs make.) Here we may see in Nemrod the common</p>         | <p>causes of heresies, and the maner of Heretikes proceeding. For he hauing a fute proud, and aspiring mind, first detracted from God, perfwading men (as is noted before) not to depend vpon Gods prouidence, and finding some others of like humour, they conspired together, and drew more folowers, by bearing the simpler forte in hand (for it was vnpossible wife men should beleue it) that they would make a towre of defence against a new flood, if God should thinck to drowne the world againe. But their principal intention was to make themselues great and strong for the present, and famous to posteritie. Al which God ouerthrew neither suffering them to build vp their imagined castles of strength nor to be praised for their worke, but made them infamous to the worlds end.</p>   | <p>S. Chrif. ho. 30. in Gen. Caffian. collat. 4. c. 12.</p>                                   |
| <p>Falfe pretences deceive the simple.</p>  | <p>Heretikes prosper for a time, but are confounded in the end.</p> | <p>7 Let vs confound.) God in diffipating this vaine worke of men, would vse the minifterie of Angels. As not only Philo Iudeus, and Origen, but also S. Auguftin, S. Gregorie, and other fathers expound these wordes, <i>Come, let vs descend, and confound their tongue</i>. Where they also note Gods singular wifdome, mercie, and iustice, so punishing the offence, that he turneth it to his owne glorie, and the profite of al men: shewing his powre and foueraigne Maiestie by two great miracles. First by so suddainly and vtterly depriuing al those builders, of their vsual tongue, that presently they could neither speake it, nor vnderstand it. Secondly, by geuing diuers distinct languages to feuerall fortes or families, which they immediatly vnderstood, and spoke most promptly, as if they had long before lerned and vsed the same. But to no man was geuen more then one language. And so, to the more commoditie of al mankind, they were forced to part into fundrie coastes of the earth, which they inhabited and replenished with distinct Nations, hauing the same Angels their spiritual Patrones and Protectors, which had feuerally changed their language. In particular, it was profitable to the good who being before oppressed by the vnited powre of manie wicked, were releued (as S. Gregorie teacheth) when their persecutors were diuided. These good were the familie of Heber, as S. Chrysostom, and S. Auguftin proue. For being the change of tongues was inflicted for punishment, it appeareth that Heber and his familie were innocent of the vaine attempt, whose tongue was not changed, but remained the same, and of</p> | <p>Li. de cōfuf. ling. ho. 11. in Numer. li. 16. c. 6. ciuit. li. 2. Moral. in c. 1. Iob.</p> |
| <p>God turneth the offence of men to good.</p>  | <p>Two miracles in priuation of one tongue and geuing a new.</p>    | <p>Diuision among euil men is profitable.</p>   | <p>Li. 34. Moral. in c. 41. Iob.</p>  |
| <p>The member offending is punished. Heber and his familie cōfented not to the building of Babel.</p> | <p></p>   | <p></p>   | <p>ho. 11. in Gen. l. 16. c. 11. &amp; li. 18. c. 39. ci.</p>                                 |

S. Aug. li. 6. c. 4. ciuit.	him was called the Hebrew tongue for diftinction sake after there were manie tongues, which before had no diftinct name being the only tongue of al men. Againe touching the offenders (who were punifhed in their tongues, that they could not be vnderftood commanding one an other, becaufe they would not vnderftand God iuftly commanding them al) they alfo reaped this profite, that they were forced to leaue of that bad worke, and withal to feeke more ample habitations, who <i>If they had there more increafed in number and ftrength, vvould vvithout doubt</i> (faith S. Chrifoftom) <i>haue attempted vvorfe things.</i> And infinite manflaughter would haue benne committed, amongft fo manie for poffeffion of that one citie & towre. Finally the Fathers note that as God wrought here much good by diuifion of tongues: fo he wrought much more by communion of tongues, geuen to the Apoftles, therby inabling them to gether one Church of al Tongues and Nations.	
Ho. 30. in Gen.	12 Begat Sale.) Here is an intricate difficultie. For the Hebrew and Latin text, both here and in Paralippomenon, fay- ing Arphaxad begat Sale, the 72. Interpreters and S. Luke place Cainan between them, as fonne of Arphaxad, and father of Sale.	Gift of tōgues moft profitable to the Church.
S. Greg. ho. 30. in Euan.	Eufebius alfo in his Chronicle, with moft Greeke Doctors, and S. Auguftin, count Cainan in this Genealogie of Sem. VVherupon manie do number him in this ranck, and fuppofe that Moyfes omitted him for fome Myfterie, and yet writeth truly, that Arphaxad begat Sale, not his proper fonne, but his fonnes fonne: as S. Mathew fayth, Ioram begat Ozias, who was his nephewes nephew. But againft this folution it is replied, that then Arphaxad fhould haue bene a grandfather at 35. yeares of age: which were ftrange in thofe daies, how foeuer it is now. And a greater difficultie, or rather abfurditie muft alfo be granted, that Arphaxad begat both Cainan at the age of 35. yeares, according to the 72. Interpreters, and that Sale was alfo begotten the fame yeare, according to the Hebrew, being both true. VVhich inconuenience is not in the Genealogie written by S. Matthew. Others therfore according to the Hebrew and Latin text, with moft Latin Doctors, omit Cainan in this place, and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties, between the Hebrew and the Greeke, maketh no mention at al of this difference. VVhich maketh fome to coniecture, that in S. Hieroms time Cainan was not in the Greeke copies, at leaft not in thofe that he had, and held for the beft. And at this day fome haue him not. VVhich may be admitted for a probable anfwere touching the Hebrew and Greeke of the old Teftament. But for fo much as al copies, both Greeke & Latin, alfo S. Hieroms Edition of S. Lukes Gofpel haue Cainan, the difficultie ftill remaineth between Moyfes and S. Luke. How then fhall this doubt be folued? we can not folue it. And no maruel. For venerable Bede could not. VVhofe wordes are thefe: S. Luke vfeth rather the Greeke teftimonies then the Hebrew: wherof hapeneth that I much maruel at,	Scriptures hard.
1. Par. 1. Luc. 3. v. 36.		Some think Moyfes omitted Cainan for a myfterie.
Li. 16. c. 10. ciuit.		Refutation.
Mat. 1.		
Queft. Hebræ.		Others coniecture Cainan fhould not be in the text of the 70.
Editio quaedam vaticanæ.		But neuer anie Catholique (nor heretike before Beza) put Cainan out of S. Lukes Gofpel.
Præfat. cōment. in Acta Apoft.		A memorable fen- tence of S. Beda.

and for dulnes of wit, being ftriken with great admiration, I can not throughly fcan, feeling in the Hebrew veritie are founded only tenne generations from the floud vnto Abraham, by what meanes S. Luke, who (the Holie Ghofl gouerning his penne) could in no forte write falfe, would rather fet downe eleuen generations in the Gofpel, Cainan adioyned according to the feuentie Interpreters. Thus writeth S. Beda, reuerently admitting that he could not vn-derftand. For being affured that the Holie Ghofl gouerned the pennes both of Moyfes and S. Luke, and that he is not contrarie to him felfe, it muft nedes be true which ech of them writeth, though other learned men can not reach the profoundnes of fome difficulties that occure. And therfore Beza was extreme faucie to dafh Cainan out of S. Lukes Gofpel, and that wittingly and moft impudently faying, in his Annotations: *Non dubitauimus expungere: VVe doubted not to put it out.* The former Eng- lifh Editions, otherwife corrupt in manie places, haue Cainan in the text of S. Lukes Gofpel, but their latter tranflaters are in this point pure Bezites.

Beza facrilegioufly  
proud.

The heretical En-  
glifh Editions dif-  
fer in this point.



THE CONTINVANCE OF THE CHVRCH AND  
RELIGION, IN THE SECOND AGE OF THE WORLD.  
From Noes fload to Abrahams going forth of  
his countrie. The fpace of 368. yeares.

No man can wel doubt nor wil denie, that the fame Church continued al the fecond age which was in the firft, confidering that Noe liued aboute 50. yeares after the birth of Abraham, and Sem 150. more: and that thefe three, and fome others of that time are renowned in holie Scripture, for fincere profefors of true Religion. But for more manifeftation of their faith, and that the Church was then very confpicuous, we fhall repete certaine principal pointes of Religion profefed and practifed al that time, by a continual knowne vifible companie vnited in one myftical bodie: though in the meane while, the wicked fprong and grew in number and worldlie force, much oppreffing yet neuer fuppreffing the good.

Noe and Sem  
liued in Abra-  
hams time.

Articles of Re-  
ligion profefed  
in the fecond  
age.

- |              |   |  |
|--------------|---|--|
| Gen. 8.      | Firft iuft Noe coming forth of the arke with his familie, profefed his religious mind to <i>One God</i> almightie, fupreme Lord of al, by <i>Offering external</i> voluntarie, fpeedie, pure, folemne, and bountifull <i>Sacrifice</i> of Holo-   | One God.<br>External Sacri-<br>fice.   |
| Gen. 9.      | cauftes, as a <i>Prieft</i> vpon an <i>Altar</i> . After which moft grateful office, God making a couenant with him and his feede, neuer againe to deftroy the world by water, confirmed the fame by the figne of the rainbow, which repreftented the fecond Perfon of the <i>B. Trinitie</i> , the <i>Sonne of God</i> , <i>Chrift</i> our Lord to be borne <i>The Sõne of man</i> , & extended vpon the <i>Croffe: in whom Noe beleeuing was intituted heyre of the iuftice, which is by faith in our Redemer</i> . | Priefthood.<br>Altars.<br><br>The B. Trinitie.<br>Chrift.<br>Croffe.<br><br>Redemer. |
| Gen. 9.      | VVe haue here againe <i>Gods operative bleffing</i> , with the effect of increafe and multiplication, the iffue of Noe by his three fonnes, in short time making manie Na-  | Gods bleffing<br>operative.  |
| c. 9. v. 25. | tions. By the way alfo we haue an example of <i>Fathers folemne Bleffing</i> and <i>Curfing</i> their children. The effectes wherof fucceded afterwardes accordingly. Likwife in this   | Fathers bleffing<br>& curfing.   |
| c. 9. v. 4.  | age was geuen a particular precept <i>Not to eate bloud</i> .   | Abftinence from<br>bloud.  |

[illegible]

fuppofe) were iuft, and kept the true faith, and vnde-  
filed Religion.

Iofeph. li. 1.  
c. 4. Antiq.

But *Nemrod* Chams nephew, and fonne of Chus  
defcribed for a valiant hunter, a violent giant, and tyrant,  
was an Archheretike, a deuifer and teacher of falfe doc-  
trin, againft God and true faith. By futtleie and tyran-  
nie he induced manie of liking or of feare to folow him,  
and fo in fchifme he maintained herefie, *That men were  
not beholding to God, but to them felues, for temporal  
profperitie.*

Nemrod an  
Arch-heretike.

His proud  
herefie.

VVherof begane a new & cruel confederacie, againft  
the Citie of God, & the fecond great Sect of Infidels.

Li. de  
herefibus.

For *Barbarifme* being the firft, begun by Cain and  
ended by the flood: *The fecond mother* of al Sectes be-  
ginning after the flood (as S. Epiphanius writeth) was  
*Scythifme*: fo called of the Scythians a moft cruel peo-  
ple. Who according to Nemrods herefie (not thincking  
themfelues beholding to God for temporal happines, but  
to their owne forces) tyrannized ouer the weaker, and  
manie wicked banning together extremly opprefsed the  
more peacable, efpecially the Church and true feruants  
of God. And this was one fpecial caufe of building Baby-  
lon, beides their ambitious defire of perpetual fame, and  
their bearing the fimple in hand of a defence againft a  
new flood, to make it in dede, a ftrong hold for tyrants  
to offend others, and to defend themfelues. Wherefore  
God (who before deftroyed al Infidels by the flood) con-  
founded thefe builders by diuiding their tongues, and fo  
forced them to breake, and part into manie countries.

The firft Sect  
of Infidels was  
Barbarifme be-  
fore the flood.  
The fecond  
Scythifme.

Crueltie.

Thus mankind being diuided vpon the earth, opin-  
ions alfo were multiplied concerning Religion. For shortly  
the perfwation of mens truſting in themfelues, and in  
other mortal men appeared abfurde, euen the ftrongeft  
feeling aduerſities, or fayling fometimes of their purpoſes,  
ſaw there was neede of fupernal helpe, and that earth-  
lie things depended much vpon diuine wil and powre.  
But hauing forfaken God Almightye, the onlie maker and  
conferuer of al, they begane to imagine and ſerue falſe  
goddess, both famous dead men, which had profpered

Vntruthes are  
vnconſtant.

in this world, and diuers other things, by which they receiued commoditie, or feared damage.

The third Sect  
was Grecifme.

Idolatrie.

Idolatrie and Herefie  
are cōfuted, by that  
they beginne difor-  
derly; and are at  
diffection in their  
imagined Religions.

Hence therefore rofe the third principal Sect called *Grecifme*, beginning alfo in this fecond age, as the fame S. Epiphanius writeth. For Ninus the firft king of the Afsirian great Monarchie, brought to paffe that his father *Belus Iupiter* was eftemed and worshipping for the onlie great God by the Afsirians. To him the Babylo- nians erected firft Temples Altares and Statues. Nem- rod alfo by the name of *Saturnus*, as the progenitor of Belus, and firft great King or Tyrant of Babylon, was accounted a god, and the father of goddes. <sup>a)</sup>About this time likwife begane the Dinaftæ among the Ægyptians, and not fowner, as they vainly brag to haue benne be- fore the floud: yea much longer then in deede the world hath benne. Moreouer the Chaldees worshipping the fire. Others the funne, the moone, and innumerable other feaned goddes. Againft al which (and likwife againft al herefies) are two fpecial arguments. Firft that they were not from the beginning, as the true God, and al truthes are knowne and receiued by continual Tradition, but brought in afterwards by men, and comonly by il men. Secondly they are not accepted and eftemed for goddes, or truthes, in al places, but with great diuerfitie and difsention, one fort allowing that others defpice, as holie. Athanafius notably writeth in his oration againft Idols in thefe wordes. *Quot funt gentes totidem deo- rum genera confinguntur &c. How manie nations* (faith he) *fo manie kindes of goddes are feaned. Alfo the fame countrie, the fame citie diffenteth within it felfe in fuperftition of Idols. The Phenicians certes acknowl- edge not the Egiptians goddes, neither doe the Egiptians adore the fame Idols with the Phenicians: Nor the Scithians receiue the goddes of the Perfians, nor the Perfians of the Scithians: The Pelafgies refufe the Thraſian goddes, the Thraſians know not the Thebians. The Indians are againft the Arabians, the Arabians againft*

*Satur deorum.*

<sup>a</sup> Dinaftæ were thofe that raigned in Ægipt by force and policie: & after were great goddes, and litle goddes.

*the Æthiopians: and in like forte the Æthiopians differ in their religious affaires from the Arabians. The Syrians worship not the goddes of the Cilicians, and the nations of Capadocia besides al these haue goddes of other names. The Bithinians also feaned diuers goddes, the Armenians againe diuers from them. What nede we manie wordes? Those that are in the continent honour other goddes from the Iland people. In briefe ech ditie and eech village not knowing the goddes of their neighboures, fetteth forth their owne, & eftemeth them only in place of goddes. Thus farre S. Athanasius.*

Luthers progenies differ as much in opinions of Religion, as Painimes do in their false goddes.

in c. 11. Of ee.

Name we like countries, prouinces, cities, and townes in these partes of Europe, where Luthers scholars haue fet their feete, confider the forme of Religion, and opinions which they hold, and we shal see as vnorderlie beginnings, and as horrible diffentions in heresies (which S. Hierom calleth the Idols of the New Testament) as the ancient fathers haue discryed in Paganisme. For Lutherans or Protestants hauing no lawful generation, but proceeding of bastards race, vpstartes of vnknowne progenie, are no lesse at discordes among them selues, only al agreeing against Catholiques, like *syncretifantes* against their cōmon enimies, or Herod, Pilate, & the Iewes against Chrif. And in England alone are diuers Sectes without pōssible meanes to agree in one. For albeit the ciuil ftate endeuoreth prudently and feriously to bring al to vniformitie, at least in publique shew, yet they are but like manie faces vnder one hood, euerie forte keeping their owne opinions; yea almost euerie preacher and meane scholar (to say nothing of artificers and common minifters) arrogating to be his owne Iudge, contemneth to stand to Luther or Caluin, to Geneua or Parlement, to Conuocation or Synod of their owne, but to his owne only vnderftanding, and interpretation of holie Scripture. Nor yet to that alwayes; for when he is pressed with that he once said, he wil forgete it, or eate his owne word, if he haue not written it, or that you haue readie witnes against him, so hard it is to make a deceiued Protestant or Puritan confesse that he is conuincd, except by very pregnant meanes you can first cast

Sectes in England diuers from Luther, and eech one from the rest.

Proud and cōtentious spirites are hardly perfwaded to the truth.

Vnlerned Catholiques  
beleue the fame  
faith in al points  
with the lerned.

out of him, or bind fast the fpirite of prefumption, difsen-  
tion and contention: whereas the fimplielt Catholique in  
the world hath the felfe fame faith in al points, with the  
whole Church, in which he remaineth, and vpon whose  
iudgement he dependeth.

To returne therfore, from whence we are not vn-  
necefsarily digrefsed, we conclude with S. Auguftin; VVherli. 16. c. 10. ciuit.

Moyfes had shewed the beginning and progreffe of Nem-  
rods earthlie citie, leauing it in Babylon, that is *confufion*,  
as needles to profecute it further, he returneth to declare  
the perpetual *fucceffion* of the Citie of God, the Church,  
as before the flood from Adam to Noe, by the line of  
Seth, fo after the flood from the fame Noe, by the line of

The fucceffion of  
Patriarches from  
Noe to Abraham.

*Sem, Arphaxad, Sale, Heber, Phalag, Reu, Sarug, Na-  
chor, Thare, and Abraham.* The reft of Sems children,  
and al the progenies of Iapheth and Cham, as not per-  
taining to this purpofe, omitted, fo connecting thofe in  
order of generations, by whom the fucceffion is directly

Abraham a prin-  
cipal Patriarch.

brought to Abraham, Prince of the elected people, a  
moft fpecial Patriarch, to whom new and great promifes  
are made of multiplication of his feede, and poffeffion of  
the land of Chanaan, but efpecially of Chrift our Rede-  
mer, and the fame manie waies confirmed, as wil appeare  
in the next age.

## Chapter 12

The begining of  
the third age.

*Abram commanded by God to leaue his countrie, with  
promife to be bleffed in his Seede, 5. taking his wife  
Sarai, and his nephew Lot, 6. wandreth in the land of  
Chanaan, 7. erecteth an Altar in Sichem, 8. an other in  
Bethel. 10. Thence by occafion of famine pafseth into  
Ægipt. 14. Where his wife (called his filter) is taken into  
the kings houle, 19. but vntouched is reftored to him.*

The fifth part of  
this booke. Of  
Abrahams leauing  
his cōtrie, Gods  
bleffing of his feede,  
& commandment  
of Circumcifion.

**A**nd our Lord faid to Abram: Goe forth of Act. 7.  
thy countrie, and out of thy kinred, and out  
of thy fathers houle, and come into a land,  
which I wil fhew thee. <sup>2</sup> And I wil make thee into a

great nation, and I wil bleffe thee, and magnifie thy name, and thou shalt be bleffed. <sup>3</sup> I wil bleffe them that bleffe thee, and curffe them that curffe thee, and <sup>a</sup>In Heb. 11. THEE shall al the kindreds of the earth be bleffed. <sup>4</sup> Abram therefore went out as our Lord had commanded him, and with him went Lot: feauentie fyue yeares old was Abram when he went forth out of Haran. <sup>5</sup> And he tooke Sarai his wife, and Lot his brothers sonne, and al the substance which they had possessed, and the foules which they had gotten in Haran: and went forth to goe into the land of Chanaan. And when they were come into it, <sup>6</sup> Abram passed through the countrie vnto the place Sichem, as farre as the noble vale: and the Cananite was at that time in the countrie. <sup>7</sup> And our Lord appeared to Abram, and said to him: To thy seed wil I giue this land. Who builded there <sup>b</sup>an altar to our Lord, that had appeared to him. <sup>8</sup> And marching on from thence to a mountaine, that was on the east side of Bethel, there he pitched his tent, hauing Bethel on the west, and Hay on the east: he builded there also an altar to our Lord, and called vpon his name. <sup>9</sup> And Abram went forward going, and proceeding on to the south. <sup>10</sup> And there came a famine in the countrie: and Abram descended into Ægypt, to be as a pilgrime there: for the famine was very fore in the land. <sup>11</sup> And when he was nere to enter into Ægypt, he said to Sarai his wife: I know that thou art a fayre woman: <sup>12</sup> and that when the Ægyptians shall see thee, they wil say: She is his wife: and they wil kil me, and referue thee. <sup>13</sup> <sup>♠</sup>Say therefore, I pray thee, that thou art my sister: that I may be wel vsed for thee, and that my foule may liue for thy sake.

<sup>14</sup> When Abram therefore was entred into Ægypt, the Ægyptians sawe the woman that she was passing beautiful. <sup>15</sup> And the princes told Pharaos, and praised her to him: and the woman was taken into the house of Pharaos. <sup>16</sup> And they vsed Abram wel for her sake. And

<sup>a</sup> In Chrift borne of Abrahames feede al nations are bleffed. *Gal. 3.*

<sup>b</sup> Abram dedicated Altars to God especially in those places where he receiued promises, or benefites. *S. Chrysost. ho. 31. in Gen.*

he had sheepe and oxen and he affes, and men feruants, and maid feruants, and fhee affes, and Cammels. <sup>17</sup> But our Lord <sup>a</sup>)fcourged Pharaο with very fore plagues, and his houe for Sarai Abrams wife. <sup>18</sup> And Pharaο called Abram, and laid to him: What is this that thou haft done to me? why didft thou not tel me that fhe was thy wife? <sup>19</sup> For what caufe didft thou fay, fhe was thy fifter, that I might take her to my wife? Now therfore there is thy wife, take her, and goe thy ways. <sup>20</sup> And Pharaο gaue certaine men commandment in the behalfe of Abram: and they conducted him, and his wife, and al that he had.

## ANNOTATIONS

Men are bond to do their lawful endeoures, and to commit the reft to God.

13 Say therfore.) Abraham concealed that Sarai was his wife, and lyed not in faying, fhe was his fifter: as he alfo called Lot his brother, being his brothers fonne, and fhe his brothers daughter. VVherby he preuented danger of his owne life, vRING fuch lawful meanes as lay in him, committing his wiues chaftitie to Gods protection, which him felf could not prouide for. In which cafe if he had not donne his owne endeuour, he had rather tempted God (faith S. Auguftin) then trusted in God. And fo God preferred her, though fhe was in Pharaο his houe. *v. 17.*

Gen. 15.

li. 16. c. 19. ciuit. & q. 26. in Gen.

## Chapter 13

*Abram & Lot returne from Ægypt into Chanaan, 6. and being rich feparate themfelues, 10. Lot choofing the countrie about Iordain, Abram dwelleth in Chanaan. 14. Where againe God promifeth him that land, and multiplication of his feede. 18. And he erected an other Altar to God.*

**A**bram therfore afcended out of Ægypt, he and his wife, and al that he had, and Lot with him to the fourth coaft. <sup>2</sup> And he was very rich in poffeffion of gold and filuer. <sup>3</sup> And he returned by the

<sup>a</sup> God by corporal affliction hindered Pharaο and his men from doing violence to Sarai. *S. Chrift. ho. 32. in Gen.*



way, that he came, from the fouth vnto Bethel, euen to the place where before he had pitched a tabernacle betwen Bethel and Hay: <sup>4</sup> in the place of the altar which he had made before, and there he called vpon the name of our Lord.

<sup>5</sup> But Lot also that was with Abram, had flocks of fheepe, and heards of beafts, and tents. <sup>6</sup> Neyther was the land able to receiue them, for to dwel togeather: for their fubftance was much, and they could not dwel togeather. <sup>7</sup> Wherupon also there arofe ftrife amongft the heardfmen of Abram and of Lot. And that time the Chananite and the Pherifite dwelled in that countrie. <sup>8</sup> Abram therfore faid to Lot: Let there be no brawle I befeech thee betwen me and thee, and betwen my heardfmen, and thy heardfmen: for we be <sup>a</sup>)brethren. <sup>9</sup> Behold the whole land is before thee: goe aparte from me, I pray thee: if thou wilt goe to the left hand, I wil take the right: if thou choofe the right hand, I wil paffe to the left.

<sup>10</sup> Lot therfore lifting vp his eyes, fawe al the countrie about Iordaine, which was watered through out before that our Lord fubuerted Sodome and Gomorre, as the paradife of our Lord, and like as Ægypt as men come vnto Segor. <sup>11</sup> And Lot chofe vnto him the countrie about Iordaine, and he departed from the Eaft: and they were feperated either brother from the other. <sup>12</sup> Abram dwelt in the land of Chanaan: and Lot abode in the townes, that were about Iordaine, and dwelt in Sodome. <sup>13</sup> And the men of Sodome were verie wicked, and finners before the face of our Lord out of meafure. <sup>14</sup> And our Lord faid to Abram, after that Lot was feperated from him: Lyft vp thyn eyes, and looke from the place, wherin thou now art, to the north and fouth, to the eaft and weft. <sup>15</sup> Al the land, which thou feeft, wil I geue

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<sup>a</sup> Foure fortes of bretheren in holie writte: german brothers, as Iacob and Efau: of kinred, as Abraham and Lot: of the fame nation, as the Iewes and Samaritanes: in Religion as al Catholiques.

to thee, & to thy feed for euer. <sup>16</sup> And I wil make <sup>a</sup>thy feede as the duft of the earth: if any man be able to number the duft of the earth, thy feede alfo fhall he be able to number. <sup>17</sup> Arife and walke through the land in the length, and in the breadth therof: for I wil geue it to thee. <sup>18</sup> Abram therfore remouing his tent, came, and dwelt befide the vale of Mambre, which is in Hebron: and he builded there an altar to our Lord.

## ANNOTATIONS

### Chapter 14

*The king of Sodom with other foure kings are ouercome in battle, by foure others: 12. where Lot is taken 14. but Abram with 318. perfons profecuting and ouercoming the victorers, 16. refcued Lot, with al the captiues and pray. 18. Melchifedech King and Prieft blefsed Abram, 20. Abram payed tithes to him, 21. and rendered the fpoile to the king of Sodome.*

**A**nd it came to paffe in that time, that Amraphel the king of Sennaar, and Arioch the king of Pontus, and Chodorlahomor king of the Elamyts, and Thadal the king of nacions <sup>2</sup> made warre againft Barra the king of Sodome, and againft Berfa the king of Gomorra, and againft Sennaab the king of Adama, and againft Semebar the king of Seboim, and againft the king of Bala, the fame is Segor. <sup>3</sup> Al thefe came together into the Woodland vale, which now is the falt fea. <sup>4</sup> For they had ferued Chodorlahomor twelue yeares, and the thirtieth yeare they reuolted from him. <sup>5</sup> Therefore in the fourteenth yeare came Chodorlahomor, and the king that were with him: and they ftroke Raphaim in Aftarothcarnaim, and Sufim with

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<sup>a</sup> Not the children of the flefh but the children of the promiffe are the feede. *Rom. 9.* and are innumerable. *Apoc. 7. v. 9.*

them, and Emim in Sauëe of Cariathaim, <sup>6</sup> and the Cor-  
rheans in the mountains of Seir, euen to the Champion  
countrie of Pharan, which is in the wildernes. <sup>7</sup> And  
they returned, and came as farre as the fountaine of  
Mifphat, the fame is Cades: and they ftroke al the  
countrie of the Ameleichites, and of the Amorheans,  
that dwel in Affafonthamar. <sup>8</sup> And they went forth the  
king of Sodome, and the king of Gomorra, and the king  
of Adama, and the king of Seboim, moreouer alfo the  
king of Bala, which is Segor: and they fet themfelues  
againft them in battaile aray in the Woodland vale:  
<sup>9</sup> to wit againft Chodorlahomor king of the Elamites,  
and Chadal king of nacions, and Amraphel king of Sen-  
naar, and Arioch king of Pontus: four kings againft  
fiue. <sup>10</sup> But the Woodland vale had many pitts of bi-  
tume. Therefore the king of Sodome, and of Gomorra  
turned their backes, and were ouerthrowne there: and  
they that remained fled to the mountaine. <sup>11</sup> And they  
tooke al the fubftance of the Sodomites, and Gomor-  
rheans, and tooke al kind of victuales, and went their  
way: <sup>12</sup> and Lot alfo and his fubftance, the fonne of  
Abrams brother, who dwelled in Sodom. <sup>13</sup> And behold  
one, that had efaped, told Abram the Hebrew, that  
dwelt in the vale of Mambre, the Amorrean brother of  
Efchol, and the brother of Aner: for thefe had made a  
league with Abram. <sup>14</sup> Which when Abram had heard,  
to witt, that his brother Lot was taken, he numbred of  
the feruantes borne in his houle, wel appointed three  
hundred and eightene: and purfued them vnto Dan.  
<sup>15</sup> And diuiding his companie, he ranne vpon them in  
the night: and ftroke them, and purfued them vnto  
Hoba, which is on the left hand of Damafcus. <sup>16</sup> And he  
brought backe al the fubftance, and Lot his brother with  
his fubftance, the women alfo and the people. <sup>17</sup> And  
the king of Sodom went forth to meete them, after he  
returned from the flaughter of Chodorlahomor, and of  
the kinges that were with him in the vale Sauëe, which is  
the kings vale. <sup>18</sup> But ♦Melchifedech the king of Salem,  
♦bringing forth bread and wine, for he was the Prielt  
of God moft highe, <sup>19</sup> ♦bleffed him, and faid: Bleffed be

Abram to God the higheft, which created heauen and earth: <sup>20</sup> and bleffed be God the higheft, by whose protection, the enemyes are in thy hands. And <sup>21</sup> he gaue him the tythes of al. And the king of Sodom faid to Abram: Geue me the foules, and the reft take to thee. <sup>22</sup> Who answered him: I lift vp my hand to my Lord God moft hiegh poffeffor of heauen and earth, <sup>23</sup> that from the very woofe-thread vnto the fhoe latchet, I wil not take of al that are thine: <sup>a</sup>left thou fay: I haue enriched Abram: <sup>24</sup> except fuch thinges, as the young men haue eaten, and the fhares of the men, that came with me, Aner, Efchol, and Mambre: thefe fhall take their fhares.

## ANNOTATIONS

Old heresies concerning Melchifedech.

18 Melchifedech.) S. Hierom being earnestly requested by Euagrius, to geue his iudgement touching Melchifedech, whom a nameles author had endeouored to proue to be the Holie Ghoft, plainly confuteth that error: as alfo an other error of Origen and Didymus faying, he was an Angel. Likewise S. Epiphanius (*heresi. 55. & 76.*) relateth and condemneth a third error, of fome that thought him to be the Sonne of God. Thefe two Fathers, and S. Auguftin (*li. de heresibus her. 34.*) and diuers others, whom S. Hierom alleageth proue euidently, that he was a very man, a Priest and a king, yea the hiegh Priest (at leaft of that countrie) Superior to Abraham, and a figure of Chrif. Befides thefe heresies the fame S. Hierom relateth two probable opinions. The Iewes Rabins generally hold that Melchifedech was Sem the fonne of Noe from whom Abraham and al the Hebrewes defcended. VVhich they feme rather to affirme, as loath to confeffe that anie man, of other nation then their owne, fhould haue bene greater and more excellent then Abraham in fpiritual caufes, then for anie reafon they do, or can alleage. Yet manie efpecially latter writers as Liranus, Toftatus, Genebtardus and others do embrace this opinion as moft probable. Though S. Hierom femeth only to haue added the Hebrewes opinion (as he faith) becaufe he would intimate al to his freind, when he had firft cited grauer authores, S. S. Ireneus, Hypolitus, Eufebius, Cefarienfis,

Tomo 3. prope initium.

A probable opinion that Sem and Melchifedech was al one.

Ep. ad Euang.

<sup>a</sup> Abraham enriched by God, would take no more of man, but his foldiars futenance. The proper hire of fpiritual work men, *S. Chrift. in Gen.*

Eusebius Emiffenus, Apolinarius, and Eustathius, all agreeably affirming that Melchisedech was a Chananite, king of Salem, which was afterwards called Ierusalem. To this opinion agreeth Philo Iudæus continually speaking of him, as of a stranger to the Iewes nation. Iosephus also a Iew writeth plainly (*li. 7. de bello Iudaico. c. 18.*) that he was of Chanaan, and Prince of the Chananites. Also S. Dionysius Ariopagita, (*Cælest. Hier. c. 9.*) S. Epiphanius (*her. 55. & 67.*) Theoderetus (*q. 63. in Gen.*) and Suidas, are of the same mind, and many other Christian Doctors. VVho confirme their assertion by that S. Paul faith to the Hebrewes: *He vvho of generation is not numbered among them, tooke tithes of Abraham.* For what else can S. Paul meane, but that Melchisedechs kinred and people, was diuers from the kinred, and people of the Iewes? which he could not say of Sem, from whom Abraham & all Iewes descended: as it can not be said, that Adam and Noe are of diuers generation from any people that now liueth, because we all come of them. Of this difficultie (not pertaining to any controversy of our time) the studious may see more in *F. Pererius his commentaries vpon this 14. chap. of Genes. disp. 3.*

Heb. 7. v. 6.

More probable that Melchisedech was a Chananite.

Proued by S. Pauls wordes.

Pfal. 109.

Heb. 7.

18 Bringing forth.) Seing the Royal Prophet Dauid, and S. Paul say Christ is a Priest for euer according to the order of Melchisedech, we demand of Protestants, if Christ fulfilled not Melchisedechs figurative Sacrifice offered in bread and wine, by offering his owne bodie and blood at his last supper in formes of bread & wine, and by instituting the same to be offered by his Priests till the end of the world, what other figurative sacrifice of Melchisedech they can find performed by Christ, by which it may appeare that he is a Priest for euer according to that order? Caluin (*li. 4. Instit. c. 18. para. 2.*) Kemnifius (*par. 2. exam. pag. 740. & 747.*) Peter martyr (*in 1. Cor. 5.*) and most English Protestants grant that Melchisedech was a Priest, and that the peculiar function of a Priest is to offer Sacrifice, wherefore they hauing no sacrifice will haue only ministers and no Priests, but they denie that Melchisedech offered Sacrifice in bread and wine. VVherupon we ioyne issue with them to proue that he did, and that by this place amongst others of holie Scripture.

Christ is a Priest according to the order of Melchisedech.

VVhy the Protestants haue ministers and no Priests.

Kemnifius complayneth that the Latin text hath *Obtulit* for *Protulit*, *Offered*, for *Brought forth*. And to disproue the same, he alleageth the Hebrew, Chaldee, Greke, and S. Cyprian. But Catholiques more iustly complaine of him, for lying. For all Latin Editions haue *Proferens*, *bringing forth*. The question therefore in controversy is, to what end and vse Melchisedech brought forth bread and wine? Caluin and Kemnifius say it was only to refresh or feede Abraham and his men, and not for sacrifice. Which their bare saying is without reason, for that there was store of victuals in the pray (*v. 11.*) and they had eaten thereof. Moreouer the Hebrew word *Hotfi*, *brought forth*, is a word pertaining to Sacrifice, as in the *6. chap. of Iudges. (v. 18. and 19.)* and importeth

The state of the controversy.

v. 24.  
S. Christ. ho. 36.  
in Gen.

Melchifedech offered sacrifice in bread and wine.

The latin text iustified by other places, yea by Protestants tranflations.

The Hebrew text sheweth that Melchifedech did the office of a Priest in bread and wine.

The proper office of a Priest is to offer Sacrifice.

that the bread and wine were first offered in Sacrifice, and then doubtles they did participat: though they wanted not other sufficient corporal foode. Againe the wordes following *For he vvas the Priest of God most hiegh*, can haue no other sense, but that he did the function of a Priest in the bread & wine which he brought, otherwise if the only cause of bringing that prouision had benne to releue the campe with victuals, the reason would rather haue benne yielded, because he was a bountiful King, a liberal Prince, a special freind to Abraham, as in deede he was, but none of these reasons, or the like fitted this purpose so wel, nor touched the cause of bringing forth bread and wine, as to signifie that he was a Priest, whose office is to offer Sacrifice.

Here againe some Protestants take exception against the Latin text, that the causal coniunction *Enim*, *for*, is not agreeable to the Hebrew, but should be the copulatiue *Et*, *and*, which is a meere wrangling. For the lerned know wel ynough, that the Hebrew particle is better expressed in such places, by *Enim* or, *quia*, *for* or *because*, then by &. And so the English Bible printed in the yeare of our Lord, 1552. readeth: *Melchifedech king of Salem brought forth bread and wine: for he vvas the Priest of the most hiegh God*. The latter Editions also in like places haue not the copulatiue *And*, but some other word as the sense requireth. *Gen. 20. v. 3. Thou art but a dead man, for the womans sake which thou hast taken: for she is a mans wife*. where the Hebrew phrase is, *And she is married to a husband*. *Gen. 30. v. 27. they read thus: For I haue proued that the Lord hath blessed me for thy sake*, where precisely construing the Hebrew they should say, *I diuined* (or coniectured) *and the Lord blessed me for thy sake*. Likewise *Esaie, 64. v. 5. they read: But Loe, thou hast bene angrie, for vve offended*, the Hebrew is thus: *Loe thou art angrie, and vve haue sinned*. In the same place, they translate, *Yet shal vve be faued*, which the Hebrew expresseth by the copulatiue, *And* we shal be faued. So when they thinke it conuenient, they translate the Hebrew particle, *For*, *that*, *yet*, which strictly signifieth *And*.

Now let vs also see the original in this place. In the Hebrew it is thus: VMALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAIN. VEHV COHEN LEEL ELION. VAIE VARECHEHV, &c. In English word for word thus: *And Melchifedech king of Salem brought forth bread and wine. And he the priest to God most hiegh. And he blessed him*, &c. where albeit the causal word *For*, is not expressed, yet these wordes, *And he the priest*, further declaring that besides the office and dignitie of a King (which was said before) Melchifedech was also a Priest, must needs signifie that he did something about the bread and wine belonging to a Priests office. And what that something was, perhaps the Vniuersitie of Cambridge wil testifie, whose late professor of Diuinitie teacheth plainly, that Melchifedech offered Sacrifice, and was therein a figure

Guiliel vvhitak contra Gregor. Martin.

of Chrif (Pag. 6. *Reprehen*) *Sacerdotes* (faith he) *ij vere & proprie funt, qui facrifitia faciunt; qualis fuit Aaron, & Aaronis filij, & Melchifedechus, & quem illi adumbrabant, Chrifus.* *Prieftes truly and properly are they, that offer facrifices, fuch as vvas Aaron, and the fonnes of Aaron, and Melchifedech, and Chrif, vvhom they prefigured.* If then both Aaron & Melchifedech were truly and properly Prieftes, becaufe they offered facrifices (according to this Profeffors definition) and both were figures of Chrif, it muft needes be granted that as Chrif fulfilled the figure of Aarons bloudie facrifices, in offering him felfe vpon the Croffe: fo he alfo fulfilled the figure as wel of vnbloudie facrifices of Aaron, as epecially of Melchifedechs Sacrifice in fome other besides that on the Croffe, feeing the prophet Dauid and S. Paul fay, Chrif is a Priefte (not according to Aarons order, for that was to haue an end, but) *For euer* according to the order of Melchifedech. And what other Sacrifice did our Sauour offer to remaine perpetual, but of his owne bodie & bloud in vnbloudie maner, vnder the formes of bread and wine, with commandment to his Apoftles and Prieftes to do the fame til the end of the world? Let the indifferent reader weigh it wel. And whofoeuer is not very proud wil for his better inftruction, or confirmation, efteme the vniforme iudgement of manie, ancient, godlie, and lerned Fathers writing vpon this place. VVe wil only recite their wordes, without other deduction for breuitie fake.

S. Clemens Alexandrinus (*li. 4. Strom. verfus finem.*) writeth thus: Melchifedech king of Salem, Priefte of God moft hiegh, gaue wine & bread fantified nutriment in type of the Eucharift.

S. Cyprian (*Epift. 63. ad Cæcilium*) Chrif is Priefte for euer according to the order of Melchifedech, which order is this coming from that Sacrifice, and thence defcending, that Melchifedech was Priefte of God moft hiegh, that he offered bread & wine, that he bleffed Abraham. For who is more a Priefte of God moft hiegh, then our Lord Iefus Chrif, who offered Sacrifice to God the Father, and offered the fame, which Melchifedech had offered, bread and wine, to wit, his owne bodie and bloud. And a litle after: That therfore in Genefis, the bleffing might be rightly celebrated, about Abraham, by Melchifedech the Priefte, the image of Chrifs Sacrifice confifting in bread and wine went before, which thing our Lord perfecting and performing, offered bread and chalice mixt with wine, and he that is the plenitude, fulfilled the veritie of the prefigured image.

Eufebius Cefarienfis (*li. 5. Demonft. Euang. c. 3.*) Euen as he who was Priefte of Nations was neuer fene to offer corporal facrifices, but only bread & wine, when he bleffed Abraham: fo firft our Lord & Sauour him felfe, then prieftes that come from him, exercifing the fpiritual office of Priefthood in al nations after the Ecclefiaftical ordinances, do represent the myfteries of his bodie, and healthful bloud in bread & wine, which myfteries Melchifedech

Chrif ftill exerci-  
ceth the office of  
Priefthood accord-  
ing to the order of  
Melchifedech by  
the minifterie of  
Prieftes.

The ancient fa-  
thers proue that  
Melchifedech of-  
fered Sacrifice in  
bread & wine in  
figure of Chrif,  
and of other  
Prieftes of the new  
Teftament.

knew fo long before by diuine fpirite, and vfed as representations of things to come.

S. Ambrofe (*li. 5. de Sacramen. c. 1.*) VVe know the figure of the Sacraments went before, in Abrahams times, when Melchifedech offered Sacrifice.

Idem. in *cap. 5. Heb.* It is clere that oblations of cattle are vanifhed, which were in Aarons order, but Melchifedechs inftitution remayneth, which is celebrated al the world ouer in adminiftration of the Sacraments.

S. Hierom. (*Epift. ad Marcellamo vt migret Bethleem.*) Haue recourse to Genefis, and you fhall find Melchifedech king of Salem, prince of this citie, who euen then in figure of Chrift offered bread and wine, and dedicated the Chriftian myfterie in our Sauours bodie and bloud. *Idem Epift. ad Euagrium:* Melchifedech offered not bloudie victims, but dedicated the Sacrament of Chrift in bread and wine, fimple and pure facrifice. *Idem. Queft. in Gen. c. 14.:* Our myfterie is fignified in the word of order, not by Aaron in imolating brute victims, but in offering bread and wine, that is the bodie and bloud of our Lord Iefus. *Idem in c. 26. Matthei:* Melchifedech the Prielt of God moft hiegh, by offering bread and wine, prefigured the Myfterie of the Eucharift.

S. Chrifoftom (*ho. 35. in Gen.*) Seeing the figure, thinck alfo I pray thee, of the veritie. *ho. 36.* After that Melchifedech king of Salem brought bread and wine (for he was Prielt of God moft hiegh) Abraham receiued his oblations.

S. Auguftin (*Epift. 95.*) Melchifedech bringing forth the facrament (or myfterie) of our Lords table, knew how to figurate his eternal prieltthood. *Idem li. 16. c. 22. ciuit.* There firft appeared that facrifice, which is now offered to God by Chriftians in the whole world. *Idem li. 17. c. 17. li. 18. c. 35. and vpon the Pfalme. 109. li. 1. contra aduers. Leg. & prophet. c. 20. Ser. 4. de Sanctis Innocentibus.* But it is bootles or nedles to cite more places, or more authors. For whofoeuer wil not fubmit their iudgements to thefe, would not, it is like, beleue, if their owne maifters, fhould rife agane and warne them, left they be damned for their incredulitie.

19 Bleffed him.) Calvin (*in cap. 7. v. 9. Heb.*) Mufculus (*locis com. c. de Miſſa Papift*) and fome other Proteſtants to auoid the connexion of Melchifedechs *Prieltthood* and bringing forth of bread and wine, wil nedes haue thefe wordes, *He vvas a Prielt*, referred only to that which foloweth, *he bleffed Abraham*.

And fome Englifh tranſlaters for this purpoſe haue corrupted the text, by changing, *And* into *Therefore*, ſaying thus: *And he vvas a Prielt of the moſt hiegh God, therefore he bleffed him.* which is alfo a falſe gloſſe. For Melchifedech did not bleſſe Abram becauſe he was a Prielt, for Abram was alfo a Prielt, but becauſe he was a greater Prielt then Abram. Which S. Paul vrgeth ſaying:

VVithout al contradiction that vvhich is leſſe, is bleſſed of the

Caluin cōtemneth  
al the ancient fa-  
thers. in *ca. 9. Heb.*

Heretical tranſlations.

Bible 1579.

Heb. 7.

The greater bleffeth the  
leſſe.



Iofue 8. & 22.  
3. Reg. 8.

*better*, concluding therupon that Melchifedech was greater then Abraham. Agane other Superiors that are not Priefts may bleffe their inferiors. As Iofue and Salomon bleffed the people, and parents bleffe their children.

20 Gaue tithes.) This is an other prerogatiue of Melchifedech, that Abram payed tithes to him, which S. Paul likwife explicateth (*Heb. 7.*) and proueth therby that Christs Priefthood is greater then the Leuitical. Moreouer this paying of tithes by Abraham fheweth the antiquitie of this tradition, being practifed in Abrahams time, that the fpiritual Superiors receiued tithes of their inferiors. Paying of tithes in the law of nature.

## Chapter 15

*Abram doubting and lamenting that he should haue no childe, God promifeth him much ifſue, 6. who beleu- ing is iuftified, 9. offereth Sacrifice prefcribed by God, 13. and is forewarned that his feede ſhal be in ftrange land 400. yeares, 14. ſhal be deliuered from feruitude 18. and poſſeſſe Chanaan.*

Ro. 4. Gal. 3.  
Iac. 2.

**V**hen theſe things therefore were done, the word of our Lord was made to Abram by a viſion ſaying: Feare not Abram, I am thy protector, & thy reward exceding great. <sup>2</sup> And Abram ſaid: Lord God, what wilt thou geue me? I ſhal goe without children: and the ſonne of the ftuard of my houſe is this Damafcus Eliezer. <sup>3</sup> And Abram added: But to me thou haſt not geuen feede: and loe my ſeruant borne in my houſe, ſhal be myn heire. <sup>4</sup> And immediatly the word of our Lord came to him ſaying: He ſhal not be thy heyre: but he that ſhal come out of thy wombe, him ſhalt thou haue thin heire. <sup>5</sup> And he brought him forth abroad, and ſaid to him: Looke vp to heauen, and number the ſtarres, if thou canſt. And he ſaid to him: So ſhal thy feed be. <sup>6</sup> Abram <sup>1</sup>beleued God, and it was reputed to him vnto iuſtice. <sup>7</sup> And he ſaid to him: I am the Lord that brought thee out from Vr of the Chaldees for to giue thee this land, and that thou mighteſt poſſeſſe it. <sup>8</sup> But he ſaid: Lord God, how may I know that I ſhal

poffeffe it? <sup>9</sup> And our Lord answered, and faid: <sup>a</sup>)Take me a cowe of three yeares old, and a shee goat of three yeares, and a ramme of three yeares, a turtle alfo, and a pigeon. <sup>10</sup> Who taking al thefe, diuided them by the mydes, and laid ech two peeces arowe one againft the other: but the birdes he diuided not. <sup>11</sup> And the foules lighted vpon the carcaffes, and Abram droue them away. <sup>12</sup> And when the funne was fetting, a deepe fleepe fel vpon Abram, and a great and darkefome horroure inuaded him. <sup>13</sup> And it was faid vnto him: Know and foreknow that a pilgrime shal thy feede be in a land not their owne (and they shal bring them vnder bondage, and afflict them) <sup>b</sup>)foure hundred yeares. <sup>14</sup> But the nation, whom they shal ferue, I wil iudge: and after this they shal goe forth with great fubftance. <sup>15</sup> And thou shalt goe to thy fathers in peace, buried in a good old age. <sup>16</sup> But in the fourth generation they shal returne hither: for <sup>c</sup>)as yet the iniquities of the Amorrheanes are not at the ful vntil this prefent time.

Act. 17.

Exo. 12.

<sup>17</sup> Therefore when the funne was fet, there arofe a darke mift, and there appeared a fornace fmoking, and a flake of fire paffing betwene thofe diuifions. <sup>18</sup> That day God made a couenant with Abram, faying: To thy feede wil I geue this land from the riuer of Ægypt euen to the great riuer Euphrates, <sup>19</sup> the Cineans, & Cenezites, the Cedmonites, <sup>20</sup> and the Hethits, and the Pherezits, the Raphaims alfo, <sup>21</sup> and the Amorreans & the Cananites, and the Gargafites, and the Iebufites.

<sup>a</sup> Thefe three kindes of beaftes and two of birdes fignifie that the Ifraelites fhould be three generations in a ftrange land, the fourth in the defert, the fifth in poffeffion of Chanaan, *Theod. q. 65. in Gen.*

<sup>b</sup> Abraham and his feed were in ftrange land 400. and odde yeares, but in feruitude and affliction about 140.

<sup>c</sup> God deferreth to punifh, either that the wicked may amend, or the good be exercifed by them. *S. Aug. Pfal. 54.* or becaufe the iniquity is not come to that great meafure which his wifdome forfeeth, and wil punifh in the end, to his owne more glorie, and more good of others. *S. Greg. ho. 11. in 3. Ezech.*

## ANNOTATIONS

6 Beleued God.) S. Hilarie (*li. 9. de Trin.*) and S. Ambrose (*li. 1. de Abraham. c. 3.*) by this example teach vs, what maner of faith is reputed to iustice, to wit, such a faith as without tergiuerfation, or requiring of prooffe or reason, doth simply beleue that which God once faith, because he is omnipotent, how farfoeuer the thing that is said furmouteth our vnderstanding. For so heroical was the act of Abrahams faith, promptly beleuing Gods word in a matter moft hard to his former concept, that for the fame he receiued fingular prayfe; and for the like afterwards was called *The father of manie nations* (*c. 17. v. 5.*) and by S. Paul, *The father of al that beleue* (*Ro. 4. v. 11.*) where the Apofte teacheth that Abraham had no iustice, nor estimation of iustice before God, vntil he beleued in Chrift (*v. 18, 19, 20.*) because al workes before that faith are insufficient. Neyther was this a fole faith but had other neceffarie vertues of hope, and charitie, humilitie, reuerence, obedience, & the like ioyned with it. Wherefore S. Iames testifieth that Abraham was iustified by workes (that is by workes folowing faith, not going before faith.) For *Faith* (faith he) *if it haue not vvorkes, is dead in it felf.* (*c. 2. v. 17.*) And by vvorkes Abrahams faith vvas confumat. *v. 22.* And concludeth thus: Do yee fee, that by workes a man is iustified and not by faith only. *v. 24.*

To beleue Gods word without ftaggering is an act of iustice.

Not workes before faith but ioyned with faith are meritorious.

Onlie faith doth not iustifie.

## Chapter 16

*Sarai geueth her handmaid Agar as a wife to Abram: 4. who conceiuing despiseth her myftrefse, is therefore afflicted, & flyeth away. 7. But is warned by an Angel to returne and humble herselfe, 15. which she doth and beareth Ifmael.*

**S**arai therefore, the wife of Abram, had brought forth no children: but hauing an handmaid an Ægyptian named Agar, <sup>2</sup> she said to her husband: Behold, our Lord hath closed me, that I might not beare: Goe in vnto my handmaid, if happely of her at the least I may haue children. And when he agreed to her in this request, <sup>3</sup> she toke Agar the Ægyptian her handmaid tenne yeares after that they first dwelled in the land of Chanaan: and gaue her vnto her husband <sup>4</sup>to wife.

<sup>4</sup> Who did companie with her, but she <sup>a</sup>)perceauing that she was with childe, despifed her miftrefe. <sup>5</sup> And Sarai faid to Abram: Thou doeft vniuftly againft me: I gaue my handmaid into thy bofome, who perceauing herfelf to be with child, despifeth me. Our Lord iudge between me and thee. <sup>6</sup> To whom Abram making anfwere: Behold, faith he, thy hãdmaid is in thine owne hand, vfe her as it pleafeth thee. When Sarai therfore did afflict her, she ranne away. <sup>7</sup> And an Angel of our Lord hauing found her, befide a fountaine of water in the wilderneffe, which is in the way to Sur in the defert, <sup>8</sup> he faid to her: Agar, the handmaid of Sarai, whence comeft thou? and whither goeft thou? who answered: From the face of Sarai my miftrefe doe I flye. <sup>9</sup> And the Angel of our Lord faid to her: Returne to thy miftrefe, and humble thy felfe vnder her hand. <sup>10</sup> And again: Multiplying, fayth he, wil I multiplie thy feed, and it shal not be numbred for the multitude therof. <sup>11</sup> And againe after that: Behold, faith he, thou art with child, and thou shalt bring forth a fonne: and thou shalt cal his name Ifmael, becaufe the Lord hath heard thin affliction. <sup>12</sup> He shal be a wild man: his hand shal be againft al men, and al mens hands againft him: and ouer againft al his bretheren shal he pitch his tents. <sup>13</sup> And she called the name of our Lord that fpake vnto her: Thou the God which haft fene me. For she faid: verily here haue I fene the backe partes of him that hath fene me. <sup>14</sup> Therefore she called that wel, the wel of him that liueth and feeth me. The fame is betwen Cadeffe, and Barad. <sup>15</sup> And Agar brought forth a fonne to Abram: who called his name Ifmael. <sup>16</sup> Eightie and fixe yeares old was Abram when Agar brought him forth Ifmael.

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<sup>a</sup> Some obey whileft they are rude, or in low ftate, but hauing got a litle knowlege or aduancement difdaine their aduancers. *S. Gregorie. li. 21. in 1. Reg. 3.*

## ANNOTATIONS

S. Aug. li. 22.  
c. 47. cont. Fauft.

Luther propfit.  
62. 65. & 66.

S. Aug. de bono  
coniugali. ca. 17.

Deut. 21.

Math. 19.

Gen. 2.

3 To vvife.) The Manichees did calumniat holie Abraham, and other Patriarches for hauing manie wiues, condemning them of incontincencie and adulterie for the fame. Luther in the contrarie extreme held it not vnlawful, but indifferent, now in the law of grace, for a man to haue more wiues then one at once. And some Englifh Proteftants hold, that for adulterie, the innocent partie may marie an other, the firft liuing. But the Catholique doctrin diftinguifhing times and caufes, fheweth how pluralitie of wiues was lawful fometimes, and at other times, efpecially fince Chrift, altogether vnlawful, and vndifpenfable. The fumme of which veritie is this. By the firft institution of Mariage in the ftate of innocencie, and law of nature, and by the law of Chrift, it is vnlawful for anie man to haue more wiues, and for anie woman to haue more hufbands, then one. In the one part of which Law notwithstanding God fometimes difpenfed. For there be two kindes of preceptes pertaining to the law of nature. One forte are as firft principles of the law of nature, in which God neuer difpēfeth, much leffe anie man. As that one woman may not haue more hufbands then one, becaufe the fame would rather hinder procreation, and fo were directly againft the fruit of mariage. The other forte are as conclufions drowne from the firft principles, in which God fometimes difpenfeth, but neuer anie man. As in this prefent example: feeing it is againft natural procreation that one woman fhould haue manie hufbands, it is conuenient alfo, there being ordinarily as manie men as women in the world, that euerie man likwife fhould be reftained to one wife, for fo procreation may rather be increafed, then if fome men haue manie wiues, and others by that occafion haue none at al, except in fome fpecial cafe. As after the flood, when there was fcarfetie of people, God difpenfed with fuch men as in deede were like to make greater procreation by pluralitie of wiues. VVhich appeareth fufficiently by that Sarai perfwaded her owne hufband, to marie an other wife, and he a true feruant of God agreed therto, not as a new thing but as a lawful practife of thofe times. And Moyfes here and in other places ftill fpeaketh of it, as of a cuftome knowne to the people for lawful. *If a man (faith he) haue tvvo vvives, one beloued and the other hated, and they haue children by him, and the fonne of the hated be firft borne, he can not preferre the fonne of the beloued.* Wherby is clere that two wiues were then lawful, and the children of both legitimate, and that the firft borne muft be preferred, without refpect of firft or laft mariage. Yet this difpenfation either ceafed before Chrifs time, the caufe ceafing, when the world was replenifhed; or at leaft our Sauour tooke it away, reftoring Matrimonie to the firft institution of two in one flefh. Who pleafeth to fee the Doctors that vnderftand, and expound the Scriptures to this effect, may read *S. Auguftin li. 22.*

Manichees, condemned pluralitie of wiues in the Patriarches. Luther alloweth it in Chriftians. Other Proteftants in fome cafe.

Two fortes of preceptes in the law of nature.

Pluralitie of wiues fometimes allowed.

By the law of Chrift in no cafe lawful.

*c. 30. & 47. con. Faust. Manich. li. 16. c. 25. & 38. ciuit. & li. 1. de adulter. coniugijs. S. Chriftom ho. 56. in Gen. S. Amb. li. de Abraham. c. 4. Also S. Chrifoft. S. Hierom. and S. Bede in 19. Mathei.*

## Chapter 17

*God renewing his promifes to Abram, 5. changeth his name, 10. and commandeth Circumcifion, 15. changeth alfo his wiues name, promifeth a fonne of her. 20. Likewise that Ifmael shal prosper, 23. and the fame day Abraham circumcifed him felfe, and Ifmael, and al the men of his houfe.*

**A**nd after that he beganne to be nyntie and nyne yeares old, our Lord appeared vnto him: and faid vnto him: I am the God almightie: walke before me, and be <sup>a</sup>)perfect. <sup>2</sup> And I wil make my couenant betwen me and thee: and I wil multiplie thee exceedingly. <sup>3</sup> Abram fel flat on his face. <sup>4</sup> And God faid to him: I am, and my couenant is with thee, & thou shalt be a father of manie nations. <sup>5</sup> Neyther fhall thy name be called any more Abram: but thou shalt be called Abraham: becaufe a father of <sup>¶</sup>many nations I haue made thee. <sup>6</sup> And I wil make thee encrease exceedingly, and I wil make thee into nations, and kinges shal come forth of thee. <sup>7</sup> And I wil eftablish my couenant betwen me and thee, and betwen thy feede after thee in their generations by a perpetual couenant: to be thy God, and thy fedes after thee. <sup>8</sup> And I wil geue to thee, and to thy feed the land of thy peregrination, al the land of Chanaan for a perpetual poffeffion, and I wil be their God. <sup>9</sup> Againe God faid to Abraham: And thou therfore shalt keepe my couenant, and thy feed after thee in their generations. <sup>10</sup> This is my couenant which you shal obferue betwen

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<sup>a</sup> He is perfect in this life, that fincerly & diligently tendeth towards perfection of the next life. And this God here commanded to Abraham, & Chrift to al Chriftians. *Math. 5. S. Aug. li. de perfect. cont. Cæleft. See Gen. 6. v. 9.*

me and you, and thy feede after thee: Al the malekind of you <sup>a</sup>shal be circumcised: <sup>11</sup> and you shal circumcise the flesh of your prepuce, that it may be for a signe of the couenant betwen me and you. <sup>12</sup> And infant of <sup>a</sup>)eight daies shal be circumcised among you, al malekind in your generations: afwel the homebred shal be circumcised, as the bought feruant of whofoeuer he is, not of your stocke: <sup>13</sup> and my couenant shal be in your flesh for a perpetual couenant. <sup>14</sup> The male, whose flesh of his prepuce shal not be circumcised, that foule <sup>a</sup>shal be destroyed out of his people: becaufe he hath broken my couenant. <sup>15</sup> God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara. <sup>16</sup> And I will bless her, and of her I will give thee a sonne, whom I will bless, and he shall be into nations, and kings of peoples shall spring of him. <sup>17</sup> Abraham fell upon his face, & <sup>b</sup>)laughed, saying in his heart: Shall trowest thou to him that is an hundred yeare old a sonne be borne? and Sara that is nyntie yeares old shall she beare? <sup>18</sup> And he said to God: I would that Ifmael may live before thee. <sup>19</sup> And God said to Abraham: Sara thy wife shall beare thee a sonne, and thou shalt call his name Isaac, and I will establish my couenant to him for a perpetual couenant, and to his seed after him. <sup>20</sup> Concerning Ifmael also I have heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: twelve dukes shall he beget, and I will make him into a great nation. <sup>21</sup> But my couenant I will establish with <sup>c</sup>)Isaac, whom Sara shall bring forth to thee at this time an other yeare. <sup>22</sup> And when he had left of speaking with him, God ascended from Abraham. <sup>23</sup> And Abraham tooke Ifmael his sonne, and all the homebred of his house: and all whom he had bought, all the males of all the men of his house: and he circumcised the flesh of their

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<sup>a</sup> Circumcision and name received the eight day signified the association of Saints in heaven after the seven dayes travail of this world. *Ser. de circum. apud S. Cyprian.*

<sup>b</sup> Abraham laughed not doubting but rejoicing. *S. Ambro. li. de Abraham c. 4. S. Aug. li. 16. c. 26. de ciuit.*

<sup>c</sup> Temporal blessings were common to Ifmael, but spiritual pertained properly to Isaac and Israel, & their successors.

prepuce forthwith the very fame day, as God had commanded him. <sup>24</sup> Abraham was nyntie and nyne yeares old, when he circumcised the flesh of his prepuce. <sup>25</sup> And Ifmael his fonne was ful thirtene yeares old at the time of his circumcifion. <sup>26</sup> The felfsame day was Abraham circumcised and Ifmael his fonne. <sup>27</sup> And <sup>a</sup>)al the men of his houfe, as wel the homebred, as the bought feruantes and ftrangers were circumcised together.

## ANNOTATIONS

Changing of names  
is myftical. *S. Aug.*  
*li. 16. c. 28. & 39.*  
*ciuit. S. Hierom.*  
*Tradit. Hebraicis.*

5 Manie nations.) Abram fignifying *Hiegh* or *Noble father*, changed into Abraham, which fignifieth *Father of manie* (nations) and Sarai fignifying *My Princes*, changed into Sara, which abfolutely fignifieth *Princeffe*, import great Myfteries intended by God. For by this changing of names was declared and confirmed, that Abraham by the iffue that he fhould haue of Sara, fhould be the father of manie nations, which S. Paul exprefly applieth to his fpiritual children, thofe efpecially that fhould beleue in Chrift, of the Gentiles prefigured by *Ifaac borne of the freevvoman, by the promife*, as the Iewes were prefigured by *Ifmael borne of the bond vvoman according to the flesh*, concluding with the prophet Efai, that *Manie are the children of the defolate, that before vvas barren*. For albeit Abraham was natural father of foure nations, The Ifmaelites, Madianites, Idumeans, and the Ifraelites, yet he was fpiritual father of manie more, to wit, of al nations that beleue in Chrift from his owne time to the end of the world, of which fome are Iewes, but the greateft part Gentiles, as the fame Apoftle fheweth. *Rom. 4. Gal. 4. Ephef. 3. Collof. 1.* and in other places. Wherby is clere, that the Church of Chrift doth alwayes confift of manie nations, not as Donatiftes and Proteftants abfurdly fay, fometimes of few inuifible or vnknown perfons, for fo Abraham fhould fometimes be father of few or no nations, which derogateth either from Gods omnipotencie if he could not, or from his fidelitie if he fhould not maintaine his promife, made to Abraham for euer.

Gal. 4.

Ifa. 54.

Abraham natural father of foure nations:  
fpiritual father of  
al that do beleue in  
Chrift. *Rom. 4, 11.*

The Church of Chrift  
euer confifteth of many  
nations.

Circumcifion a figure of Baptifme.

10 Shal be circumcised.) The Sacrament of Circumcifion here firft intituted, about 400. yeares before the Law of Moyfes, is a perfect figure of Baptifme, refembling it in foure things. Firft by both thefe Sacraments the faithful are diftinguifhed from infidels. Secondly profeffion of faith is made in them both, either by thofe that receiue the fame, if they be of difcretion, or by others

<sup>a</sup> Conformitie in Religion conferueth peace in euery familie. *Tho. Anglus in hunc locum.*



for them, if they be infants. Thirdly by both theſe Sacraments entrance is made into the Church, and to the participation of other Sacraments and ſpiritual rites. Fourthly both theſe Sacraments induce ſubiectiō to the iuriſdiction, and lawes of the Church. But Baptiſme doth farre excel Circumciſion in that it is more eaſie, or leſſe painful, more vniuerſal, for it pertaineth to al nations, and both ſexes; and eſpecially in vertue and efficacie, for Baptiſme as an inſtrumental cauſe remitteth finne and iuſtifieth, Circumciſion was only a ſigne that grace was geuen, & finne remitted. Againe Baptiſme imprinteth a character in the ſoule, the other leaueth a marck only in the fleſh. Finally Baptiſme openeth the gate of heauen, in vertue of Chriſts paſſion now paſt, which circumciſion could not before Chriſt ſuffered death. Of which both reſemblance and difference S. Auguſtin treateth in manie places, eſpecially *li. 3. de doct. chriſt. c. 9. Epift. 118.* and *Ianuariū. li. 19. c. 13. cont. Fauſt. & in Pſal. 73.* where he alſo maketh like compariſon between other Sacraments of the old and new Teſtament.

Baptiſme excelleth Circumciſion.

14 Shal be deſtroyed.) Here occurre two difficulties about the true ſenſe of this hard place. Firſt whether this puniſhment belonged to them only, by whoſe fault circumciſion was omitted: or to infants alſo that ſhould be circumciſed and were not. Secondly whether temporal puniſhment, or eternal was here threatned for tranſgreſſion of this precept. Touching the firſt doubt, it ſemeth probable, that this puniſhment pertained only to thoſe, by whoſe negligence themſelues, or others of their charge, were not circumciſed: for that the reaſon why ſuch a one is puniſhed is aleaged, *Becauſe he hath broken Gods couenant.* VWhich is only in their powre to kepe or breake, that are of diſcretion, and not in the powre of infants. The indifferencie alſo of the Hebrew and Greeke text fauoreth this ſenſe, for where according to the Latin we read, *The male vvhoſe fleſh of prepuce is not circumciſed,* the Hebrew and Greke may be tranſlated, *The male that doth not circumciſe the fleſh of his prepuce,* which can not be ment of an infant of eight dayes old. This expoſition is likewiſe confirmed by example, *Exodi. 4.* where Moyſes was in danger to be ſlaine by an Angel, becauſe his ſonne was not circumciſed. Neuertheles S. Auguſtin (*li. 3. c. 18. cont. Iulian. li. 16. c. 27. ciuit.* and in other places) proueth that this commination pertained alſo to infants. Whoſe iudgement is confirmed by the 70. Interpreters adding for explication theſe wordes, *the eight day:* which neceſſarily include infants, as ſubiect to this puniſhment; not for that they could tranſgreſſe this precept, or commit a new finne, but for lack of circumciſion. The reaſon wherof is, for that God now determined this only remedie for original finne, in the male ſex of Abrahams feede, in place of ſacrifice, or other profeſſion of faith vſed before, and that in caſe it could be conueniently be applied for otherwiſe the former remedies were ſtil aualable.

Two difficulties.

To whom the puniſhment pertained whē circumciſion was omitted.

What punifment  
was threatned.

Concerning the other difficultie manie ancient fathers expound thefe wordes, *shal be deftroied out of his people*, of only temporal punifment; either death, as the like phrafe fignifieth, *Exodi. 12. VVhofoeuer shal eate leauened bread, his foul shal perish out of Ifrael*; or temporal feparation from the people of God, as *Num. 19. Euerie one that toucheth the dead corfe, shal perish out of Ifrael*. But S. Auguftin (*li. 3. c. 18. cont. Iulian li. 5. hypog. & alibi.*) S. Gregorie (*li. 4. Moral. c. 2. & 3.*) S. Profper (*li. de promiff. Dei p. 1. c. 14.*) S. Beda (*li. 2. in Lucam. c. 8.*) and S. Bernard (*Ser. 3. de circum.*) vnderftand this threatning not only of temporal punifment, but alfo of eternal feparation from God, and the focietie of Saints. And that alfo infants are fo fecluded only for lack of this remedie, as now children which dye without Baptifme, cõmitting no new fault are depriued of the vifion of God, for their original finne not remitted. VVherupon is geathered that albeit Circumcifion was principally intituted to diftinguifh the people of God, which fhould come of Abrahams feede, from other nations, yet it was alfo for remiffion of original finne: not in al, but in thofe to whom God appointed this particular remedie.

Circumcifion intituted  
to diftinguifh the people  
of God and for remedie  
of original finne in fome  
perfon, but not in al.

## Chapter 18

*Angels intertained as ghefts by Abraham 10. tel when Sara shal beare a fonne, wherat she laughing, they cõfirme that they had faid. 16. They alfo fortel the deftruction of Sodom, 22. for which Abraham prayed fix times.*

**A**nd God appeared to him in the vale of mambre as he fat in the dore of his tent, in the verie heat of the day. <sup>2</sup> And when he had lifted vp his eyes, there appeared to him three men ftanding nere vnto him: whom after he had fene, he ranne to meete them from the dore of his tent, and adored to the ground. <sup>3</sup> And he faid: <sup>a</sup>)Lord, if I haue found grace in thy fight, goe not pafth thy feruant: <sup>4</sup> but I wil fetch a little water, and wafh ye your feete, and reft ye vnder the tree. <sup>5</sup> And I wil fet a morfel of bread, and ftrengthen your hart, afterward you fhall paffe: for therefore are you come afide to your feruãt. Who faid: Do

Heb. 13.

<sup>a</sup> Abraham faw three, and adored one, profeffing three diuine perfons and one God. *S. Aug. li. 16. c. 29. ciuit.*

as thou haft fpoken: <sup>6</sup> Abraham made haft into the tent to Sara, and faid to her: Make haft, temper together three meafures of floure, and make harth cakes. <sup>7</sup> But him felfe ranne to the heard, and tooke from thence a calfe verie tender and verie good, and gaue it to a young man: who made haft and boiled it. <sup>8</sup> He tooke alfo butter and mylke, and the calfe which he had boyled, and fet before them: but him felfe did ftand befide them vnder the tree. <sup>9</sup> And when they had eaten, they faid to him: Where is Sara thy wife? He answered: Loe fhe is in the tent. <sup>10</sup> To whom he faid: Returning I wil come to thee at this time, life accompaning, and Sara thy wife fhall haue a fonne. Which when Sara heard, fhe laughed behind the dore of the tent. <sup>11</sup> And they were both aged, and farre entred in yeares, and it ceafed to be with Sara after the maner of wemen. <sup>12</sup> Who laughed fecreatly faying: After I am waxen old, & my Lord is an old one, fhall I geue my felfe to pleafure? <sup>13</sup> And our Lord faid to Abraham: Why did Sara laugh, faying: Shal I an old woman beare a child in deed? <sup>14</sup> Is there any thing hard to God? According to appointment I wil returne to thee this verie felfe fame time, life accompanying, and Sara fhall haue a fonne. <sup>15</sup> Sara denied, faying: I laughed not: being much afraid. But our Lord: <sup>a</sup>It is not fo, faith he: but thou didft laugh. <sup>16</sup> When the men therfore were rifen vp from thence, they turned their eyes againft Sodome: and Abraham did goe with them, bringing them on the way. <sup>17</sup> And our Lord faid: Can I conceale from Abraham the things which I wil doe: <sup>18</sup> wheras he fhall be into a nation great, and verie ftrong, and IN HIM ARE TO BE BLESSED ALL THE NATIONS OF THE EARTH? <sup>19</sup> For I know that he wil commande his children, and his houle after him that they kepe the way of the Lord, and doe iudgement and iuftice: that for Abrahams fake the Lord may bring to effect al the things that he hath fpoken vnto him.

<sup>a</sup> Abraham laughing with admiration for ioy was not reprehended, but Sara laughing of diffidence was reprehended, by him that feeth the hart. *S. Aug. q. 36. in Gen. & li. 16. c. 31. ciuit.*

Therefore said our Lord: <sup>20</sup> The crye of Sodome, and Gomorre is multiplied, and their finne is aggrauated excedingly. <sup>21</sup> I wil descend, and see whether they haue in acte accomplished the crye that is come to me: or whether it be not so, that I may know. <sup>22</sup> And they turned them felues from thence, and went their way to Sodome: but Abraham as yet stood before our Lord. <sup>23</sup> And approching he said: What! wilt thou destroy the iust with the wicked? <sup>24</sup> <sup>a)</sup> If there shal be fiftie iust persons in the cite, shal they perishe withal? and wilt thou spare that place for fiftie iust, if they be therin? <sup>25</sup> Be it farre from thee, that thou doe this thing, and that thou kil the iust with the wicked, and that the iust be in like case as the wicked, this is not befeeming thee: which iudgeth al the earth, no thou wilt not do this iudgement. <sup>26</sup> And our Lord said to him: If I shal find in Sodome fiftie iust persons within the cite, I wil spare the whole place for their sake. <sup>27</sup> And Abraham answered, and said: Because I haue once begunne, I wil speake to my Lord, wheras I am dust and ashes. <sup>28</sup> What if there shal be fve leffe then fiftie iust persons? wilt thou for fortie fve destroy the whole cite? And he said: I wil not destroy it, if I shal finde fve and fourtie. <sup>29</sup> And againe he said vnto him: But if fourtie shal be found there, what wilt thou doe? He said: I wil not strike it for fourties sake. <sup>30</sup> Lord, faith he, be not angrie I beseech thee, if I speake: What if thirtie shal be founde there? He answered: I wil not doe it, if I shal find thirtie there. <sup>31</sup> Because, faith he, I haue once begunne, I wil speake to my Lord: What if twentie shal be founde there? He said: I wil not destroy it for twenties sake. <sup>32</sup> I beseech thee, faith he, be not angrie Lord, if I speake yet once more: What if tenne shal be found there? And he said: I wil not destroy it for tennes sake. <sup>33</sup> And our Lord departed after that he ceased to speake vnto Abraham: and Abraham returned into his place.

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<sup>a</sup> What a wall are iust men to their countrie? their faith saueeth vs, their iustice defendeth vs from destruction. *S. Amb. li. 1. de Abraham. c. 6.*

## ANNOTATIONS

## Chapter 19

*Lot receiuing Angels in his houle, is abufed by the Sodomites.*

*12. He with his wife (26. who for looking back is turned into a ftatua of falt) and his two daughters are deliuered. 24. Sodome and Gomorre are burned. 31. Lot lieth vnwitting with both his daughters, begat of them Moab and Ammon, of whom came the Moabites and Ammonites.*

**A**nd the two <sup>a)</sup>Angels came to Sodome at euen; and Lot fitting in the gates of the citie. Who when he had fene them, rofe vp and went to meete them: and adored prostrate vnto the ground, <sup>2</sup> and faid: I befech you, my Lords, turne into the houle of your feruant, and lodge there: wash your feet, and in the morning you shal go forth on your way. Who faid: No, but we wil abide in the ftreat. <sup>3</sup> He compelled them earnestly to turne in vnto him: and when they were entred into his houle, he made them a banquet, and baked vnleauened bread, and they did eate. <sup>4</sup> And before they went to bed, the men of the citie befet the houle from young to old, al the people togeather. <sup>5</sup> And they called Lot, and faid to him: Where are the men that came in to thee at night? bring them forth hither that we may know them. <sup>6</sup> Lot going forth to them, and fhutting the dore after him, faid: <sup>7</sup> Doe not fo, I befech you, my brethren, doe not commit this euil. <sup>8</sup> I haue two daughters, which as yet haue not knowen man: I wil bring them forth to you, and abufe you them as it fhall pleafe you, fo that you do no euil to thefe men, becaufe they are entred vnder the fhadowe of my rooffe. <sup>9</sup> But they faid: Get thee backe thither. And againe: Thou cameft in, faid they, as a ftranger, what to be a

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<sup>a</sup> Abraham & Lot by hofpitalitie merited to receiue Angels in fteed of mē. *Heb. 13.*

iudge? Thy felfe therfore we wil afflict more then thefe. And they did violence to Lot exceedingly: and it was euen nowe at the point that they would break the dores. <sup>10</sup> And behold the men put forth their hand, and drew in Lot vnto them, and fhut the dore: <sup>11</sup> and them, that were without, they ftroke with blyndnes from the leaft to the greateft, fo that they could not find the dore. <sup>12</sup> And they faid to Lot: Haft thou here anie of thine? fonne in law, or fonnes, or daughters, al that are thine, bring them out of this citie: <sup>13</sup> for we wil deftroy this place, for that <sup>a</sup>their crye is waxen lowde before our Lord, who hath fent vs to deftroy them. <sup>14</sup> Therfore Lot went forth, and fpake to his fonnes in lawe that were to take his daughters, and faid: Arife: get you forth out of this place, becaufe our Lord wil deftroy this citie. And he femed vnto them to fpeake as it were in ieft. <sup>15</sup> And when it was morning, the Angels vrged him, faying: Arife, take thy wife, and the two daughters which thou haft: leaft thou alfo perifh withal in the wickednes of the citie. <sup>16</sup> He lingering, they tooke his hand, and the hand of his wife, and of his two daughters, becaufe our Lord fpared him. <sup>17</sup> And they led him forth, and fet him without the citie: and there they fpake to him, faying: Saue thy life: looke not backe, neither ftay thou in al the countrie about: but faue thy felfe in the mountaine, left thou alfo perifh withal. <sup>18</sup> And Lot faid to them: I befeech thee my Lord, <sup>19</sup> becaufe thy feruant hath found grace before thee, and thou haft magnified thy mercie, which thou haft wrought with me, in that thou wouldeft faue my life, and fafe I can not be in the mountaine, left perhaps the euil catch me, and I dye. <sup>20</sup> There is this citie hereby at hand, wherunto I may flee, a litle one, and I fhall be fafe in it: is it not a litle one, and my life fhall be faued? <sup>21</sup> And he faid to him: Behold alfo in this point I haue heard thy prayers, not to ouerthrow the citie for which thou haft fpoken. <sup>22</sup> Make haft, and be faued there: becaufe I can not doe any thing til thou enter in thither. Therfore the name

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<sup>a</sup> This finne crieth to heauen for reuenge.

a little one of that citie was called Segor. <sup>23</sup> The funne was rifen vpon the earth, & Lot entred into Segor. <sup>24</sup> Therefore our Lord rained vpon Sodome and Gomorre brimstone & fire from our Lord out of heauen: <sup>25</sup> and he fubuerted thefe cities, and al the countrie about, al the inhabitants of the cities, and al things that fpring of the earth. <sup>26</sup> And his wife <sup>a</sup>)looking behind her, was turned into a ftatua of falt. <sup>27</sup> And Abraham getting vp early in the morning, there where before he had ftood with our Lord, <sup>28</sup> beheld Sodome & Gomorre, and the whole land of that countrie: and he faw the cinders rife vp from the earth as it were the fmoke of a fornace. <sup>29</sup> For when God fubuerted the citties of that countrie, he <sup>b</sup>)remembring Abraham, deliuered Lot out of the fubuerfion of the cities wherein he had dwelt. <sup>30</sup> And Lot afcended out of Segor, and abode in the mountaine, his two daughters alfo with him (for he was afraid to abide in Segor) and he abode in a caue him felfe, and his two daughters with him. <sup>31</sup> And the elder faid to the younger: Our father is old, and there is no man left on the earth, that may companie with vs after the maner of the whole earth. <sup>32</sup> Come, let vs make him drunke with wine, and let vs lie with him, that we may preferue feed of our father. <sup>33</sup> They therfore made their father to drinke wine that night: and the elder went in, and lay with her father: but he perceaued not, neyther when his daughter lay downe, nor when fhe rofe vp. <sup>34</sup> The next day alfo the elder faid to the younger: Behold I lay yefternight with my father, let vs make him drinke wine alfo this night, and thou fhalt lye with him, that we may faue feed of our father. <sup>35</sup> They made their father drinke wine that night alfo, and the younger daughter went in, and lay with him: and neyther then truly did he perceauue when fhe lay downe, or when fhe rofe vp. <sup>36</sup> The two daughters

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<sup>a</sup> Lots wife turned into falt, admonifheth the feruants of God to procede in vertue, & not to looke back to vice. *Luc. 17. S. Aug. li. 16. c. 30. ciuit.*

<sup>b</sup> Lot neither perfect, nor very wicked was deliuered for Abrahams fake. *S. Aug. q. 45. in Gen.*

therfore of Lot were with child by their father. <sup>37</sup> And the elder bare a sonne and she called his name Moab: he is, the <sup>a</sup>)father of the Moabites euen to this present day. <sup>38</sup> The younger also bare a sonne, and she called his name Ammon, that is the sonne of my people: he is the father of the Ammonites euen to this day.

## ANNOTATIONS

### Chapter 20

*Abraham feiorning in Geraris, his wife is taken into King Abimelechs house, but by Gods commandement is reftored vntouched, 14. with great giftes, 17. and Abraham praying Abimelechs house is cured.*

**A**braham remoued from thence into the fourth countrie, and dwelt betwene Cades, and Sur: and he liued as a pilgrime in Gerara. <sup>2</sup> And he said of Sara his wife: She is <sup>b</sup>)my sister. Abimelech therefore the king of Gerara sent, and tooke her. <sup>3</sup> And God came to Abimelech in a dreame by night, and said to him: Loe thou shalt dye for the woman that thou hast taken: for she hath a husband. <sup>4</sup> But Abimelech had not touched her, and he said: Lord wilt thou kill a nation that is ignorant and iust? <sup>5</sup> Did not he say to me: She is my sister: and she say, He is my brother? in simplicitie of my hart, and cleanness of my hands haue I done this. <sup>6</sup> And God said to him: And I do know that thou didst it with a sincere hart: and therefore I kept thee that thou shouldest not sinne against me, and I permitted not that thou shouldest touch her. <sup>7</sup> Now therefore restore the wife to her husband, because he is a prophet: and he shall pray for thee, and thou shalt liue: but if thou wilt not restore her, know thou that

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<sup>a</sup> Moabites & Ammonites were two distinct nations, perhaps of the 72. See *p. x*

<sup>b</sup> See the Annot. to c. 12 v. 13.



dying thou fhalt dye, thou and al things that are thine. <sup>8</sup> And Abimelech forthwith rifting vp in the night, called al his feruantes: and he fpake al thefe words to their eares, and al the men were fore afraid. <sup>9</sup> And Abimelech called alfo for Abraham, and faid to him: What haft thou done to vs? what haue we offended againft thee, that thou haft brought vpon me and vpon my kingdom a great finne? that which thou oughteft not to doe, thou haft done to vs. <sup>10</sup> And again expoſtulating, he faid: What faweſt thou, that thou dideft this? <sup>11</sup> Abraham answered: I thought with my ſelfe, ſaying: Perhaps there is not the feare of God in this place: and they wil kil me for my wife: <sup>12</sup> howbeit otherwife alfo in verie deed ſhe is my fifter, <sup>a</sup>)the daughter of my father, and not the daughter of my mother, and I tooke her to wife. <sup>13</sup> And after that God brought me out of my fathers houſe, I faid to her: This mercie thou fhalt doe with me: In euerie place, which we ſhal come vnto, thou fhalt fay that I am thy brother. <sup>14</sup> Therefore Abimelech <sup>b</sup>)tooke ſhepe & oxen, and feruants, and handmayds, and gaue to Abraham: and reſtored to him Sara his wife, <sup>15</sup> and faid: The land is before you, dwel wherfoeuer it ſhal pleaſe thee. <sup>16</sup> And to Sara he faid: Behold I haue geuen thy brother a thouſand pecces of ſiluer, this ſhal ſerue thee for a veile of thine eyes to al that are with thee, and whither foeuer thou ſhalt goe, remember alfo thou waſt taken. <sup>17</sup> And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had cloſed vp euerie matrice of the houſe of Abimelech for Sara Abrahams wife.

## ANNOTATIONS

<sup>a</sup> Not his fathers owne daughter, but of his progenie. *S. Aug. li. 22. cont. Fauſt. c. 35. & li. 16. c. 19. & 30. de ciuit.*

<sup>b</sup> Kings of the earth eſteming the Church only for a laudable people of God, ſeeke to ſubiect her to them ſelues: but knowing her to be the inuiolable ſpouſe of Chriſt, ſubiect them ſelues to her, and offer to her moſt honorable giſtes. *S. Aug. li. 22. cont. Fauſt. c. 38.*

## Chapter 21

The fixt part  
of this booke.

*Ifaac is borne, 4. circumcised, 8. and weaned. 9. Agar and Ifmael are put forth of Abrahams houle, 15. but after defolation are nourished, and prosper in the desert. 22. King Abimelech and Abraham make a league confirming it with oath.*

Of the progenie  
& other bleffings  
of Abraham,  
Ifaac, and Iacob.

**A**nd our Lord vifited Sara, as he had promised: and fulfilled the things which he fpake. <sup>2</sup> And she conceaued and bare a fonne in her old age, at the time that God had foretold her. <sup>3</sup> And Abraham called the name of his fonne, which Sara bare him, <sup>a</sup>Ifaac: <sup>4</sup> and he circumcised him the eight day, as God had commanded him, <sup>5</sup> when he was an hundred yeares old: for at this age of his father, was Ifaac borne. <sup>6</sup> And Sara faid: Laughter God hath made to me: whofoeuer shal heare of it, wil laugh with me. <sup>7</sup> And again she faid: Who that shal heare of it would beleue Abraham, that Sara gaue fucke to a fonne, which she bare him now being an old man? <sup>8</sup> The child therfore grewe, and was weined: and Abraham made a great feaft in the day of his weining. <sup>9</sup> And when Sara had feen the fonne of Agar the Ægyptian playing with Ifaac her fonne, she faid to Abraham: <sup>10</sup> Caft out this handmaid, and her fonne: for the fonne of the handmaid shal not be heire with my fonne Ifaac. <sup>11</sup> Abraham tooke this greuoufly for his fonne. <sup>12</sup> To whom God faid: ♣Let it not feme greuous to thee for the boy, and for thy handmaid: al things that Sara shal fay to thee, heare her voice: becaufe <sup>b</sup>in Ifaac shal feed be called to thee. <sup>13</sup> But the fonne alfo of the handmaid I wil make into a great nation, becaufe he is thy feede. <sup>14</sup> Abraham therfore rofe vp in the morning, and taking bread and a bottle of water, put it vpon her shoulder, and deliuered the boy and difmift her. Who

Rom. 9. Heb. 11.

<sup>a</sup> Abraham & Sara laughed (he admiring, she doubting) at the ioyful promife of a fonne, & therfore he is called Ifaac, which fignifieth laughter. *S. Aug. li. 16. c. 31. ciuit.*

<sup>b</sup> See *chap. 17. v. 21.*

went away, and wandred in the wilderneffe of Berfabee. <sup>15</sup> And when the water in the bottle was fspent, fhe caft the boy vnder one of the trees, that were there. <sup>16</sup> And fhe went her way, and fate ouer againft a great way of as farre as a bowe can caft. For she faid: I wil no fee the child dying: and fitting ouer againft, she lifted vp her voice and wept. <sup>17</sup> And God heard the voice of the boy: and an Angel of God called Agar from heauen, faying: What doeft thou Agar? feare not: for God hath heard the voice of the boy, from the place wherin he is. <sup>18</sup> Arife, take vp the boy, and hold his hand: for into a great nation wil I make him. <sup>19</sup> And God opened her eyes: who feing a wel of water, went, and filled the bottle, and gaue the boy to drinke. <sup>20</sup> And God was with him: who grew, and abode in the wildernes, and became a young man archer. <sup>21</sup> And he dwelt in the wildernes of Pharan, and his mother tooke a wife for him out of the land of Ægypt. <sup>22</sup> The fame time faid Abimelech, and Phicol the general of his armie to Abraham: God is with thee in al things which thou doeft. <sup>23</sup> Swear therfore by God, not to hurt me, and my pofteritie, and my ftocke: but according to the mercie, that I haue done thee, thou fhalt doe to me, and to the land wherin thou haft liued a ftranger. <sup>24</sup> And Abraham faid: I wil fweare. <sup>25</sup> And he rebuked Abimelech for the wel of water, which his feruants had taken away by force. <sup>26</sup> And Abimelech anfwered: I knew not who did this thing: yea and thy felfe dideft not tel me, and I heard not of it but to day. <sup>27</sup> Abraham therfore tooke fheepe and oxen, and gaue to Abimelech: and both of them made a league. <sup>28</sup> And Abraham fet feuen ewe lambes of the flocke apart. <sup>29</sup> To whom Abimelech faid: What meane thefe feuen ewe lambes, which thou haft made to ftand apart? <sup>30</sup> But he faid: Seuen ewe lambes fhalt thou take at my hand: that they may be a teftimonie for me, that I digged this wel. <sup>31</sup> Therfor was that place called Berfabee: becaufe there both did fweare. <sup>32</sup> And they made a league for the wel of oath. <sup>33</sup> And Abimelech arofe, and Phicol the general of his armie, and they returned to the land of the Paleftines. But Abraham planted a groue in Berfabee, and called

vvel of oath

therupon the name of our Lord God eternal. <sup>34</sup> And he was a feiorner in the land of the Palestines manie dayes.

## ANNOTATIONS

Separation to be made  
in families, when  
iust caufe requireth.

Myftical fenfe.

The true Church doth  
not perfecute but iuftly  
punifheth offenders.

Heretikes and other in-  
fidels do perfecute when  
either by word, or fword  
they impugne the truth.

12 Let it not.) It femed fo hard, inhumaine, and vniuft to caft Agar and Ifmael out of the houfe, that Abraham would not haue done it, onles God had commanded him in this to heare the voice of Sara. But when he knew Gods wil therin, not refpecting flefh and bloud, nor difputing further of the lawfulness of the fact, fent them both away, commending them to Gods protection: and fo by this feparation the familie was made quiet. It repreftented alfo a notable Myfterie of the Synagog of the Iewes & Church of Chrift. As S. Auguftin doth excellently expound the fame, according to S. Paul (*Gal. 4.*) That Ifmaels playing with Ifaac was perfecution, becaufe it tended to peruert him, fhewing it to be a greater iniurie, to delude and deceiue anie, in drawing them to new and particular companies, then corporally to perfecute them:

and that the Church, and Catholique Princes punifh heretikes for their good, to make them returne to the truth, or finally to ceafe from feducing others. *Ecce libera affixit ancillam, & non illam vocat perfecutionem Apoftolus, ludit feruus cum domino, & perfecutionem vocat. Afflictio ifta non vocatur perfecutio, & lufio illa vocatur perfecutio.* Behold the freewoman afflicted the handmaide, and the Apoftle calleth it not perfecution, the feruant playeth with the maifter, and he calleth it perfecution. This affliction is not called perfecution, and that play is called perfecution. Againe, he fayeth of Sara, *Illufionem vidit in illo lufu, animaduertit ferui superbiam, difplicuit illi, eicit foras.* She faw foule play in that play, fhe noted the feruants pride, it difpleafed her, fhe caft him forth of the dores. S. Hierom alfo teacheth that the fpiritual neuer perfecuteth the carnal: but fpareth him as his ruftical brother, knowing that he may in time be profitable.

li. 15. c. 2. ciuit.

Epift. 48. & 50.

Tract. 11. in Ioan.

Tract. 12.

in 4. Gal.

## Chapter 22

*The faith and obedience of Abraham is proued in his redines to facrifice his fonne Ifaac. 11. He is ftayed from the act by an Angel. 16. Former promifes are renewed to him. 20. And his brother Nachor hath alfo much iffue.*

**V**

Which things being done, God tempted Abraham, and faid to him: Abraham, Abraham.

Iudith. 8. Heb. 11.

But he answered: Here I am. <sup>2</sup> He said to him: <sup>a</sup>)Take thy only begotten sonne, whom thou louest, Isaac, and goe into the Land of vision: and there thou shalt offer him for an holocaust vpon one of the mountaines which I wil shew thee. <sup>3</sup> Therefore Abraham rising vp in the night, saddled his asse: taking with him two young men, and Isaac his sonne: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. <sup>4</sup> And the third day, lifting vp his eyes, he sawe the place afarre off: <sup>5</sup> and he said to his young men: Tarry you here with the asse: I and the boy going with speede as farre as yonder, after we haue adored, wil returne to you. <sup>6</sup> He tooke also the wood of the holocaust, and laid it vpon Isaac his sonne: and him selfe caried in his hands fire and a sword. And as they went on together, <sup>7</sup> Isaac said to his father: My father. And he answered: What wilt thou sonne? Behold, faith he, fire and wood: where is the victime of the holocaust? <sup>8</sup> And Abraham said: God wil prouide vnto himselfe the victime of the holocaust, my sonne. The went on therefore together: <sup>9</sup> and they came to the place which God had shewed him, wherein he builded an altar, and laid the wood in order vpon it: and when he had bound Isaac his sonne, he laid him on the altar vpon the pile of wood. <sup>10</sup> And he stretched forth his hand, and caught the sword, for to sacrifice his sonne. <sup>11</sup> And behold an Angel of our Lord from heauen cried, saying: Abraham, Abraham. Who answered: Here I am. <sup>12</sup> And he said to him: Stretch not forth thy hand vpon the boy, neither doe thou any thing to him: now haue I knowen that thou fearest God, and hast not spared thine onlie begotten sonne for my sake. <sup>13</sup> Abraham lifted vp his eyes, and saw behind his backe a ramme amongst the briers sticking fast by the hornes, which he tooke and offered an holocaust in steede of his sonne. <sup>14</sup> And he called the name

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<sup>a</sup> This historie is clere, and a most notorious example of perfect obedience.

of that place, <sup>a)</sup>Our Lord feeth. Wherupon euen to this day it is laid, In the mountaine our Lord wil fee. <sup>15</sup> And the Angel of our Lord called Abraham the second time from heauen, faying: <sup>16</sup> By my owne felfe haue I fworne, faith the Lord: becaufe thou haft done this thing, and haft not fpared thine onlie begotten fonne for my fake: <sup>17</sup> I wil bleffe thee, and I wil multiplie thy fede as the ftarres of heauen, and as the fand that is by the fea fhore: thy fede fhall poffeffe the gates of his enemies, <sup>18</sup> and IN THY SEDE SHAL BE BLESSED AL THE NATIONS OF THE EARTH, becaufe thou haft obeyed my voice. <sup>19</sup> Abraham returned to his young men, and they went to Berfabee together, and he dwelt there. <sup>20</sup> Thefe things fo being done, it was <sup>b)</sup>told Abraham that Melca alfo had borne children to Nachor his brother, <sup>21</sup> Hus the firft begotten, & Buz his brother, and Camuel the father of the Sirians, <sup>22</sup> and Cafed, and Azau. Pheldas alfo & Iedlaph, <sup>23</sup> and Bathuel, of whom was borne Rebecca: thefe eight did Melcha beare, to Nachor Abrahams brother. <sup>24</sup> And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

## ANNOTATIONS

God tempteth not to euil, but by experience maketh known what vertue is in men.

Ifaac figured Chriffs diuinitie, the Rāme his humanitie.

1 Tempted.) God tempteth none to euil (as S. Iames teacheth) but by trial and experiment maketh men known to the world, as here Abrahams faith and fingular obedience were manifested, when he doubted not *To offer his only begotten in Sacrifice, accounting that God is able to raife vp euen from the dead.* VVherupon he receiued his fonne againe *in parable*, that is, in figure and myfterie of Chrift dead and aliue againe. Ifaac alfo in this action fignified the diuinitie of Chrift which fuffered not, and the ramme among the briers figured his humanitie, that fhould be offered in Sacrifice to God.

Iac. 1, 13.

Heb. 11, 19.

S. Aug. li. 16. c. 32. ciuit. Theod. q. 72. in Gen.

<sup>a</sup> It is a grateful and religious thing, by naming of places, to cōferue the memorie of Gods benefites, that pofteritie may know them. *S. Chrifoft. ho. 48. in Gen.*

<sup>b</sup> Nachors progenie is here mentioned to fhew whence Rebecca came, whom Ifaac married.

## Chapter 23

*Sara dying Abraham folemnizeth her funeral, 4. byeth a field with a duble caue of Ephron, 15. for hour hundreth ficles, 19. and there burieth her.*

**A**nd Sara liued an hundred twentie feuen yeares. <sup>2</sup> And fhe died in the citie of Arbee which is Hebron, in the land of Chanaan: And Abraham came to mourne, and weepe for her. <sup>3</sup> And after that he was rifen vp from <sup>a</sup>)the funeral obsequies, he fpake to the children of Heth, faying: <sup>4</sup> I am a ftranger and pilgrime among you: geue me the right of a fepulchre with you, that I may burie my dead. <sup>5</sup> The children of Heth anfwered, faying: <sup>6</sup> My lord heare vs, thou art a prince of God among vs: in our principal fepulchres burie thou thy dead: and no man can let thee but that in his owne monument thou mayeft burie thy dead. <sup>7</sup> Abraham rofe vp, and <sup>b</sup>)adored the people of the land, to wit the children of Heth: <sup>8</sup> and he faid to them: If it pleafe your foule that I burie my dead, heare me, and be interceffors for me to Ephron the fonne of Seor: <sup>9</sup> that he geue me the duble caue, which he hath in the vttermoft part of his field: for money to the worth therof let him deliuer it to me before you for poffeffion of a fepulchre. <sup>10</sup> And Ephron dwelt in the middeft of the children of Heth. And Ephron made anfwer to Abraham in the hearing of al that went in at the gate of the citie, faying: <sup>11</sup> No, it fhall not be fo, my lord, but thou rather harken to that which I doe fay: The field I deliuer to thee, and the caue that is therin, in the prefence of the children of my people, burie thy dead. <sup>12</sup> Abraham adored before the people of the land. <sup>13</sup> And he fpoke to Ephron, his people ftanding round about: I befeech thee to heare me: I wil geue money for the field: take it, and

<sup>a</sup> A cleare example of religious office in burying the dead, See *2. Reg. 1.* and *2. Paral. 35.*

<sup>b</sup> Adoration vfed for reuerence done to men. See alfo *c. 27. v. 29. c. 33. v. 3. 7. and S. Aug. q. 61. in Gen.*

fo I wil burie my dead in it. <sup>14</sup> And Ephron answered:  
<sup>15</sup> My lord, heare me. The ground which thou defireft,  
 is worth foure hundred ficles of filuer: this is the price  
 betwen me and thee: but how much is this? burie thy  
 dead. <sup>16</sup> Which when Abraham had heard, he weyed the  
 money, that Ephron had asked, in the hearing of the chil-  
 dren of Heth, foure hundred ficles of filuer of common  
 currant money. <sup>17</sup> And the field that before time was  
 Ephrons, wherin was the duple caue, looking towards  
 Mambre, afwel it, as the caue, and al the trees therof  
 in al the lymits therof round about: <sup>18</sup> was made fure  
 to Abraham for a poffeffion, in the fight of the children  
 of Heth, and of al that went in at the gate of his citie.  
<sup>19</sup> And fo Abraham buried Sara his wife in the duple  
 caue of the field, that looked towards Mambre, this is  
 Hebron in the land of Chanaan. <sup>20</sup> And the field was  
 made fure to Abraham, and the caue, that was in it, for  
 a poffeffion to burie in, of the Children of Heth.

## ANNOTATIONS

### Chapter 24

*Abrahams feruant adiured and fent by him into Mefopotamia,  
 to feke a wife for Ifaac, 12. prayeth to God for a figne,  
 findeth Rebecca, 34. and demanding her for this purpofe,  
 50. with her parents, 58. and her owne confent, she goeth  
 with him, 67. is married to Ifaac: who therby is com-  
 forted for the death of his mother.*

**A**nd Abraham was old, and of manie dayes:  
 and our Lord had bleffed him in al things.  
<sup>2</sup> And he faid to the elder feruant of his houfe,  
 which was ruler ouer al that he had: Put thy hand vnder  
 my thighe, <sup>3</sup> that I may adiure thee by our Lord, God



of heauen and earth, that thou <sup>a)</sup>take not a wife for my  
 fonne, of the daughters of the Cananites, among whom  
 I dwel: <sup>4</sup> but that thou goe vnto myne owne countrie  
 and kindred, and thence take a wife for my fonne Ifaac.  
<sup>5</sup> The feruant answered: If the woman wil not come with  
 me into this land, whether muft I bring thy fonne backe  
 againe to the place, from whence thou didest come forth?  
<sup>6</sup> And Abraham faid: Beware thou neuer bring my fonne  
 backe againe thither. <sup>7</sup> Our Lord God of heauen, which  
 tooke me out of my fathers houle, and out of my natiue  
 countrie, which fpake to me, and fware to me, faying:  
 To thy fede wil I geue this land: he fhall fend his An-  
 gel before thee, and thou fhalt take from thence a wife  
 for my fonne: <sup>8</sup> but if the woman wil not folow thee,  
 thou fhalt not be bound by the oath: only bring not  
 my fonne thither againe. <sup>9</sup> The feruant therfore put his  
 hand vnder the thigh of Abraham his lord, and fware  
 to him vpon this worde. <sup>10</sup> And he tooke tenne camels  
 of his lords heard, and departed, of al his goods carying  
 fomething with him, and fetting forward went on into  
 Mefopotamia to the citie of Nachor. <sup>11</sup> And when he had  
 made the camels lye downe without the towne befide a  
 wel of water at euen, at the time when women are wont  
 to come forth to drawe water, he faid: <sup>12</sup> O Lord God of  
 my lord Abraham, mete me to day, I befeech thee, and  
 doe mercifully with my maifter Abraham. <sup>13</sup> Behold I  
 ftand nigh to the fountaine of water, and the daugh-  
 ters of the inhabiteurs of this citie, wil come forth to  
 drawe water. <sup>14</sup> Therefore <sup>♣</sup>the maid, to whom I shal fay:  
 Bowe downe thy tankard that I may drinke: and she shal  
 anfwere: Drinke, yea to thy camels alfo wil I geue drinke:  
 she it is, whom thou haft provided for thy feruant Ifaac:  
 and by this I fhall vnderftand, that thou haft delt mer-  
 cifully with my maifter. <sup>15</sup> Neyther had he yet ended  
 thefe wordes within him felfe, & behold Rebecca came

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<sup>a</sup> In choofing a wife a vertuous flock and familie efpecially true  
 faith and religion, are before al other things to be confidered &  
 preferred. *S. Amb. li. 1. c. 9. de Abrah. S. Chriftoft. ho. 48. in*  
*Gen.*

forth, the daughter of Bathuel, the fonne of Melcha wife to Nachor the brother of Abraham, hauing a tankard on her shoulder: <sup>16</sup> a paffing comely maide, & moft beautiful virgin, & not knowen to man: and she was gone downe to the fountaine, and had filled her tankard, and came backe. <sup>17</sup> And the feruant ranne to mete her, and faid: Geue me a litle water to drinke of thy tankard. <sup>18</sup> Who answered: Drinke my lord. And quickly she let downe the tankard vpon her arme, and gaue him drinke. <sup>19</sup> And when he had druncke, she added: but for thy camels alfo I wil drawe water, til al doe drinke. <sup>20</sup> And powring out the tankard into the troughes, she ranne backe to the wel to drawe water: and being drawen gaue it to al the camels. <sup>21</sup> But he mufing beheld her with filence, defirous to know whether our Lord had made his iourney prosperous, or not. <sup>22</sup> And after that the camels had drunck, the man plucked forth golden earelettes, weying two ficles: and as manie braceletts of tenne ficles weight. <sup>23</sup> And he faid to her: Whofe daughter art thou? shew me: is there anie place in thy fathers houfe to lodge? <sup>24</sup> Who answered: I am the daughter of Bathuel, the fonne of Melcha, whom she bare to Nachor. <sup>25</sup> And she added, faying: Of ftrawe alfo and hay we haue good ftore, and a large place to lodge in. <sup>26</sup> The man bowed him felfe, and adored our Lord, <sup>27</sup> faying: Bleffed be the Lord God of my lord Abraham, that hath not taken away his mercie & truth from my lord, and hath brought me the ftreight way into the houfe of my lords brother. <sup>28</sup> The maide therfore ranne, and reported into <sup>a</sup>her mothers houfe al things that fhe had heard. <sup>29</sup> And Rebecca had a brother named Laban, who in al haift went forth to the man, where the fountaine was. <sup>30</sup> And when he had feene the eareletts and braceletts in his fifters hands, and had heard al her words reporting: Thefe words fpake the man vnto me: he came to the man which ftoode befide the camels, and nighe to the fountaine of water: <sup>31</sup> and faid to him: Come in, thou

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<sup>a</sup> Her father hauing perhaps manie wiues and euerie one a feuerall houfe fhe went to her mothers houfe.

bleffed of our Lord: Why ftandeft thou without? I haue  
 prepared the houfe, and a place for the camels. <sup>32</sup> And  
 he brought him in into his lodging: and he vnharneffed  
 the camels, and gaue ftrawe and hay, and water to wash  
 his feet, and of the men that were come with him. <sup>33</sup> And  
 bread was fet before him. Who faid: I wil not eate, til I  
 fpeake my meffage. He answered him: Speake. <sup>34</sup> And he  
 faid: I am the feruant of Abraham: <sup>35</sup> and our Lord hath  
 bleffed my lord wonderfully, and he is magnified: and he  
 hath geuen him sheepe, and oxen, filuer and gold, men  
 feruants and wemen feruants, camels, and affes. <sup>36</sup> And  
 Sara my lordes wife hath borne my lord a fonne in her  
 old age, and he hath geuen him al things that he had.  
<sup>37</sup> And my lord adiured me faying: Thou fhalt not take  
 a wife for my fonne of the Chananites, in whose land I  
 dwel: <sup>38</sup> but thou fhalt goe to my fathers houfe, and of  
 mine owne kinred fhalt thou take a wife for my fonne:  
<sup>39</sup> but I answered my Lord: What if the woman wil not  
 come with me? <sup>40</sup> Our Lord, faith he, in whose fight I  
 walke, wil fend his Angel with thee, and wil direct thy  
 way: and thou shalt take a wife for my fonne of myne  
 owne kinred, and of my fathers houfe. <sup>41</sup> Thou shalt  
 be innocent from my curfe, when thou shalt come to my  
 kinne, and they wil not geue her thee. <sup>42</sup> I came therefore  
 to day to the wel of water, and faid: O Lord God of my  
 lord Abraham, if thou haft directed my way, wherein I  
 now walke, <sup>43</sup> behold I ftand besides the wel of water, and  
 the virgin, that shal come forth to drawe water, when  
 fhe fhall heare me fay: Geue me a litle water to drinke of  
 thy tankard: <sup>44</sup> and fhe fhall fay to me: Drinke both thou  
 and for thy camels I wil drawe alfo: that is the woman,  
 which our Lord hath prepared for my maifters fonne.  
<sup>45</sup> And whileft I pondered thefe things fecretly with my  
 felfe, Rebecca appeared comming with a tankard, which  
 she caried vpon her shoulder: and she went downe to  
 the fountaine, & drew water. And I faid to her: Geue  
 me a litle to drinke. <sup>46</sup> Who fpedellie let downe the  
 tankard from her shoulder, and faid to me: Drinke both  
 thou, and to thy camels I wil geue drinke. I dranke,  
 and fhe watered the cammels. <sup>47</sup> And I asked her, and

faid: Whofe daughter art thou? who answered: I am the daughter of Bathuel, the fonne of Nachor, whom Melcha bare him. I hoong therfore earelettes to adorne her face, and I put braceletts vpon her hands. <sup>48</sup> And prostrate I adored our Lord, bleffing the Lord God of my lord Abraham, who hath brought me the ftraight way to take the daughter of my lords brother for his fonne. <sup>49</sup> Wherefore if you doe according to mercie and truth with my lord, fhew me: but if it pleafe you otherwife, that alfo tel me, that I may goe to the right hand, or to the left. <sup>50</sup> And Laban and Bathuel answered: From our Lord the word hath proceded: we can not fpeake any other thing with thee besides his pleafure. <sup>51</sup> Behold Rebecca is before thee, take her and goe thy waies, and let her be the wife of thy lords fonne, as our Lord hath fpoken. <sup>52</sup> Which when Abrahams feruant heard, falling downe he adored our Lord to the grounde. <sup>53</sup> And taking forth veffel of filuer, and gold, and garments, gaue them to Rebecca for a prefent. To her brothers alfo, and to her mother he offred giftes. <sup>54</sup> A banket was made, and eating and drinking togeather thy lodged there. And in the morning, the feruant arofe, and faid: Difmiffe me, that I may goe to my lord. <sup>55</sup> And her brother, and mother answered: Let the maide tarie at the leaft tenne days with vs, and after fhe fhall depart. <sup>56</sup> Stay me not, faid he, becaufe our Lord hath directed my way: difmiffe me that I may goe on to my lord. <sup>57</sup> And they faid: Let vs cal the maid, and <sup>a</sup>aske her wil. <sup>58</sup> And being called, when fhe was come, the asked: Wilt thou goe with this man? who faid: I wil goe. <sup>59</sup> They difmiffed her therfore, and her nurce, and Abrahams feruant, and his companie, <sup>60</sup> wifhing prosperitie to their fifter, and faying: Thou art our fifter, encrease thou into thoufand thoufands, and thy feed poffeffe the gates of their enemies. <sup>61</sup> Therefore Rebecca, and her maides being fet vpon camels, folowed the man: who with fpeed returned vnto his lord, and

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<sup>a</sup> As children ought not to mary without their parents good liking: fo the parties owne confent is moft neceffarie. *S. Amb. Epift. 43.*

<sup>62</sup> the fame time Ifaac walked along the way, that leadeth to the wel of the Liuing and the feing, fo called: for he dwelt in the fouth countrie; <sup>63</sup> and he was gone forth to <sup>a</sup>)meditate in the field, the day nowe being wel fpent: and when he had caft vp his eyes, he faw camels coming a farre of. <sup>64</sup> Rebecca alfo, when fhe faw Ifaac, lighted of the camel, <sup>65</sup> and faid to the feruant: Who is that man which cometh towards vs along the field? And he faid to her: The fame is my lord. But she quickly taking her cloake, couered her felfe. <sup>66</sup> And the feruant told Ifaac al things that he hed done. <sup>67</sup> Who brought her into the tent of Sara his mother, and tooke her to wife: and he loued her fo much, that it did moderate the forrowe, which was chanced of his mothers death.

## ANNOTATIONS

- 14 The maide to vvhom I shal fay.) Obferuation of fpeeches called ominous, which are interpreted to fignifie good or euil luck, are fometimes fuperftitious, & fuggefted by euil fpirites, who now & then telling, or infinuating fome truth, get credite, and fo allure men to attend to fuch vaine, vncertaine, and vnlawful fignes, as S. Auguftin teftifieth (*li. 2. de Gen. ad lit. c. 17. & li. 12. c. 22.*) Neuertheles fuch fignes are fometimes lawfully obferued, & defired from God, as the fame Doctor difputeth (*li. queft. fuper Gen. q. 53.*) and S. Chrifoftome teacheth more clerly (*ho. 45. in Gen.*) likewife S. Theodoret (*q. 73. in Gen.*) But whofoeuer will not erre in particular cafes, muft folow either exprefse Scripture, or the iudgement of the Church, which is alwayes directed by the fpirite of truth. And touching this prayer of Abrahams feruant, and his defire of this determinate figne, to know the maide, whom God had prouided to be Ifaacs wife, the fathers generally hold that it was religious, deuout, and difcrete. For he being careful of his mafters bufines, and not trufting his owne iudgement, but relying vpon that Abraham had faid, *Our Lord shal fend his Angel before thee*, commended fo weightie a caufe to God by prayer, the Angel fuggefting both to him to defire, and to the maide to performe (as the euent fheweth) fuch qualities and vertues in her, as were moft agreeable to the great charitie and hofpitalitie dayly
- Ominous fpeeches fometimes fuperftitious.
- Sometimes lawful.
- Holie Scripture and the Church are iudges of doubtful obferuations.
- Eliezers prayer, for a particular figne, was lawful, deuout, and difcrete.
- Ioan. 14.

<sup>a</sup> *Suach* fignifieth to fpeake confideratly with hart or mouth. Here S. Ambrofe (*li. 1. c. 1. de Ifaac*) and S. Aug. (*q. 69. in Gen.*) vnderftand it of mental prayer.

practifed in Abrahams houfe, moft conuenient and neceffarie (as he difcretly confidered) for that familie, and good of manie. The like obferuations were approued in Gedeon, and Ionathas. And to pray for fuch fignes in fome cafe, or for manifeft miracles is alfo approued by the Apoftles example praying God *To shevv by lote vvhich of the tvvo he had chofen to the Apoftleship, in place of Iudas.* And that he would extend his hand to cures, & fignes, & wonders, to be done by the name of his holie fonne IESVS.

Iudic. 7. 1. Reg. 14.

Act. 1. & 4.

## Chapter 25

*Abraham hauing manie children by his wife Cetura, died at the age of 175. yeares: 12. Ifmael alfo hauing twelue fonnes dukes, died. 19. Ifaac praying for his barren wife, she hath Efau and Iacob twinnes. 30. Efau felleth his firft birth right to Iacob for a meffe of potage.*

**A**nd Abraham married an other wife named Cetura: <sup>2</sup> which bare him Zamran, and Iecfan, and Madan, and Madian, and Iefboc, and Sue. <sup>3</sup> Iecfan alfo begat Saba and Dadan. The Children of Dadan were Affurim, and Latufim, and Loomim. <sup>4</sup> But alfo of Madian was borne Ephra, and Opher, and Henoch, and Abida, and Eldaa: al thefe were the children of Cetura. <sup>5</sup> And Abraham gaue al his poffeffions to Ifaac: <sup>6</sup> and <sup>7</sup> to the children of his concubines he gaue gifts, and feparated them from Ifaac his fonne, whileft himfelfe yet liued, to the eaft countrie. <sup>7</sup> And the days of Abrahams life were a hundred feuentie and five yeares. <sup>8</sup> And decaying dyed in <sup>a</sup>a good old age, and hauing liued a great time, and being ful of days: and was gethered to his people. <sup>9</sup> And there buried him Ifaac and Ifmael his fonnes in the duple caue, which was fituated in the field of Ephron the fonne of Seor the Hethite, ouer againft Mambre, <sup>10</sup> which he had bought of the children of Heth: there was he buried, and Sara his wife.

<sup>a</sup> The life of the iuft hath fulnes of dayes though it be otherwife fhort; the daies of the wicked are void of fruit, be they manie or few. *S. Ambrofe li. de Abraham.*

<sup>11</sup> And after his death God bleffed Ifaac his fonne, who dwelled beside the wel of the Liuing and feing fo named. <sup>12</sup> Thefe are the generations of Ifmael the fonne of Abraham, whom Agar the Ægyptian bare him, Saraes feruant: and <sup>13</sup> thefe are the names of his children according to their calling and generations. The firft begotten of Ifmael Nabaioth, then Cedar, and Adbeel, and Mabfam, <sup>14</sup> Mafma alfo, and Duma, and Maffa, <sup>15</sup> Hadar, and Thema, and Iethur, and Naphis, and Cedma. <sup>16</sup> Thefe are the fonnes of Ifmael: and thefe are their names by their caftles and townes, twelue princes of their tribes. <sup>17</sup> And the yeares of Ifmaels life came to an hundred thirtie feauen, and decaying died, and was put vnto his people. <sup>18</sup> And he dwelt from Heula euen to Sur, which looketh towards Ægypt, as they enter to the Affirians, before the face of al his bretheren died he. <sup>19</sup> Thefe alfo are the generations of Ifaac the fonne of Abraham: Abraham begat Ifaac: <sup>20</sup> who when he was fortie yeares old, tooke to wife Rebecca the daughter of Bathuel the Syrian of Mefopotamia, fifter to Laban. <sup>21</sup> And Ifaac befought our Lord for his wife, becaufe fhe was barren: who <sup>a</sup>heard him, and made Rebecca to conceive. <sup>22</sup> But the little ones ftrugled in her wombe; who faid: If it fhould be fo with me, what nede was there to conceive? And fhe <sup>a</sup>went to confult our Lord. <sup>23</sup> Who anfwering faid: Two nations are in thy wombe, and two peoples fhall be diuided out of thy wombe, and one people fhall ouercome the other, and <sup>a</sup>the elder fhall ferue the younger. <sup>24</sup> Now her time was come to be deliuered, and behold twinnes were found in her wombe. <sup>25</sup> He that came forth firft, was read, and al hearie in manner of a skinne: and his name was called Efau. Immediatly the other coming forth, held his brothers plant in his hand: and therefore he called him Iacob. <sup>26</sup> Threefcore yeares old was Ifaac, when the litle ones were borne vnto him. <sup>27</sup> Who being growne vp, Efau became a man cunning in

<sup>a</sup> S. Auguftin (*q. 72. in Gen.*) difputeth but could not decide, whether Rebecca went to fome Prielt, or Prophet, or Altar, or whither els, or only retyred to priuate prayer.

hunting, and a husband man: but Iacob <sup>a)</sup>a plaine man dwelled in tents. <sup>28</sup> Ifaac loued Efau, becaufe he did eate of his hunting: and Rebecca loued Iacob. <sup>29</sup> And Iacob boyled broth: to whom Efau being come faynt out of the field, <sup>30</sup> faid: Geue me of this read broth, becaufe I am exceding faint. For which caufe his name was called Edom. <sup>31</sup> To whom Iacob faid: ♣Sel me thy firft-birth-right. <sup>32</sup> He answered, Loe I dye, what wil the firft birth right auaille me? <sup>33</sup> Iacob faid: Sweare therfore to me. Efau fware to him, and fould his firft-birth-right. <sup>34</sup> And fo taking bread and the rice broth, did eate, and drinke, and went his way; little efteeming that he had fold his firft birth right.

## ANNOTATIONS

VVhy Agar & Cetura  
being lawful wiues  
are called cōcubines.

Their childrē fignified  
Pagaines & Heretikes.

Gods predeftination and  
forfeing include, & not  
exclude the meanes by  
which his wil is done.

6 To the children of his concubines.) S. Auguftin (*li. 16. c. 34. de ciuit*) fheweth that both Agar and Cetura, being Abrahams lawful wiues (for fo they are called in holie Scripture) are alfo called concubines, becaufe they had not like priuileges to Sara, whose fonne was fole heyre to his father, and the children of the others had only giftes (or mouable goods) not attayning to the promifed kingdom. And al this for myfterie fake. For Ifmael fignified the carnal people before Chrif, the children of Cetura prefigured Heretikes, who fuppofe themfelues to pertaine to the new Teftament, but are feperated no leffe then the Iewes from Chrif,ts Kingdom. And albeit there was alfo an other particular reafon, why Agar was called concubine, becaufe fhe was a fecond wife, the firft then liuing, yet this lerned father faith, he did not fee, why Cetura being married after the death of Sara, fhould be called concubine, but only for this Myfterie.

21 Heard him.) Notwithftanding Gods affured promife, that Ifaac fhould haue iffue (*Gen. 21. v. 12.*) yet he prayeth instantly for the fame. And Moyfes here attributeth Rebeccas conceiuing to Ifaacs prayer. Wherby we fee that Gods forfeing, predeftinating, and promifing exclude not, but in dede include fecondarie caufes, and ordinarie meanes, by which his eternal wil and pleafure is fulfilled. For as God did forfee that Rebecca fhould haue children, fo he did forfee, that Ifaac fhould pray for it, and obtayne it; and the one was as fure to come to paffe as the other.

<sup>a</sup> Holie Scripture premonifheth Iacobs finceritie, left in the Myfteries folowing he might be fufpected of falfe dealing. S. Aug. *li. 16. c. 37. ciuit.*



And the fame consequence is true concerning eternal life as S. Gregorie teacheth. *li. 1. c. 8. Dialog.*

23 The elder shal ferue the younger.) As before (*c. 17. v. 21. & c. 21. v. 12.*) the couenant and great promifes made to Abrahams fede, are declared to pertaine only to Ifaac, and not to Ifmael, nor to the other brothers: fo the fame belong not to Efau, the elder, but only to Iacob the younger fonne of Ifaac, the Holie Ghoft faying, *The elder shal ferue the younger.* And withal fignifieth, (faith S. Auguftin) that the elder people of the Iewes fhall ferue the younger Chriftian people. For although it may be vnderftood literally to be fulfilled, in that the Idumeans coming of Efau, were fubdued by King Dauid coming of Iacob; yet it is more conueniently beleueed, that this prophecie tended to a greater thing. And what is this, but that which is euidently fulfilled in the Iewes and Chriftians?

li. 16. c. 35. ciuit.

2. Reg. 8.

Pfal. 59.

Rom. 9.

An other great document of grace S. Paul geathereth vpon this Myfterie: that the twinnes being not yet borne, nor hauing done any thing good or euil, without anie good merites, the younger is elected, the elder reprobate. For doubtles (faith S. Auguftin) touching original finne they were both equal, and concerning proper finne, neither of them had anie at al. By which example he fheweth Gods mere mercie in the elect, and iuftice in the reprobate, as is more largely noted in the *Engliſh New Teſtament, vpon the ninth chapter to the Romanes.*

The couenant made to Abraham pertained only to Ifaac, and Iacob, not to the reft of his iffue.

Gods mere mercie in electing anie, his iuftice to the reprobate.

31 Sel me thy firft birth right.) Iacob inftructed by his mother, that God had chofen him in place of his brother Efau (for to her God had reueled that the elder fhould ferue the younger) did lawfully vſe this oportunitie to get Efaus grant of the right pertaining to the firft borne, but Efau in felling it finned, fhewing himfelfe an intemperate prophane man. *Heb. 12.*

Iacob lawfully bought but Efau finned in felling the firft-birth-right.

## Chapter 25

*Ifaac by reaſon of famine goeth into Gerara, 3. where God reneweth to him the promifes made to Abraham. 9. Abimelech blameth him for calling his wife his fifter. 15. The people enuying his wealth, quareleth for his welles. 26. At laſt Abimelech maketh league with Ifaac.*

**A**nd when a famine was rife in the land, after that ſterilitie, that had chanced in the dayes of Abraham, Ifaac went to Abimelech king of the Paleſtines into Gerara. <sup>2</sup> And our Lord appeared

to him, and said: <sup>a</sup>)Goe not downe into Egypt, but rest  
in the land which I shal tel thee. <sup>3</sup> And feiourne in it,  
and I wil be with thee, and will bleffe thee: for to thee  
and thy feed, I wil geue al these countries, accomplishing  
the oath which I fware to Abraham thy father. <sup>4</sup> And  
I wil multiplie thy feed as the starres of heauen: and  
I wil geue to thy posteritie al these countries: and in  
thy feed SHAL BE BLESSED AL THE NATIONS OF THE  
EARTH, for becaufe Abraham obeyed my voice, and kept  
my preceptes and commandements, and obserued <sup>a</sup>my  
ceremonies & lawes. <sup>5</sup> Therefore Ifaac abode in Gerara.  
<sup>6</sup> Who when he was asked by the men of that place,  
concerning his wife, answered: She is <sup>b</sup>)my sister; for  
he was afraid to confesse that she was married to him,  
thinking lest peradventure that they would kil him be-  
caufe of her beautie. <sup>7</sup> And when verie manie days were  
passed, and he abode there, Abimelech the king of the  
Palestines looking forth through a windowe, sawe him  
sporting with Rebecca his wife. <sup>8</sup> And calling for him,  
he said: It is euident that she is thy wife: why didst  
thou faine her to be thy sister? He answered: I feared  
lest I should die for her. <sup>9</sup> And Abimelech said: Why  
hast thou deceaued vs? some man of the people might  
haue lyen with thy wife, & thou haddest brought vpon  
vs <sup>c</sup>)a great sinne. And he commanded al the people,  
saying: <sup>10</sup> He that shal touch this mans wife, dying shal  
dye. <sup>11</sup> And Ifaac fowed in that land, and he found that  
same year <sup>a</sup>an hundred fold: and our Lord bleffed him.  
<sup>12</sup> And the man was made rich, and he went prospering  
and encreasing, til he was made exceeding great: <sup>13</sup> and  
he had also possessions of sheep and of heards, and a  
verie great familie. For this the Palestines enuying him,  
<sup>14</sup> stopped at that time al the welles, that the seruants of

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<sup>a</sup> God by Abrahams exāplar life inuited the Ægyptians to true re-  
ligion: now commandeth Ifaac to stay in Gerara to the like end.  
*S. Theod. q. 76. in Gen.*

<sup>b</sup> See the Annot. to c. 12 v. 13.

<sup>c</sup> Adulterie a great sinne also among Painims.

his father Abraham had digged; filling them vp with water: <sup>15</sup> in so much that Abimelech himselfe said to Ifaac: Depart from vs, because thou art become mightier then we a great deale. <sup>16</sup> And departing, to come to the Torrent of Gerara, and to dwell there: <sup>17</sup> againe he digged other welles, which the seruants of his father Abraham had digged, and which after his death, the Philistines had stopped vp of old: and the called them by the same names, which his father before had called them. <sup>18</sup> And they digged in the <sup>a</sup>)Torrent, and found liuing water: <sup>19</sup> but there also the pastors of Gerara made a brawle against the pastors of Ifaac, saying: It is our water. For which cause he called the name of the wel, by occasion of that which had hapned, Calumne. <sup>20</sup> And they digged also an other: & for that they brawled likewise, and he called the name of it, Enmitie. Going forward from thence he digged an other wel, for which they contended not: therefore he called the name thereof, Latitude, saying: Now hath the Loed dilated vs, and made vs to encrease vpon the earth. <sup>21</sup> And he went vp from that place vnto Berfabee, <sup>22</sup> where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not feare, because I am with thee I wil bleffe thee, and multiplie thy feed for my seruant Abrahams sake. <sup>23</sup> Therefore he builded there an altar: and hauing called vpon the name of our Lord, he pitched his tent: and commanded his seruants that they should digge a wel. <sup>24</sup> To the which place when there were come from Gerara Abimelech, and Ocazath his freind, and Phicol chiefe captaine of his fouldiers, <sup>25</sup> Ifaac spake to them: Why are you come to me a man whom you hated, and haue thrust from you? <sup>26</sup> Who answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath betwen vs, and <sup>b</sup>)let vs make a league, <sup>27</sup> that thou du vs no harme, as we also haue touched nothing

<sup>a</sup> The chanel where sometimes a vehement streame runneth, sometimes none at al.

<sup>b</sup> So nations of the world first enuyed the Church of Chrif, but after made peace with it.

of thine, neither haue we done that which might hurt thee: but with peace haue we difmift thee encreafed with the bleffing of the Lord. <sup>28</sup> Therefore he made them a feaft, and after they had eaten and drunken <sup>29</sup> arifing in the morning, they fware one to an other: and Ifaac difmiffed them peaceably into their place. <sup>30</sup> And behold the fame day came the feruants of Ifaac telling him of a wel, which they had digged, and faying: We haue found water. <sup>31</sup> Wherupon he called it Abundance: and the name of the citie was geuen Berfabee, euen vnto this prefent day. <sup>32</sup> But Efau being fourtie yeares old married wiues, Iudith the daughter of Beerī the Hethite, and Bafemath the daughter of Elon of the fame place: <sup>33</sup> both which had <sup>a)</sup>offended the mind of Ifaac and Rebecca.

## ANNOTATIONS

4 My ceremonies.) Theſe <sup>b)</sup>were not the fame ceremonies and lawes which were afterwards preſcribed by God, and deliuered by Moyſes, but other obſeruances by which Abraham and other holie Patriarches before him, ſerued God with certaine external worſhip, differing from the rites of the Gentiles, eſpecially from Enos time *Gen. 4.* and ſo forward.

11 An hundredfold) For <sup>c)</sup>this increaſe of wealth the King and people at firſt enuied Ifaac, but afterwards perceiuing that God almightie, whom he ſerued, ſo bleſſed him, the reſt of the land remaining barren, they fought to make league with him (v. 28.) Euen ſo the Kings and nations of the world, firſt enuying and perfecuting Chriſts Church, at leingth ſeing it ſtil prosperous became with al humilitie children of the fame Church, and ſeruants of Chriſt, being ouercome not by force of armes but by patience, & peacable endeouours of thoſe whom they moſt hated. VVherof excellently faith S. Leo (*Ser. 1. in Natali. Apoſt.*) Although Rome renowned by manie victories, dilated her Empyre by land and by ſea, yet was it leſſe, that martial trauel ſubdued, then that

<sup>a</sup> Efau by marrying againſt his parents wil, made breach from them.

<sup>b</sup> External ceremonies in the law of nature.

<sup>c</sup> Chriſtian fortitude preuaileth more by ſuffering, then by forcible reſiſting.

which Chriftian peace hath obtained. The Bifhops of Rome hauing larger Iurifdiction fpiritual, then euer the Roman Cæfars had temporal Dominion.

## Chapter 27

*Iacob by his mothers counfaiI getteth his fathers blefing in place of Efau. 42. And by her is aduifed (for auoiding Efaus wrath, who threatned to kil him) to flie to his vncke Laban, in Haran of Mefopotamia.*

**A**nd Ifaac was old, and his eyes were dimme, and he could not fee: and he called Efau his elder fonne, and faid to him: My fonne? Who answered: Here I am. <sup>2</sup> To whom his father: Thou feeft, quoth he, that I am old, and know not the day of my death. <sup>3</sup> Take thy infruments, thy quiver, and bowe, and goe abrode: and when thou haft taken any thing by hunting, <sup>4</sup> make me broth therof, as thou knoweft I like, and bring that I may eate: and my foule may bleffe thee before I dye. <sup>5</sup> Which when Rebecca had heard, and he was gone into the field to fulfil his fathers commandement, <sup>6</sup> fhe faid to her fonne Iacob: I heard thy father talking with Efau thy brother, and faying to him: <sup>7</sup> Bring me of thy hunting, and make me meates that I may eate, and bleffe thee in the fight of our Lord before I dye. <sup>8</sup> Now therfore my fonne, affent to my counfel: <sup>9</sup> and go thy way to the flocke, bring me two kiddes of the beft, that I may make of them meat for thy father, fuch as he gladly eateth: <sup>10</sup> which when thou haft brought in, and he hath eaten, he may bleffe thee before he dye. <sup>11</sup> To whom he answered: Thou knoweft that Efau my brother is an hearie man, and I am fsmooth: <sup>12</sup> if my father fhall feele me, and perceauie it, <sup>a</sup>I feare left he wil thinke I would haue deluded him, and I fhall bring vpon me a curfe for a bleffing. <sup>13</sup> To whom his

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<sup>a</sup> Iacob fecure in confcience that the right of firft-birth belonged to him, yet feared to geue occafion of offence to his father.

mother said: This curse, my sonne, light vpon me: only heare thou my voice, and go, fetch me the things which I haue said. <sup>14</sup> He went, and brought, and gaue them to his mother. She dressed meats, euen as she knew his father liked. <sup>15</sup> And she did on him the garments of Esau verie good, which she had at home with her: <sup>16</sup> and the litle skinnies of the kidds she put about his hands, and couered the bare of his necke. <sup>17</sup> And she gaue him the broth, and deliuered him bread that she had baked. <sup>18</sup> Which when he had caried in, he said: My father? But he answered: I heare. Who art thou my sonne? <sup>19</sup> And Iacob said: <sup>a</sup>I am thy first begotten Esau: I haue done as thou didst command me: arise, sit, and eate of my hunting, that thy foule may blesse me. <sup>20</sup> And againe Isaac to his sonne: How couldest thou, said he, find it so quickly, my sonne? Who answered: <sup>a</sup>It was the wil of God that that which I would came quickly in my way. <sup>21</sup> And Isaac said: Come hither, that I may feele thee my sonne, and may proue whether thou be my sonne Esau, or no. <sup>22</sup> He came nere to his father, and when he had felt him, Isaac said: The voice verely, is the voice of Iacob: but the hands, are the hands of Esau. <sup>23</sup> And he <sup>a</sup>knew him not, because his hearie hands had made him like vnto the elder. Blessing him therefore, <sup>24</sup> he said: Art thou my sonne Esau? He answered: I am. <sup>25</sup> But he said: Bring me the meats of thy hunting, my sonne, that my foule may blesse thee. Which when they were brought and he had eaten, he offered him wine also, which after he had drunke, <sup>26</sup> he said to him: Come nere me, and geue me a kisse, my sonne. <sup>27</sup> He came nere, and kised him. And immediatly as he felt the fragrant fauoure of his garments, blessing him, he said: Behold the fauoure of my sonne is as the fauoure of a plentiful field, which our Lord hath blessed. <sup>28</sup> God geue thee of the dew of heauen, and of the fatnes of the earth abundance of corne and wine. <sup>29</sup> And let peoples serue thee, and tribes adore thee: be thou lord of thy brethren, and thy mothers children bowe they before thee. He that shal

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<sup>a</sup> It was truly Gods wil, but not in that sence as Isaac vnderstood it.

curfe thee, be he curfed: and he that fhall bleffe thee, be he replenifhed with bleffings. <sup>30</sup> Ifaac had fcarce ended his wordes, and Iacob now gone forth abroad, but Efau came, <sup>31</sup> and brought in to his father meates made of his hunting, faying: Arife my father, and eate of thy fennes hunting: that thy foule may bleffe me. <sup>32</sup> And Ifaac faid to him: Why! who art thou? Who answered: I am thy firft begotten fonne Efau. <sup>33</sup> Ifaac was amazed and aftonied exceedingly: and marueling more then a man can beleue, faid: Who is he then that euen now brought me venifon that he had taken, and I did eate of al thinges before thou cameft? and I haue bleffed him, <sup>a</sup>)and he fhall be bleffed. <sup>34</sup> Efau hauing heard his fathers wordes, roared out with a great crye: and being difmaied, faid: Bleffe me alfo, my father. <sup>35</sup> Who faid: Thy brother came deceitfully and tooke thy bleffing. <sup>36</sup> But he faid again: Rightly is his name called Iacob: for he hath fupplanted me loe the fecond time: my firft-birth-right he tooke before, and now the fecond time he hath ftolen my bleffing. And againe to his father he faid: Haft thou not referued me alfo a bleffing? <sup>37</sup> Ifaac answered: I haue appointed him thy Lord, and al his brethren I haue made fubiect to his feruice: with corne and wine I haue eftablifhed him, and for thee, my fonne, what fhall I doe more after this? <sup>38</sup> To whom Efau faid: Haft thou one only bleffing, father? I befech thee bleffe me alfo. And when he wept that he howled againe, <sup>39</sup> Ifaac being moued, faid to him: In <sup>b</sup>)the fat of the earth, and in the deaw of heauen from aboue <sup>40</sup> fhall thy bleffing be. Thou fhalt liue by the fworde, and fhalt ferue thy brother: and <sup>c</sup>)the time fhall come, when thou fhalt shake of, and loofe his yoake from thy necke. <sup>41</sup> Efau therfore alwaies hated Iacob for the bleffing wherwith his father

<sup>a</sup> Ifaac now knowing it to be Gods wil, ratified that he had done.

<sup>b</sup> Worldlings bleffing confifteth in tranfitorie welth.

<sup>c</sup> The Idumeans being fubdued by king Dauid (*2. Reg. 8.*) reuolted from king Ioram, and had a king of their owne (*4. Reg. 8.*) they were againe fubdued by Hircanus (*tefte Iofepho. li. 13. Antiq.*) but againe Herod an Idumean raigned in Iewrie. *Math. 2. Luc. 1.*

had bleffed him: and he faid in his hart: The daies wil come of the mourning of my father, and I wil kil Iacob my brother. <sup>42</sup> Thefe things were told to Rebecca: who fending & calling Iacob her fonne, faid to him: Behold Efau thy brother threatneth to kil thee. <sup>43</sup> Now therefore, my fonne, heare my voice, and get thee vp and flye to Laban my brother into Haran: <sup>44</sup> and thou fhalt dwel with him a few daies, til the furie of thy brother be affwaged, <sup>45</sup> and his indignation ceafe, and he forget thofe things, which thou haft done to him: afterward I wil fend, and bring thee from thence hither. Why fhall I be depriued of both fonnes in one day? <sup>46</sup> And Rebecca faid to Ifaac: I am wearie of my life for the daughters of Heth: If Iacob take a wife of the ftocke of this land, I lift not liue.

## ANNOTATIONS

Iacob did not lie,  
nor finne in fay-  
ing he was Efau &c.

He is proued inno-  
cent by the text.

19 I am thy firft begotten Efau.) Iacob was not by nature the firft begotten; but by Gods ordinance, & by couenant made with Efau, had right to the preeminence, and priuilegies belonging to the firft borne. So he did not lie, but fpake a truth, meaning that he was that fonne, to whom by diuine election the firft-birth-right was dew, which his father fupposed to pertaine to Efau.

But becaufe fome fcorners of Chriftian doctrin (like to the old Manichees) vfe to fay, that Catholique Doctors, and Schoolmen excufe, and condemne whom they lift by fuch gloffes, let fuch reprouers vnderftand, that both moderne and ancient Catholique writers auow this defence of the holie Patriarch Iacob, not by priuate fpirite, but by the moft true and proper fenfe of holie Scripture itfelfe. VVhere it may appeare, if they wil examine the text, that Iacob in al this procurement of his fathers bleffing, neither did anie thing vniuftly, nor faid anie thing falfly. Firft it was reueled to his mother (*chap. 25. v. 23.*) *That the elder* (of her twinnes) *should ferue the younger.* Secondly, holie Scripture teftifieth in the fame chapter (*v. 27.*) *That Iacob vvas a plaine* (or fincere) *Man*, void of vniuft dealing. Thirdly, for more quiet enioying that right, which God had ordained for him, he procured his brothers confent and confirmation (*v. 33.*) Fourtly though he was fecure in confcience that the bleffing was dew to him, yet he feared (*v. 12.*) left he might geue occafion of offence to his father, to whom this myfterie was not yet reueled. Fiftly Ifaac perceiuing at laft Gods wil, that Iacob fhould be preferred, was neither offended with him,



nor reuoked his bleffing, as vnlawfully furprised, but condescending therto, ratified that he had done, saying (*v. 33.*) *I haue bleffed him, and he shal be bleffed.* Sixtly, God himselfe from this time forwards often appeared to Iacob, and with great promises, and manie temporal and spiritual benefites, declared his singular loue to him. Seuently, these three Patriarches Abraham, Ifaac, and Iacob are special renowned Saintes of the old Testament: yea the Lord and Creator of al would peculiarly be called (*Exodi. 3.*) the God of Abraham, Ifaac, and Iacob. Moyfes praying instantly for Gods mercie and clemencie towards the people (*Exodi. 32.*) befought him to remember Abraham, Ifaac, and Iacob his seruants: and so in both old and new Testament these three are often mentioned as chiefe Princes in the Kingdom of Heauen. Al which shewe the great vertues and holines of them al.

And touching this fact of Iacob, where (if euer aniewhere) might seme to be some great finne, S. Augustin at large proueth that he did not herein finne at al: *That vvhich Iacob did (faith he, li. cont. mendacium c. 10.) By his mothers instruction to deceiue his father, if it be diligently considered, vvas no lie, but a myfterie, and therefore for the familiar counsaile of the Holie Ghost, vvhich his mother had receiued, he is excused from finne.* The same he confirmeth. *q. 74. in Gen. li. 16. c. 37. de ciuit. & li. 22. c. 34. cont. Faust.* The same also teach S. Chrysostom *ho. 53. in Gen.* S. Hierom *Epist. 125.* S. Theodoret *q. 79. & 80. in Gen.* S. Gregorie, *ho. 6. in Ezechielem.* S. Bede, Ifidorus, Innocentius 3, Rupertus and others vpon this place, al agreeing absolutely that euerie lie is a finne, declare that Iacob lied not, but ftill spake the truth, confirming their exposition by other like places of Scripture. As when our Sauour said of S. Iohn Baptift (*Math. 11.*) *He is Elias* meaning that he was Elias in spirite not in person. So Iacob said truly that he was Efau, not meaning in person but in right of the first borne, by Gods ordinance: Efau also hauing condescended therto by couenant and oath. In that also he deceiued his father, was no finne. For it was a lawful and good deceit, such a one (faith S. Chrysostom) as Hieremie speaketh of, *Lord thou hast deceiued me, and I am deceiued,* so Ifaac was deceiued, not as we commonly call deceit, but to his owne and others good, by Gods disposition.

Ho. 6. ad Col.

Hier. 20.  
Epist. 125.

23 Knevv him not.) S. Damascus demanding of S. Hierom, what might be the reason why God would suffer his holie seruant Ifaac not to know Iacob, but to be deceiued, and through ignorance to bleffe whom he would not, declareth that it happened not only to Ifaac, but also to manie other like holie men, to be ignorant of manie things, and to be deceiued in error of opinion: and that this error was profitable to Ifaac and his house. For if he had geuen this bleffing (which was a spiritual Iurisdiction) to Efau, as he purposed, he had committed a noxious error in dede, by preferring a bloudie man, one that was readie, if he could, to

6.

7.

The Fathers proue his innocencie in this fact.

Euerie lie is a finne.

Some deceit good.

It was good that Ifaac knew not Iacob when he bleffed him.

haue killed his brother (*v. 41.*) omitting him, that was sincere and very vertuous, and had done his owne wil, not Gods wil therin. But why would not God reuel his wil to Ifaac (as he had commanded a farre greater thing to Abraham to sacrifice the same Ifaac) that he might wittingly haue bleffed Iacob by Gods commandment? The Fathers do probably alleage this for one reason, that if Efau, being a fierce and cruel man, had perceiued that his father had willingly preferred Iacob, he would haue bene incensed against his father, conceiued and attempted euil against him. An other reason S. Chriftom and Theodoret do yeld, that by this strange maner of imparting this bleffing, it might more manifestly appeare to be Gods wil and ordinance, and not to procede from mans affection, that Iacob should be preferred.

Good in respect of Efau.

More to Gods glorie, and  
Iacobs commendation.

Ho. 53.  
q. 79. in Gen.

## Chapter 28

*Iacob with his fathers blessing, and admonition not to take a wife of Chanaan, but of the daughters of his vnclē Laban, goeth into Mesopotamia. 6. Efau in the meane time marieth a third wife, his vnclē Imaels daughter. 11. Iacob seeth in slepe a ladder reaching to heauen, Angels ascending and descending, and our Lord leyn- ing thereon renewed the promises made to Abraham and Ifaac. 16. And he awayking maketh a vow.*

**I**faac therefore called Iacob, and bleffed him, and commanded him saying: Take not a wife of the stocke of Chanaan: <sup>2</sup> but goe, and make a iourney into Mesopotamia of Syria, to the house of Bathuel thy mothers father, and take thee a wife thence of the daughters of Laban thine vnclē. <sup>3</sup> And God almightie bleffe thee, and make thee encrease and multiplie thee: that thou maiest be into multitudes of peoples. <sup>4</sup> And <sup>a</sup>geue he thee the bleffings of Abraham, and to thy feed after thee: that thou mayest possesse the land of thy perigrination, which he promised to thy grandfather. <sup>5</sup> And when Ifaac had dismift him, taking his iourney he came to Mesopotamia of Syria to Laban the sonne of Bathuel

<sup>a</sup> Ifaac againe cōfirmeth the bleffings of Abraham to Iacob, and his fede omitting Efau: yea and God repeteth the same. *v. 13.*

the Syrian, brother to Rebecca his mother. <sup>6</sup> And Efau feing that his father had bleffed Iacob, and had fent him into Mefopotamia of Syria, to marry a wife thence; and that after the bleffing he had commanded him, faying: Thou fhalt not take a wife of the daughters of Chanaan: <sup>7</sup> and that Iacob obeying his parents was gone into Syria: <sup>8</sup> hauing tryal alfo that his father did not willingly fee the daughters of Canaan: <sup>9</sup> he went to Ifmael, and tooke to wife befides them, which he had before, Maheleth the daughter of Ifmael Abrahams fonne, fifter to Nabaioth. <sup>10</sup> Therefore Iacob being departed from Berfabee, went on to Haran. <sup>11</sup> And when he was come to a certaine place, and would reft in it after funne fet, he <sup>♠</sup>tooke one of the ftones that lay there, and putting it vnder his head, flept in the fame place. <sup>12</sup> And he faw in his fleepe <sup>♠</sup>a ladder fstanding vpon the earth, and the top therof tooching heauen: the Angels alfo of God afcending and defcending by it, <sup>13</sup> and our Lord leyning vpon the ladder faying to him: I am the Lord God of Abraham thy father, and the God of Ifaac: the Land, wherein thou fleepelt, I wil geue to thee and to thy feed. <sup>14</sup> And thy feed fhall be as the duft of the earth: thou fhalt be dilated to the Weft, and to the Eaft, & to the North, and to the South: and IN THEE AND THY SEED AL THE TRIBES OF THE EARTH SHAL BE BLESSED. <sup>15</sup> And I wil be thy keeper whither fo euer thou goeft, and wil bring thee backe into this land: neither wil I leaue thee, til I fhall haue accomplifhed al things which I haue faid. <sup>16</sup> And when Iacob was awaked out of fleepe, he faid: In dede our Lord is in this place, and I wift not. <sup>17</sup> And trembling he faid: How terrible is this place! this is none other but the houle of God, and the gate of heauen. <sup>18</sup> And Iacob arifing in the morning, tooke the ftone, which he had laid vnder his head, and <sup>♠</sup>erected it for a title, powring oyle vpon the toppe. <sup>19</sup> And he called the name of the citie Bethel, which before was called Luza. <sup>20</sup> And he <sup>♠</sup>vowed a vowe, faying: If God fhall be with me, and fhall keepe me in the

Sap. 10.

Houfe of God.

way, by the which I walke, and fhall geue me <sup>a)</sup>bread to eate, and rayment to put on, <sup>21</sup> and I fhall be returned prosperoufly to my fathers houfe, the Lord fhall be my God, <sup>22</sup> and this ftone, which I haue erected for a title, fhall be called the Houfe of God: and of al things that thou fhalt geue to me, I wil offer tithes to thee.

## ANNOTATIONS

VVhy Iacob traueled in  
poore ftate.

11 Tooke of the ftones.) Iacob traueled into a ftrange cuntry in fuch poore ftate, the better to hide his departure from Efau, who otherwife might haue killed him by the way. It was alfo thus difpofed by God, that Iacobs faith and confidence might, to his greater merite, be exercifed: and that Gods providence might more manifeftly appeare, as it did in his returne after twentie yeares, when with moft grateful mind he recounted Gods benefites faying (*Gen. 32.*) VVith my ftaffe I paffed ouer this Iordan, and now with two troupes I do returne.

A notable example of Gods comfort to the afflicted.

12 A ladder.) He that was in temporal diftreffe, was marvelloufly comforted fpiritually, by feing a ladder that reached from the earth to heauen; Angels paffing vp and downe the fame, and the Sonne of God leaning vpon it, as he that reigneth both in heauen and earth, who in particular promifed him, and his fede that whole land, that he and his fede fhould be bleffed, yea that in *His Sede* al nations fhould be bleffed, and that he would kepe and protect him where foeuer he went. How al this was performed is briefly reherfed in the *booke of wifdom. chap. 10.*

Al nations beleuing in  
Chrift are bleffed in him.

18 Erected it, povvring oyle.) To erect a ftone, and powre oyle vpon it, was no wife fuperftitious in Iacob. Neither did heerne it of Idolaters: for he abhorred and detefted al idolatrical obferuances. But as S. Iuftinus Martyr, S. Clement of Alexandria, Origen, Eufebius and others teftifie, idolatrical fuperftition did rather imitate true religious ceremonies. For the diuel alwayes affecting that honour, which he feeth done to God, perfwaded thofe whom he feduced, and blinded with errors, to ferue him in fuch maner of external rites, as God was ferued, that therby he might either haue like worfhip with God, as it happened among Painim Idolaters: or els depriue God of this kind of honour, as now we fee Proteftants reiect and pul downe confecrated Altares, pretending them to be fuperftitious. VVherin they fhew moft groffe ignorance, if in dede they fo iudge of ignorance, and not of mere malice. For who is fo fimple, but he may fee, that

Erecting and annointing of Altares is a religious office being done to Gods honour. The Church lerneth not rites of Idolaters, but they of the Church.

Difference in religious, fuperftitious, & ciuill honour confifteth in the perfons, & intentions. a

To whom ynough is not ynough, to him nothing is ynough. *Aulus Gell.*

the chiefe difference between Religion and Superftition in external things, confifteth in the perfons to whom they are done, & in the intention of the doers, & by the fame difference of perfons ciuil honour is alfo diftinguifhed, from both religious and fuperftitious. As he that kneeleth to God, religiously honoreth God. Kneeling to the funne, moone, or other falfe Gods, fuperftitioufly honoreth the diuel, & kneeling to the King, ciuilly honoreth the King. Iacob without doubt did al to Gods onlie honour. And that which he did in this place, is now vfed in the Catholique Church. For fo Rabanus a diligent obferuer and writer of Ecclefiaftical Rites, Ceremonies, and Cuftomes touching the vfe of holie oyle witneffeth (*li. 1. c. 45. Inftitut. cleric.*) that the Altar being firft fprinkled with water, is annointed with Chrifme, to the example of the Patriarch Iacob, who after that dreadful vifion, erected a ftone for a title (or monument) powring oyle thereon, and calling that place *The houfe of God*. S. Cyprian alfo writing of Chrifme, mentioneth the two fortes of holie oyle vfed in the Church; one of fimple oyle confecrated by a Bifhop, which is vfed for Catechumes before Baptifme, perfons poffeffed, and the fick; the other is made of oyle and balme, alfo confecrated by a Bifhop, and this is vfed in Baptifme, Confirmation, and in confecrating Altares, Kings, and Priests.

Two fortes of holie oyle.

20 Vovved.) It can not be vnderftood that Iacob here vowed, or promifed only to ferue God, as the Soueraigne Lord of al creatures, for to that he was bound, whether he fhould prosper temporally or no; but that he vowed particular godlie workes, to which he was not otherwife obliged. As here he expreffeth two things. Prefuppoſing before al, that the Lord Omnipotent fhall be his God, he addeth, firſt *And this ftone, vvhich I haue erected for a title, ſhal be called the houfe of God*. wherby he promifed the building of a Church, performed at his returne (*chap. 35.*) Secondly he added, *And of al things vvhich thou ſhalt geue me I vvill offer tithes to thee*. And this likwife was of free deuotion.

Vowes are properly of things which are not otherwife commanded.

Gen. 14.

For tithes alfo in the law of nature were dew to Priests, and by inferior Priests to the chiefe Priest, as Abraham gaue tithes to Melchifedech. And fo al his tithes were dew to his father, and after his father him ſelfe was chiefe: yet he promifed them to God, that is, to offer them in Sacrifice, and beſtow them in other vſes pertaining to Gods ſeruiſe.

## Chapter 29

*Iacob intertained by Laban, 15. ſerueth him ſeuē yeares for Rachel, 23. but firſt receiuing Lia, 27. ſeuē dayes after receiueſh alſo Rachel, and ſerueth for her ſeuē*

*yeares more. 31. She remaining barren, Lia beareth  
foure fonnes.*

**I**acob therfore going on his iourney, came into the  
Eaft countrie. <sup>2</sup> And he fawe a wel in the field,  
and three flockes of sheepe lying befide it: for of  
it the beafts were watered, and the mouth therof was  
clofed with a great ftone. <sup>3</sup> And the maner was when al  
the sheepe were geathered togeather they did rowle of  
the ftone, and after the sheepe were refreshed they put  
it on the mouth of the wel againe. <sup>4</sup> And he faid to the  
sheperds: Brethren, Whence are you? Who answered:  
Of Haran. <sup>5</sup> And he asked them, faying: Know you La-  
ban the fonne of Nachor? They faid: We do knowe him.  
<sup>6</sup> Is he in health? quoth he: He is in health, fay they:  
And behold Rachel his daughter cometh with his flocke.  
<sup>7</sup> And Iacob faid: There is yet much day remaining, nei-  
ther is it time to bring the flockes into the foulds againe:  
firft geue the sheep drinke, and fo bring them backe to  
feede. <sup>8</sup> Who answered: We can not, til al the cattel  
be gethered together: and we remoue the ftone from  
the wels mouth, that we may water the flocks. <sup>9</sup> They  
were yet fpeaking, and behold Rachel came with her  
fathers fheepe: for fhe fed the flocke. <sup>10</sup> Whom when  
Iacob had feene, and knew her to be his cofen germaine,  
and that they were the fheepe of Laban his vncl: he  
remoued the ftone, wherwith the wel was clofed. <sup>11</sup> And  
hauing watered the flocke, he <sup>a</sup>kiffed her: and lifting  
vp his voice wept, <sup>12</sup> and he told her that he was her  
fathers brother, and the fonne of Rebecca: but fhe in  
haft went and told her father. <sup>13</sup> Who when he heard  
that Iacob his fifters fonne was come, he ranne forth to  
mete him: and embracing him, and hartely kiffing him,  
brought him into his houfe. And when he had heard  
the caufes of his iourney, <sup>14</sup> he answered: Thou art my  
bone and my flefh. And after the dayes of one moneth

<sup>a</sup> S. Auguftin (*q. 87. in Gen.*) cōmendeth familiar kiffing of kins-  
folke and frendes as a laudable cuftome in fome countries. It is no  
where more ciuil & modeft then in England.

were expired, <sup>15</sup> he faid to him: becaufe thou art my  
 VWithout brother, fhalt thou ferue me gratis? Tel me what wages  
 vvages? wilt thou take. <sup>16</sup> He had in dede two daughters, the  
 name of the elder was Lia: and the younger was called  
 Rachel. <sup>17</sup> But Lia was bleare eyed: Rachel wel fauored,  
 and of a bewtiful countenance. <sup>18</sup> Whom Iacob louing,  
 faid: I wil ferue thee for Rachel thy younger daughter,  
 feauen yeares. <sup>19</sup> Laban answered: It is better that I geue  
 her to thee then to an other man, tary with me. <sup>20</sup> Iac-  
 ob therefore ferued for Rachel feuen yeares: and they  
 femed a few dayes becaufe of the greatnes of his loue.  
<sup>21</sup> And he faid to Laban: geue me my wife: becaufe now  
 the time is complete, that I may companie with her.  
<sup>22</sup> Who hauing bid a great number of his freinds to the  
 feaft, made the mariage. <sup>23</sup> And at night <sup>a</sup>he brought in  
 Lia his daughter to him, <sup>24</sup> geuing his daughter a hand-  
 maid, named Zelpha. With whom when Iacob had com-  
 panied after the maner, when morning was come he faw  
 Lia: <sup>25</sup> and he faid to his father in lawe: What is it  
 that thou dideft meane to doe? did not I ferue thee for  
 Rachel? why haft thou deceiued me? <sup>26</sup> Laban answered:  
 It is not the cuftome in this place, that we beftowe the  
 younger in mariage firft. <sup>27</sup> Make vp the <sup>b</sup>weeke of dayes  
 of this match: and I wil geue thee this fame alfo, for  
 the worke that thou fhalt ferue me other feauen yeares.  
<sup>28</sup> He yelded to his pleafure: and after the weeke was  
 pafte, he married Rachel to wife: <sup>29</sup> to whom her father  
 had deliuered Bala for to be her feruant. <sup>30</sup> And hau-  
 ing at length obtained the mariage that he wished, he  
 preferred the loue of the later before the former, feru-  
 ing with him other feauen yeares. <sup>31</sup> And our Lord feing  
 that he defpifed Lia, opned her wombe, her fifter re-  
 maining barren. <sup>32</sup> Who conceaued and bare a fonne,  
 and called his name Ruben, faying: Our Lord faw mine  
 affliction: now my hufband wil loue me. <sup>33</sup> And againe

<sup>a</sup> Laban greuously offended, neither could Lia be excufed, but Iacob was innocent, in this fact.

<sup>b</sup> After feuen daies he had Rachel who was his firft fpoufe. *S. Hierom Tradit. Heb. S. Aug. q. 89. in Gen.*

she conceaued and bare a fonne, and faid: For becaufe our Lord heard that I was contemned, he hath geuen this alfo to me: and she called his name Simeon. <sup>34</sup> And she conceaued the third time, and bare an other fonne: and faid: Now alfo my hufband wil be ioyned to me, for becaufe I haue borne him three fonnes: and therfore she called his name, Leui. <sup>35</sup> The fourth time she conceaued and bare a fonne, and faid: Now wil I confeffe to our Lord. And for this she called him Iuda: and she left bearing.

## ANNOTATIONS

### Chapter 30

*Rachel yet barren, deliuereth her handmaide to Iacob, who beareth two fonnes. 9. Lia ceafing to beare geueth her handmaid alfo, and she beareth two more. 17. Then Lia beareth other two fonnes and one daughter. 22. Rachel beareth Iofeph. 25. Iacob defirous to returne home, is hyred to ftay for a certaine part of the ftockes increafe. 43. Wherby he becometh exceeding rich.*

**A**nd Rachel feing ſhe was vnfruitful, <sup>a</sup>enuied her fifter, and faid to her hufband: Geue me children, otherwife I ſhal dye. <sup>2</sup> With whom Iacob being angrie answered: Am I as God, who hath deprived thee of the fruite of thy wombe? <sup>3</sup> But ſhe faid: I haue here my ſeruant Bala: Companie with her, that ſhe may beare vpon my knees, and I may haue children of her. <sup>4</sup> And ſhe gaue him Bala vnto <sup>b</sup>mariage: who, <sup>5</sup> when her hufband had companied with her, conceaued and bare a fonne. <sup>6</sup> And Rachel faid: Our Lord hath iudged for me, and hath heard my voice, geuing me a fonne, and therefore ſhe called his name, Dan. <sup>7</sup> And

<sup>a</sup> Not properly enuie, but grieve & lawful emulation. *S. Aug. li. 22. c. 54. cont. Fauſt.*

<sup>b</sup> Of pluralitie of wiues ſee *pag. xxx*



again Bala conceauing bare an other, <sup>8</sup> for whom Rachel faid: God hath compared me with my fifter, and I haue preuailed: and she called him Nepthali. <sup>9</sup> Lia perceauing that she had left bearing, deliuered Zelpha her handmaid to her hufband. <sup>10</sup> Who conceauing and bringing forth a fonne, <sup>11</sup> she faid: Happely. And therfore called his name Gad. <sup>12</sup> Zelpha alfo bare an other. <sup>13</sup> And Lia faid: This is for my bleffednes: for wemen wil cal me bleffed. Therfore she called him, Afer. <sup>14</sup> And Ruben going forth in the time of wheat harueft into the field, found mandragores: which he brought to his mother Lia. And Rachel faid: Geue me part of thy fonnes <sup>a</sup>)mandragores. <sup>15</sup> She answered: Doeft thou thinke it a final matter, that thou haft taken my hufband from me, vnleffe thou take alfo my fonnes mandragores? Rachel faid: For thy fonnes mandragores let him fleepe with thee this night. <sup>16</sup> And when Iacob returned at euen from the field, Lia went out to meete him, and faid: Companie with me, becaufe with wages I haue hired thee for my fonnes mandragores. And he flept with her that night. <sup>17</sup> And God heard her prayers: and she conceaued and bare the fifth fonne, <sup>18</sup> and faid: God hath geuen me a reward, becaufe I gaue my handmaid to my hufband. And she called his name Iffachar. <sup>19</sup> Againe Lia conceauing, bare the fixt fonne, <sup>20</sup> and faid: God hath endowed me with a good dowrie: this turne alfo my hufband wil be with me, for becaufe I haue borne him fix fonnes, and therfore fhe called his name, Zabulon. <sup>21</sup> After whom fhe bare a daughter, name Dina. <sup>22</sup> Our Lord alfo remembring Rachel, heard her, and opened her wombe. <sup>23</sup> Who conceaued, and bare a fonne, faying: God hath taken away my reproch. <sup>24</sup> And she called his name, Iofeph, faying: Our Lord adde to me an other fonne. <sup>25</sup> And when Iofeph was borne, Iacob faid to his father in lawe: Difmiffe me that I may returne into my countrie, and to my land. <sup>26</sup> Geue me my wiues, and my

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<sup>a</sup> Holie Scripture (faith S. Auguftine) would neuer haue mentioned fuch womanlie defires, but to admonifh vs to feke great miferies therin. *li. 22. c. 56. cont. Faustum.*

children, for whom I haue ferued thee, that I may depart: thou knowest the feruice that I haue ferued thee. <sup>27</sup> Laban said to him: Let me finde grace in thy fight: I haue learned by experience, that God hath bleffed me for thy sake: <sup>28</sup> appoint thee wages which I shal geue thee. <sup>29</sup> But he answered: Thou knowest how I haue ferued thee, and how great thy poffeffion hath benne in my hands. <sup>30</sup> Thou hadest a fmal thing before I came to thee, and now thou art made rich: and our Lord hath bleffed thee at my comming in. It is reafon therfore that once I prouide alfo for mine owne houle. <sup>31</sup> And Laban said: What fhall I geue thee? But he said: I wil nothing: but if thou wilt doe that which I demande, I wil fede, and kepe thy sheepe again. <sup>32</sup> Goe round about al thy flockes, and feparate al the shepe of diuers colours, of fpeckled flyfe: and whatfoeuer fhall be ruffet and fpotted, and of diuers colours, afwel in the shepe, as in the goates, fhall be my wages. <sup>33</sup> And my iuftice fhall answer for me to morowe, before thee when the time of the bargaine fhall come: and al that fhall not be of diuers colours, and fpotted, and ruffet, afwel in the shepe as in the goates, fhall accufe me of theft. <sup>34</sup> And Laban said: I like wel that thou demandest. <sup>35</sup> And he feparated the fame day the shee goates, and the shepe, and the he goates, and the rammes of diuers colours, and fpotted: and al the flocke of one coloure, that is of white and blacke flyfe, he deliuered in the hand of his fonnes. <sup>36</sup> And he put a fpace of three dayes iourney betwixt him and his fonne in lawe, who fed the reft of his flocke. <sup>37</sup> Iacob therfore <sup>a</sup>taking grene roddes of the poplare, and of the almond, and of the plaine trees, in part pilled them: and when the barkes were taken of, in the parts that were pilled, there appeared whitnes: but the parts that were whole, remayned grene: and by this meanes the colour was made diuers. <sup>38</sup> And he put them in the troughes, where the water was poured

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<sup>a</sup> Iacob did iuftly vse this meanes to recouer that which Laban withheld frō him, being due for the dowrie of his wiues, and recompence for his feruice. *Rupert. li. 7. c. 39. in Gen.*

out: that when the flockes should come to drinke, they might haue the roddes before their eyes, and in the fight of them conceaue. <sup>39</sup> And it came to paffe that in the verie heate of the ramming, the shepe beheld the rod-des, and brought forth spotted, and of diuers colours, and speckled. <sup>40</sup> And Iacob diuided the flocke, and put the roddes in the troughes before the eyes of the rammes: and al the white and the blacke were Labans: and the reft, Iacobs, when the flockes were feperated one from the other. <sup>41</sup> Therfore when the ewes went to ramme, in the prime time, Iacob put the roddes in the troughes of water before the eyes of the rammes, and of the ewes, that in looking vpon them they might conceaue: <sup>42</sup> but when the later comming was, and the laft conceauing, he did not put them. And thofe that were late warde, became Labans: and they of the prime time, Iacobs. <sup>43</sup> And the man was enriched beyond meafure, and he had manie flockes, wemen feruantes and men feruants, camels and affes.

## ANNOTATIONS

### Chapter 31

*Iacob by Gods commandment parteth fecretly with al he hath towards his father. 21. Laban purfueth him, 26. expoftulating why he went in fcrete maner, 30. efpecially chargeth him with ftelling his goddes. 31. Iacob excufeth himfelfe, not knowing that Rachel had taken away the Idols, 34. and she deludeth his diligent fearching for them. 36. Then Iacob expoftulateth with Laban for his vnkindnes. 43. Finally they make a league and depart ech to his owne countrie.*

**A**fter he heard the wordes of Labans fonnes faying: Iacob hath taken al that was our fathers, and being enriched of his fubftance, is become great: <sup>2</sup> and perceauing alfo Labans countenance, that it was not towards him as yefterday and the

other day, <sup>3</sup> especially our Lord saying to him: Returne into the land of thy fathers, and to thy kinred, and I wil be with thee. <sup>4</sup> He fent, and called Rachel and Lia into the field, where he fed the flockes, <sup>5</sup> and said to them: I see your fathers countenance that it is not towards me as yesterday and the other day: and the God of my father hath bene with me. <sup>6</sup> And your selues knowe that I haue serued your father to the vttermoſt of my power. <sup>7</sup> Yea your father alſo hath circumuented me, and hath changed my wages tenne times: and yet God hath not ſuffered him to hurt me. <sup>8</sup> If at any time he ſaid: They of diuers colours ſhal be thy wages: al the ſheepe brought forth young of diuers colours, but when he ſaid contrarie: Thou ſhalt take al the white ones for thy wages: al the flockes brought forth white ones. <sup>9</sup> And God hath taken your fathers ſubſtance, and geuen it to me. <sup>10</sup> For after the time came of the ewes conceauing, I lifted vp mine eyes, and ſawe in my fleepe the males aſcending vpon the females of diuers colours, and the ſpotted, and the ſpeckled. <sup>11</sup> And the Angel of God ſaid to me in fleepe: Iacob? And I answered: Here I am. <sup>12</sup> Who ſaid: Lyft vp thine eyes, and ſee al the males aſcending vpon the females, them of diuers colours, the ſpotted and the ſpeckled. For I haue ſeene al things that Laban hath done to thee. <sup>13</sup> I am the God of Bethel, where thou didſt <sup>a</sup>annointe the ſtone, and didſt vowe the vowe vnto me. Now therfore ariſe, and goe out of this land, returning into the land of thy natiuitie. <sup>14</sup> And Rachel and Lia answered: Haue we any thing left in the goods, and heritage of our fathers houſe? <sup>15</sup> Hath he not reputed vs as ſtrangers, and ſould vs, and eaten vp the price of vs? <sup>16</sup> But God hath taken our fathers riches, and deliuered them to vs, and to our children: wherefore do al things, that God hath commanded thee. <sup>17</sup> Iacob therfore roſe vp, and ſetting his children, and wiues vpon camels, went his way. <sup>18</sup> And he tooke al his ſubſtance, and flockes, and whatſoeuer he had gotten in Meſopotamia, and went forward to Iſaac

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<sup>a</sup> Annointing of Altars, and free vowes are grateful offices to God. See *chap. 28*.

*Teraphim.*

his father into the land of Chanaan. <sup>19</sup> At that time Laban was gone to sheare his sheepe, and Rachel stole the <sup>•</sup> idols of her father. <sup>20</sup> And Iacob would not confesse to his father in lawe that he fled. <sup>21</sup> And when he was gone afwel him felfe as al things that were his right, and hauing paffed the riuer was marching on to Mount Galaad, <sup>22</sup> it was told Laban the third day that Iacob fled. <sup>23</sup> Who, taking his brethren vnto him, purfued him feuen dayes: and he ouertoke him in the Mount Galaad. <sup>24</sup> And he faw in his fleepe God faying vnto him: Take hede thou fpeake not roughly anie thing againft Iacob. <sup>25</sup> And Iacob had now pitched his tent in the mountaine: and when he with his brethren had ouertaken him, he pitched his tent in the fame Mount Galaad. <sup>26</sup> And he faid to Iacob: Why didest thou fo, that vnwitting to me thou wouldest carie away my daughters as captiues with the fword? <sup>27</sup> Why wouldest thou flee without my knowledge, and not tel me, that I might haue brought thee on the way with ioy, and fongues, and timbrels, and cithernes? <sup>28</sup> Thou haft not fuffred me to kiffe my fonnes and daughters: thou haft donne foolifhly: now alfo in dede, <sup>29</sup> my hand is able to requite thee euil: but the God of your father faid vnto me yefterday: Take hede thou fpeake not any thing againft Iacob roughly. <sup>30</sup> Suppose, thou diddest desire to goe to thy freinds, and hadest a longing to thy fathers houle: why didest thou fteale my goddes? <sup>31</sup> Iacob answered: In that I departed vnwitting to thee, I feared lest thou wouldest take away thy daughters by force. <sup>32</sup> But wheras thou chargeft me with theft: with whom foeuer thou fhalt find thy goddes, let him be flaine before our brethren. Search, what foeuer of thy things thou fhalt finde with me, and take away. Saying this, he knew not that Rachel had ftollen the idols. <sup>33</sup> Laban therefore hauing gone into the tent of Iacob, and of Lia, and of both the hand-maides, found them not. And when he was entred into Rachels tent, <sup>34</sup> fhe in haft hid the idols vnder the camels litter, and fatte therupon: and when he had fought al the tent, and found nothing, <sup>35</sup> she faid: Let not my lord be angrie that I can not rife vp before thee, becaufe according to

the custome of wemen it is now chanced to me. So his carefulnes in feeling was deluded. <sup>36</sup> And Iacob being <sup>a</sup>)angrie said in chiding maner: For what fault of myne, and for what offence of my part haft thou so chaffed after me, <sup>37</sup> and searched al my houshold stuffe? What haft thou found of al the substance of thy house? lay it here before my brethren, and thy brethren, and let them iudge between me & thee. <sup>38</sup> Haue I therefore bene with thee twentie yeares? thy ewes and goates were not barren, the wethers of thy flocke I did not eate: <sup>39</sup> neyther that which the beaft had caught did I shew to thee, I made good al the damage: whatfoeuer perished by theft, thou didest exact it of me: <sup>40</sup> day and night was I parched with heate, and with frost, and sleepe did flye from myne eyes. <sup>41</sup> And in this sorte haue I serued thee in thy house twentie yeares, fourtene for thy daughters, and fix for thy flockes: thou haft changed also my wages tenne times. <sup>42</sup> Vnles the God of my father Abraham, and the feare of Ifaac had holpe me, peraduenture now thou haddest sent me away naked: God beheld my affliction and the laboure of my hands, and rebuked thee yesterday. <sup>43</sup> Laban answered him: The daughters are mine and the children, and thy flockes, and al things that thou seeest are mine: what can I do to my daughters, and nephews? <sup>44</sup> Come therefore, let vs enter in league: that it may be for a testimony between me and thee. <sup>45</sup> Iacob therefore tooke a stone, and erected it for a title: <sup>46</sup> and he said to his brethren: Bring hither stones. Who gethering them together made a heape, and they did eate vpon it: <sup>47</sup> which Laban called The witnesse heape: and Iacob called The hillock of testimony, either of them according to the proprietie of his language. <sup>48</sup> And Laban said: This heape shal be a witness between me and thee this day, and therefore the name therof was called Galaad, that is, The witness heape. <sup>49</sup> Our Lord behold and iudge between vs when we shal be departed one from the other, <sup>50</sup> if thou shalt afflict my daughters, and if thou bring in other wiues ouer them: none is

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<sup>a</sup> Iacob in this iust expostulation was angrie & finned not. *Pfal.* 4.

witnes of our talke but God, who is prefent and behold-eth. <sup>51</sup> And he faid againe to Iacob: Behold this heape, and the ftone which I haue erected betwen me and thee, <sup>52</sup> fhall be a witnes: this heape, I fay, and the ftone be they for a teftimonie, if either I fhall paffe beyond it, going towards thee, or thou fhalt paffe beyond it, thinking harme to me. <sup>53</sup> The God of Abraham, and the God of Nachor iudge betwen vs, the God of their father. Iacob therefore fware by the feare of his father Ifaac: <sup>54</sup> and after he had offred victimes in the mountaine, he called his brethren to eate bread. Who when they had eaten, lodged there: <sup>55</sup> but Laban arifing in the night, kiffed his fonnes, and daughters, and bleffed them: and returned vnto his place.

## ANNOTATIONS

- 19 Idols.) Images of falfe goddes (as thefe were) are moft properly called idols. And fo the hebrew word *Teraphim* is here rightly tranflated idols, which in other places fignifieth other things.
1. Reg. 19. As the ftatua which Michol put in Dauids bed, couering the head therof with a hearie goates fkinne, to deceiue Saules feriants who fought Dauids death, is called *Teraphim*, and may there be tranflated a ftatua, image, or fimilitude, but not an idol. Againe,
- Ofee. 3. Ofee the Prophet fortelling the lamentable ftate of the Ifraelites, fayeth, they fhall be long without King, prince, facrifice, altar, ephod, and *Teraphim*, which laft word in the Proteftants Englifh Bibles remaineth vntranflated. VVhere if they had tranflated *Images* (as here they doe) it would proue, that fome images pertaine to true religion, the want wherof is lamented among other principal things.
- Thefe idols Rachel ftole from her father, to withdraw him from idolatrie, as S. Bafil (*in lib. Prouerb.*) S. Gregorie Nazianzen (*orat. de Pafchate*) and Theodoret (*q. 89. in Gen.*) expound it. And in this, faith Theodoret, fhe was a right figure of the Catholique Church, which depriueth idolaters of their idols. It is probable alfo by her bafe vfiing of them, that fhe held them not for goddes, when fhe put them vnder the camels litter, and fate vpon them. Finally that fhe referued them, and did not caft them away, nor burne, nor burie them, argueth that they were perhaps of precious mettall, or other matter, which fhe might turne to profite: and that lawfully in part of recompence, that fhe and her fifter, had no other dowrie, but rather were fold to Iacob. VVho alfo had fuffered much iniurie at their fathers handes.
- Images of falfe goddes are idols.
- Some images are neither religious nor fuperftitious.
- Some are religious.
- Rachel tooke away her fathers Idols, for his good.
- She kept them in recompence of wrongs.

## Chapter 32

*Angels mete Iacob by the way. 3. He fendeth meffengers and giftes to pacifie his brother Efau. 24. Wreftling with an Angel is not ouercome, in fine the Angel benummeth his thiegh, bleffeth him, and fortelleth that he shal be called Ifrael.*

**I**acob alfo went on his iourney that he had begunne: and the Angels of God met him. <sup>2</sup> Whom when he had feene, he faid: Thefe are the Campes of God, and he called the name of that place Mahanaim, that is, Campes. <sup>3</sup> And he fent alfo meffengers before him to Efau his brother into the land of Seir, into the countrie of Edom: <sup>4</sup> and he commanded them, faying: Thus fpeake ye vnto my lord Efau: This faith thy brother Iacob: I haue foijourned, and haue bene with Laban vntil this prefent day. <sup>5</sup> I haue oxen, and affes, and fheepe, and men feruants, and wemen feruants: and now I fend a legacie to my lord, that I may finde grace in thy fight. <sup>6</sup> And the meffengers returned to Iacob, faying: We came to Efau thy brother, and behold he cometh with fpede to mete thee with foure hundred men. <sup>7</sup> Iacob feared exceedingly: & being fore affraid diuided the people that was with him, the flockes alfo and the fhepe and the oxen, and the camels, into two troupes, <sup>8</sup> faying: If Efau come to one troupe, and ftrike it, the other troupe that remaineth, fhall be faued. <sup>9</sup> And Iacob faid: O God of my father Abraham, and God of my father Ifaac: O Lord that didft fay to me: Returne into thy land, and into the place of thy natiuitie, and I wil doe thee good. <sup>10</sup> I am inferiour to al thy mercies, and thy truth that thou haft fulfilled to thy feruant. With my ftaffe I paffed ouer this Iordain: and now with two troupes I doe returne. <sup>11</sup> Deliuer me from the hand of my brother Efau, becaufe I am fore affraid of him: left perhaps he come, and ftrike the mother with the children. <sup>12</sup> Thou didft fay that thou wouldest do good to me, and dilate my feed as the fand of the fea, which for multitude can not be numbred. <sup>13</sup> And when he had flept there that night, he feparated



of those things which he had, giftes to his brother Efau, <sup>14</sup> the goates two hundred, he goates twentie, ewes two hundred, and rammes twentie, <sup>15</sup> thirtie milch camels with their coltes, fourtie kine, and twentie bulles, twentie the asses, and their foles ten. <sup>16</sup> And he sent by the handes of his seruants, euerie flocke by it selfe, and he said to his seruants: Goe before me, and let there be a space between flocke and flocke. <sup>17</sup> And he commanded the former, saying: If thou mete my brother Efau, and he aske thee, whose art thou? or whither goest thou? or whose are these that thou doest folowe? <sup>18</sup> thou shalt answere: Iacobes thy seruant, he hath sent them for gifts to my lord Efau: himselfe also cometh after vs. <sup>19</sup> In like maner he gaue commandements to the second, and the third, and to al that folowed the flocks, saying: With the selfe same words speake ye to Efau, when you shall finde him. <sup>20</sup> And ye shall adde: Iacob also thy seruant himselfe foloweth on after vs; for he said: I wil pacifie him with the gifts that goe before, and afterward I wil see him, perhaps he wil be gracious vnto me. <sup>21</sup> The giftes therefore went before him, but himselfe lodged that night in the campe. <sup>22</sup> And when he was risen early he tooke his two wiues, and his hand-maides as manie, with his eleuen fennes, and passed ouer the ford Iaboc. <sup>23</sup> And when he had set ouer al things that appertained to him, <sup>24</sup> he taried alone: and behold <sup>a</sup>a man wrestled with him til morning. <sup>25</sup> Who when he saw that he could not ouercome him, he touched the finowe of his thighe, and forthwith it shrank. <sup>26</sup> And he said to him: Let me goe for it is breake of day. He answered: I wil not let thee goe, vnlesse thou blesse me. <sup>27</sup> He therefore said: What is thy name? He answered: Iacob. <sup>28</sup> But he, no, thy name, quoth he, <sup>a</sup>shall not be called Iacob, but Israel: for if thou hast bene strong against God, how much more shalt thou preuaile against men? <sup>29</sup> Iacob asked him: Tel me by what name art thou called? He answered: Why doest thou aske my name? and blessed

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<sup>a</sup> The changing of his name here promised, is performed *chap. 35. S. Hierom. Tradit. Heb.*

him in the fame place. <sup>30</sup> And Iacob called the name of the place Phanuel, faying: I haue fene God face to face, and my foule was made fafe. <sup>31</sup> And immediatly the funne rofe to him, after that he was paft Phanuel; but he halted on his foote. <sup>32</sup> For which caufe the children of Ifrael eate not the finowe, that fhrunke in Iacobs thighe, vnto this prefent day: becaufe he touched the finowe of his thighe, and it fhrunke.

## ANNOTATIONS

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|---|--|---|
| <p>Iacobs feare was iuft,<br/>and without fault.</p>                  | <p>7 Feared exceedingly.) Iuftly may we meruel, why Iacob fo often affured by Gods promifes, confirmed by his manie bleffings, protected in al former dangers, accompanied the night before with armies of Angels, indued alfo with al vertues, and namely with perfect charitie (which expelleth feare) was for al this fo vehemently afeard! S. Auguftin anfwereth, that he neither diftrufted in God, nor did anie vnlawful thing: but did his owne endeouour wifely and confidently, left by prefuming or defparing he fould rather haue tempted God, then trufted in him. The caufes of his feare were in refpect of him felfe and his brother. For confidering Gods former promifes, benefites &amp; protections were not to be prefumed as abfolute fignes of his perpetual loue but conditional, if him felfe perfeuered fincerly in Gods feruice. And feing</p>   | <p>1. Ioan. 4.<br/><br/>q. 102. in Gen.</p> |
| <p>The caufes of his feare.<br/>The humble conceipt of him felfe.</p> | <p><i>The iuft man knovveth not vvwhether he be vvorthie of loue, or of hatred,</i> he might doubt, left by his twentie yeares conuerfation among Infidels in Mefopotamia, he had contracted fome finnes, for which God might fuffer him to fall into calamitie and affliction. And though he was in dede ftill more and more vertuous, and confequently in Gods more fauour and protection: yea fo much the more, by how much leffe he prefumed of his owne good ftate and merites: yet by the vehement apprehending of his brothers inclination to reuenge, the greatnes of the occafion by procuring the firft-birth-right, and his fathers bleffing from him, the newes of his fpeedie coming towards him with foure hundred men, the natural fituation of the place, where Efau might eafely inuiron him, and (as he humbly thought) his owne vnworthines, he was poffeffed with natural feare (fuch as happeneth to conftant men) and was fore afflicted for the tender care of his familie. But reflecting vpon Gods goodnes, he prudently difpofed of his people and flockes, and befought God to protect him and his, by prayer qualified with requifite conditions, to wit, with humilitie, not asking for his owne but <i>for Abraham and Ilaacs fake</i>, and for Gods owne promife, acknowledging himfelfe to be <i>lefse then Gods mercies</i> towards him, with gratitude recounting great benefites receiued, faying, <i>VVith</i></p> | <p>Eccle. 9.</p>                            |
| <p>Efaus inclination &amp; meanes to reuenge.</p>                     |  |   |
| <p>Iacobs prayer qualified with Humilitie.<br/><br/>Gratitude.</p>    |  |   |

*my staffe I paffed ouer this Iordan, and novv vvith tvvo troupes I do returne, with confidence in that God had faid, he VVould dilate his fede as the fand of the fea, and with meeknes in fending giftes and good vvordes to Efau. Thus finally he pacified him, and fo his owne feare was turned into ioy.*

Confidence.  
Meeknes.

24 A man vvraftled.) This wreftling with an Angel affumpting a bodie in forme of a man was corporal, as the effect fhewed in Iacobs finow fhrunck vp, which made him to halt. *v. 25. &. 31.*

Iacob wreftled  
with an Angel cor-  
porally & fpiritu-  
ally.

Ofee. 12.

It was alfo fpiritual, as appeareth by his earneft prayer, vrging and at laft obtayning the Angels bleffing. *S. Dionuf. c. 4. cel. Hierer. S. Greg. prefat. in Iob. Theodoret, q. 91. in Gen.*

## Chapter 33

*Iacob feing Efau come with a great troupe of men, feareth harme, but is moft curteoufly entertained by him. 10. He hardly perfwadeth Efau to take giftes, 13. and to returne home. 17. So Iacob coming by Socoth to Salem, there byeth a field, pitcheth his tents, and erecteth an Altar.*

**A**nd Iacob lifting vp his eyes, faw Efau coming, and with him foure hundred men: and he diuided the children of Lia and of Rachel, and of the two handmaides: <sup>2</sup> and he put both the handmaids & their children foremoft: and Lia, and her children in the fecond place: and Rachel, and Iofeph laft. <sup>3</sup> And himfelfe going foreward adored prostrate to the grownd feuen times, vntil his brother came nere. <sup>4</sup> Efau therfore running to mete his brother, embraced him: and clafping him faft about the necke, and kiffing him wept. <sup>5</sup> And cafting vp his eyes, he faw the women and their litle ones, and faid: What meane thefe? And do they perteyne to thee? He answered: They are the litle ones which God hath geuen to me thy feruant. <sup>6</sup> And the handmaides and their children coming nere, bowed themfelues. <sup>7</sup> Lia alfo with her children came nere: and when they had adored in like maner, laft Iofeph and Rachel adored. <sup>8</sup> And Efau faid: What are the troupes that I did mete? He answered: That I might find grace before my lord. <sup>9</sup> But he faid: I haue plentie, my brother, be thy things to thy felfe. <sup>10</sup> And Iacob faid: Do not fo I befech thee,

but if I haue found grace in thin eyes, take a litle present at my hands: for fo haue I feene thy face, as if I fhould haue feene <sup>a)</sup>the countenance of God: be gracious to me, <sup>11</sup> and take the bleffing, which I haue brought thee, and which God hath geuen me, who geueth al thinges. Scarfe at his brothers great instance, taking it, <sup>12</sup> he faid: Let vs march on together, and I wil accompanie thee in thy iourney. <sup>13</sup> And Iacob faid: My lord thou knoweft that I haue with me litle ones, and fheepe, and kine with young: which if I caufe to ouerlaboure themfelues in going, in one day al the flockes wil die. <sup>14</sup> It may please my lord to goe before his feruant: and I wil folow foftly after him, as I fhall fee my litle ones to be able, vntil I come to my lord in Seir. <sup>15</sup> Efau answered: I befech thee, that of my people at the leaftwife, which is with me, there may remaine fome to accompanie thee in the way. It is not needful, faid he, this only I haue nede of, that I may finde grace (my lord) in thy fight. <sup>16</sup> Efau therfore returned that day the fame way, that he came into Seir. <sup>17</sup> And Iacob cometh into Socoth: where hauing built a houle, and pitched his tents, he called the name of that place Socoth, that is, Tabernacles. <sup>18</sup> And he paffed into Salem a citie of the Sichimites, which is in the land of Chanaan, after he returned from Mefopotamia of Siria: and he dwelt befide the towne. <sup>19</sup> And he bought that part of the field, wherin he had pitched his tents, of the children of Hemor, the father of Sichem for an hundred lambes. <sup>20</sup> And erecting an altar there, on it he called vpon the moft mightie God of Ifrael.

## ANNOTATIONS

### Chapter 34

*For rauishing Dina, the Sichimites (being firft circumcised) are flaine by Simeon and Leui her brothers. 27. The reft*

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<sup>a</sup> Jacob feing Gods hand in this change of his brothers mind, not of flaterie, but fincerly acknowledged his benignitie, as Gods countenance towards him.

*of Iacobs fonnes spoile the citie. 30. Iacob blameth them, fearing harme may come by this fact.*

**A**nd Dina the daughter of Lia went forth <sup>a</sup>)to see the women of that countrie. <sup>2</sup> Whom when Sichem had seene the femme of Hemor the Heuite, the prince of that land, he was in loue with her: and he tooke her away, and lay with her, by force rauishing the virgin. <sup>3</sup> And his foule was fast knit vnto her, and wheras she was sad, he comforted her with sweete wordes. <sup>4</sup> And going to Hemor his father, he said: Take me this wench to be my wife. <sup>5</sup> Which when Iacob had heard, his fonnes being absent, and occupied in feeding of the cattle, he held his peace til they returned. <sup>6</sup> And when Hemor Sichems father was come forth to speake vnto Iacob, <sup>7</sup> behold his fonnes came out of the field: and hearing what had passed, they were passing wrath, because he had done a foule thing in Israel, and committed an vnlawful fact, in rauishing Iacob's daughter. <sup>8</sup> Hemor therefore spake to them: The foule of my femme Sichem is fastned to your daughter; Geue her vnto him to wife: <sup>9</sup> and let vs contract mariages one with an other: geue vs your daughters, and take you our daughters. <sup>10</sup> And dwel with vs: the land is at your commandement, till, occupie, and possesse it. <sup>11</sup> Yea and Sichem also said to her father and to her brethren: Let me finde grace in your sight: and what foeuer you shal appointe I wil geue: <sup>12</sup> raise the dowrie, and require giftes, and I shal gladly geue, what you shal demande: only geue me this wench to wife. <sup>13</sup> Iacobs fonnes answered Sichem & his father <sup>b</sup>)in guile, being wrath for the deflouring of their sister: <sup>14</sup> We can not doe that which you demande, nor geue our sister to an vncircumcised person: which

<sup>a</sup> O Dina (saith S. Bernard) what nede was there to see women of a strange countrie? *Tract. de gradib. humilitatis.*

<sup>b</sup> They offended by falsly pretending religion, and by excesse in reuenge, & therefore are reprobued by their father. *v. 30. & chap. 49. v. 5.* Otherwise their zeale was iust to punish so foule a fault. *Iudith. 9.*

with vs is an vnlawful & abhominable thing. <sup>15</sup> But in this order we may be confederate, if you wil be like to vs, and al the man fex among you be circumcised: <sup>16</sup> then wil we geue and take mutually your daughters, and ours: and we wil dwel with you, and wil be one people: <sup>17</sup> but if you wil not be circumcised, we wil take our daughter, and depart. <sup>18</sup> The offer pleased Hemor, and Sichem his sonne: <sup>19</sup> neither did the young man make delay, but forthwith fulfilled that which was demanded: for he loued the wench exceedingly, and he was the greatest man in al his fathers house. <sup>20</sup> And going into the gate of the citie, they spake to the people: <sup>21</sup> These men are men of peace, and are willing to dwel with vs: let them occupie in the land, and til it, which being large and wide doth lacke men to tille it: their daughters we shal take to wife, and ours we wil geue to them. <sup>22</sup> One thing there is for the which so great a good is differred: If we circumcise our men fexe, folowing the rite of the nation. <sup>23</sup> And their substance, and cattle, and al things that they possesse, shal be ours: only in this let vs condescend, and dwelling together, we shal make one people. <sup>24</sup> And they al assented, and circumcised al the man fex. <sup>25</sup> And behold the third day, when the griefe of the woundes is most painful: Iacobs two sonnes, Simeon and Leui the brothers of Dina, taking their swordes, entered into the citie boldly: and killing al the man fex, <sup>26</sup> murdered withal Hemor and Sichem, taking away Dina their sister out of Sichems house. <sup>27</sup> When they were gone forth, the other sonnes of Iacob ranne in vpon them that were flaine: and spoiled the citie in reuenge of the rape. <sup>28</sup> And wafting al things that were in their houses, and fildes, their sheepe and herdes, and asses, <sup>29</sup> their litle ones also, and their wiues they led away captiue. <sup>30</sup> Which things when they had boldly atcheiued, Iacob said to Simeon and Leui: You haue troubled me, and made me odious to the Chananites, and Pherezites the inhabitants of this land. We are few: they being gathered together wil strike me; and I, and my house shal be destroyed. <sup>31</sup> They answered: What should they abuse our sister as a trumpet?

## ANNOTATIONS

## Chapter 35

*Iacob purging his whole familie of idols, goeth by Gods commandment into Bethel. 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing againe to Iacob bleffeth him, and changeth his name into Ifrael. 16. Rachel bearing Beniamin dieth, and is buried in Bethleem. 22. Ruben lyeth with Bala. 23. Ifraels twelue sonnes are recited. 28. Ifaac dieth at the age of 180. yeares, and his sonnes Efau and Iacob burie him.*

An execrable tree.

**I**n the meane time God spake to Iacob: Arise, and goe vp to Bethel, and dwel there, and make an altar to God that appeared to thee when thou diddest flie from Efau thy brother. <sup>2</sup> And Iacob hauing called together al his houle, said: <sup>1</sup>Cast away the ftrange goddes that are among you, and be clenfed and change your garments. <sup>3</sup> Arise, and let vs goe vp into Bethel, that we may make there an altar vnto God: who heard me in the day of my tribulation, and accompanied me in my iourney. <sup>4</sup> They gaue to him therfore al the ftrange goddes that they had, and the earelets which were in their eares: but he buried them vnder the terebinth, that is behind the citie of Sichem. <sup>5</sup> And when they were departed, <sup>a</sup>the terror of God inuaded al the cities rounde about, and they durft not purfew them going away. <sup>6</sup> And Iacob came to Luza, which is in the land of Chanaan, furnamed Bethel: he and al the people that was with him. <sup>7</sup> And he builded there an altar, and called the name of that place, The houle of God: for there God appeared to him when he fled from his brother. <sup>8</sup> The fame time died Debora the nurfe of Rebecca, and was buried at the foote of Bethel vnder an

<sup>a</sup> God (when it pleafeth him) maketh the weake stronger then the mightie; and few more terrible then manie. *S. Chriftoft. ho. 59. S. Aug. q. 112. in Gen.*

oke: and the name of that place was called, The oke of weeping. <sup>9</sup> And God appeared again to Iacob after he returned from Mefopotamia of Siria, and he bleffed him, <sup>10</sup> faying: Thou <sup>a</sup>)fhalt not be called any more Iacob, but Ifrael fhall be thy name. And he <sup>•</sup>called him Ifrael, <sup>11</sup> and faid to him: I am God almightie, encrease thou and multiplie: Of thee fhall be nations and peoples of nations, kinges fhall come forth of thy loynes. <sup>12</sup> And the land which I gaue to Abraham and Ifaac, I wil geue to thee, and to thy feede after thee. <sup>13</sup> And he departed from him. <sup>14</sup> But he erected a title of ftone, in the place where God had fpoken vnto him: offering vpon it liquide offeringes, and powring oile on it: <sup>15</sup> and calling the name of that place, Bethel. <sup>16</sup> And being gone forth from thence, he came in the fpring time to the land which leadeth to Ephrata: wherin when Rachel was in trauaile, <sup>17</sup> becaufe of difficultie in her trauaile, fhe beganne to be in danger, and the midwife faid vnto her: Feare not, for thou shalt haue alfo this a fonne. <sup>18</sup> And her foule departing for paine, and death now at hand, she called the name of her fonne Benoni, that is the fonne of my paine: but his father called him Benjamin, that is the fonne of the right hand. <sup>19</sup> Rachel therfore died, and was buried in the hye way that leadeth to Ephrata, this fame is Bethleem. <sup>20</sup> And Iacob erected a title ouer her fepulchre: This is the title of Rachels monument, vntil this prefent day. <sup>21</sup> Departing thence, he pitched his tent beyond the Flocke tower. <sup>22</sup> And when he dwelt in that countrie: Ruben went, and <sup>b</sup>)flept with Bala his fathers concubine: which thing he was not ignorant of. And the fonnes of Iacob were twelue. <sup>23</sup> The fonnes of Lia: Ruben the firft begotten, and Simeon, and Leui, and Iudas, and Iffachar, and Zabulon. <sup>24</sup> The fonnes of Rachel: Iofeph and Benjamin. <sup>25</sup> The fonnes of Bala Rachels handmaid: Dan and Nepthali. <sup>26</sup> The fonnes

Math. 2.

<sup>a</sup> The name of fupplanter not fufficiently expreffing his valure he is alfo called Ifrael. See the Annotation.

<sup>b</sup> For this fact Ruben was excluded from the chiefe dignitie among his bretheren. *Gen. 49.*



of Zelpha Lias handmaid: Gad and Afer: these are the  
 fonnes of Iacob, that were borne to him in Mesopotamia  
 of Siria. <sup>27</sup> He came also to Ifaac his father in Mambre,  
 the citie of Arbee, this is Hebron: wherein Abraham and  
 Ifaac foiourned. <sup>28</sup> And the dayes of Ifaac were complete  
 an hundred eyghtie yeares. <sup>29</sup> And spent with age he  
 died, and was put to his people, being old and full of  
 dayes: and Esau and Iacob his fonnes buried him.

## ANNOTATIONS

2 Cast avay the strange goddesses.) Iacob preparing to per-  
 forme his vow of building a house & altar to God, first extirpateth  
 all Idolatrie from amongst his people; and then by Sacrifice ap-  
 peareth Gods wrath provoked howsoever and specially by Simeon  
 and Levi killing the Schemites. Duly considering that what peo-  
 ple or person desireth Gods protection & blessings, must first be  
 pure in Religion, and cleansed from sinnes: *Quia ei nulla nocebit*  
*adversitas, si nulla ei dominetur iniquitas*: because no aduersitie  
 shall hurt him, if no iniquitie have dominion over him. *orat. fer. 6.*  
*post cineres.*

Cleansing from  
 sinne is the first  
 office of the ser-  
 vants of God.

10 Called him Israel.) As the Patriarch now performeth  
 his vow to God: so God fulfilleth his promise, geuing him a new  
 name. For *Iacob* a supplanter, signifying too small force & praise  
 for such a champion, God therefore honored him with the name of  
*Israel*. That is, *One that seeth and contemplateth God*, as most  
 ancient writers expound it. Also *A prince, or valient vvith God*,  
 as S. Hierom sheweth *Tradit. Heb.* For *Ira* in Hebrew signifieth  
*To dominie, or rule over*, and *El* signifieth God. And so this  
 name geuen to him testifieth that he, by Gods gift and grace,  
 was valient even against an Angel representing God, much more  
 against men, and other aduersaries. Others interpret it, *The right*  
*one of God*: as witnesseth the same S. Hierom both here, and in  
 his *commentaries in 44. Isaie*. All do importe a great excellencie  
 in this Patriarch. And the successe of things confirmeth the same.  
 Particularly in that not onlie some one of his sonnes (as in the issue  
 of Abraham and Ifaac, the rest being excluded) but his whole  
 progenie of twelve sonnes, making twelve Tribes, were participant  
 of the peculiar blessings, in their offspring possessing the promised  
 land, and exceedingly increasing became the most principal nation  
 in the world, the selected people of God, called by the name and  
 title *Of the children of Israel*. Of whom not only Moyse, but all  
 the old Testament most specially treateth, and of whom and in  
 whom the promised Messias, the Redemer of mankind should be  
 borne.

The name ISRAEL  
 signifieth special  
 prerogatives in the  
 Patriarch Iacob.

All his twelve  
 sonnes in their  
 posteritie were  
 heires of the  
 promised land.

## Chapter 36

*Efau with his wiues and children parteth from Iacob.  
9. His genealogie is recited, with their habitations.*

**A**nd <sup>1</sup>these are the generations of Efau, the same is Edom. <sup>2</sup> Efau tooke wiues of the daughters of Chanaan: <sup>1</sup>Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Ana daughter of Sebeon the Heuite: <sup>3</sup> Bafemath also the daughter of Ifmael sister of Nabaioth. <sup>4</sup> And Ada bare Eliphaz: Bafemath bare Rahuel: <sup>5</sup> Oolibama bare Iehus and Ihelon and Coree, these are the finnes of Efau, that were borne to him in the land of Chanaan. <sup>6</sup> And <sup>a</sup>)Efau tooke his wiues and finnes and daughters, and euerie foule of his house, and his substance, and catle, and all that he could haue in the land of Chanaan: and he went into an other countrie, and <sup>1</sup>departed from his brother Iacob. <sup>7</sup> For they were exceeding rich, and could not dwell together: neither was the land of their peregrination able to beare them, for the multitude of flockes. <sup>8</sup> And Efau dwelt in Mount Seir, he is Edom. <sup>9</sup> And these are the generations of Efau the father of Edom in mount Seir, <sup>10</sup> and these are the names of his finnes: Eliphaz the sonne of Ada the wife of Efau: Rahuel also the sonne of Bafemath his wife. <sup>11</sup> And Eliphas had finnes: Theman, Omar, Sepho, and Gathan, and Cenés. <sup>12</sup> And Thamna was the concubine of Eliphas the sonne of Efau: which bare to him Amalech. These are the finnes of Ada the wife of Efau. <sup>13</sup> And the finnes of Rahuel: were Nahath & Zara, Samma and Meza. These were the finnes of Bafemath the wife of Efau. <sup>14</sup> These also were the finnes of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Efau, which she bare to him, Iehus, and Ihelon, and Coree. <sup>15</sup> These were dukes of the finnes of Efau: the finnes of Eliphaz the first-begotten of Efau: duke Theman, duke Omar, duke Sepho, duke Cenés,

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<sup>a</sup> The separation of Efau from Iacob.

<sup>16</sup> duke Coree, duke Gatham, duke Amalech, thefe are the fonnes of Eliphaz in the land of Edom, and thefe are the fonnes of Ada. <sup>17</sup> Thefe alfo were the fonnes of Rahuel, the fonne of Efau: duke Nahath, duke Zara, duke Zamma, duke Meza, and thefe be the dukes of Rahuel, in the Land of Edom: thefe be the fonnes of Bafemath the wife of Efau. <sup>18</sup> And thefe were the fonnes of Oolibama the wife of Efau: duke Iehus, duke Ihelon, duke Coree, thefe be the dukes of Oolibama, the daughter of Ana, and wife of Efau. <sup>19</sup> Thefe are the fonnes of Efau, and thefe are the dukes of them: the fame is Edom. <sup>20</sup> Thefe are the fonnes of Seir the horreite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana, <sup>21</sup> and Difon, and Efer, and Difan. Thefe are dukes of the Horreite, the fonnes of Seir in the Land of Edom. <sup>22</sup> And Lotan had fonnes: Hori and Heman, and the fifter of Lotan, was Thamna. <sup>23</sup> And thefe were the fonnes of Sobal: Aluan and Manahat, and Ebal, and Sepho and Onam. <sup>24</sup> And thefe were the fonnes of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wildernes, when he fed the affes of Sebeon his father: <sup>25</sup> and he had a fonne Difon, and a daughter Oolibama. <sup>26</sup> And thefe were the fonnes of Difon: Hamdan, and Efaban, and Iethram, and Charan. <sup>27</sup> Thefe alfo were the fonnes of Efer: Balaan, and Zauan, and Acan. <sup>28</sup> And Difan had fonnes: Hus, and Aram. <sup>29</sup> Thefe were dukes of the Horreites: duke Loran, duke Sobal, duke Sebeon, duke Ana, <sup>30</sup> duke Difon, duke Efer, duke Difan: thefe were the dukes of the Horreites that ruled in the Land Seir. <sup>31</sup> And the Kinges that ruled in the land of Edom, before that the children of Ifrael had a king, were thefe: <sup>32</sup> Bela the fonne of Beor, and the name of his citie Denaba. <sup>33</sup> And Bela died, and <sup>a</sup>Iobab the fonne of Zara of Bofra reigned in his fteed. <sup>34</sup> And when Iobab was dead, Hufam of the land of the Themans reigned in his fteed. <sup>35</sup> He alfo being dead, there reigned

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<sup>a</sup> By the common opinion of Latin and Greke fathers, this was holie Iob as we fhall difcuffe when we come to his booke againft the hebrew doctors, who fay Iob was of Nachors race.

in his fteed Adad the fonne of Balad, that ftroke Madian in the countrie of Moab: and the name of his citie was Auith. <sup>36</sup> And when Adad was dead, there reigned for him Semla of Mafreca. <sup>37</sup> He alfo being dead, Saul of the riuer Rohoboth, reigned in his fteed. <sup>38</sup> And when he alfo was dead, Balanan the fonne of Achobor fucceeded into the kingdome. <sup>39</sup> This man alfo being dead Adar reigned in his place, and the name of his citie was Phau: and his wife was called Mectabel, the daughter of Matred, daughter of Mezaab. <sup>40</sup> Thefe therfore be the names of the dukes of Efau in their kinreds, and places, and callings: duke Thamna, duke Alua, duke Ietheth, <sup>41</sup> duke Oolibama, duke Ela, duke Phinon, <sup>42</sup> duke Cenez, duke Theman, duke Mabfer, <sup>43</sup> duke Magdiel, duke Hiram: thefe are the dukes of Edom dwelling in the land of their empire, the fame is Efau the father of the Idumeians.

## ANNOTATIONS

1 The generations of Efau.) As before Moyfes defcribed the genealogies of Cain, of Iapheth and Cham, of Nachor, of Ifmael, and other fonnes of Abraham, fo here he recordeth an other collateral progenie of Efau, that the difference and diftinction of them, and the felected people of God might be more confpicuous, becaufe contraries oppofed are fene more clerly. And fo the Churches fucceffion and perpetual light, compared with the interrupted and obfcure companies, fhineth the brighter. For albeit in thofe other generations there might be manie faithful and iuft perfons, among the infidels and wicked, and of fome we are affured (as of Lot and Iob) yet faith and religion decayed, and was extinguifhed in their carnal children, and only continued in the right line from Adam to Iacob, whofe twelue fonnes were fathers and beginners of twelue Tribes, and in them the fame true Religion was ftill conferued and publikly profefed, as in the onlie knowne vifible Church, til the cōming of Chrift, as S. Auguftin clerly fheweth in his excellent worke of the *Citie of God*: efpecially in the 15. and 16. bookes, in manie chapters.

chp. 4, 10, 12, 25.

By comparifon of interrupted companies the cōtinual fucceffion of the Church is more glorious.

One place of Scripture feemeth contrarie to an other but is not.

2 Ada the daughter of Elon.) In the 26. chap. (v. 34.) Efaus two wiues, which he tooke in Chanaan are called Iudith the daughter of Beeri the Hetheite, and Bafemath the daughter of Elon of the fame place, and here the fame two wiues are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Heueite. VVhich neither agree in names nor countire. Againe his third wife Ifmaels daughter, here named Bafemath, in

28. *chap. v. 9.* is called Maheleth. For reconciliation of which and other like difficulties, or seeming contradictions, albeit lerned expofitors fay, that either thefe perfons had diuers names, or one was true and natural father, an other legal, or adoptiue, for there were fuch alfo before the law of Moyfes, as appeareth in the hiftorie of Thamar: yet it were hard to geue a determinate folution of this difficultie. VVhich example, with manie others (by vs omitted in thefe brieue annotations) conuince the Proteftants prefumptuous error, holding that Scriptures are eafie to be vnderftood.

Holie Scriptures  
not eafie to be vn-  
derftood.

6 Departed from his brother.) Here is an other difficultie (though not fo intricate as the former) how Efau now parted into Mount Seir, feing he dwelled there, when his brother Iacob came from Mefopotamia. *chap. 22. v. 3.* VVhich S. Auguftin (*q. 119. in Gen.*) folueth faying: Efau firft dwelt in Seir after he was difappointed of his fathers bleffing, but dwelt againe with his father, after Iacobs returne from Mefopotamia, and now went to Seir againe after his fathers death.

Efau laft parting  
from Iacob.

## Chapter 37

*Iofeph informing his father of his brethrens faults, 5. and telling his dreames, is by them more hated. 13. Being lent to vifite them, 18. they firft thinke to kil him, 26. but by Iudas coufel fel him to the Ifmaelites, 29. vn-witing to Ruben. 33. His father lamenteth fuppofing him to be flaine by fome wild beaft. 36. He is fold againe to Putiphar in Ægypt.*

The feuenth  
part of this  
booke. How  
Iofeph was fold  
into Ægypt,  
and there adu-  
anced.

**A**nd Iacob dwelt in the land of Chanaan, wherein his father fojourned. <sup>2</sup> And <sup>a</sup>)theſe are his generations: Iofeph when he was fixtene yeares old, fed the flock with his brethren being yet a boy: and he was with the fonnes of Bala and Zelpha his fathers wiues: and he accuſed his brethren to his father of <sup>b</sup>)a moſt wicked crime. <sup>3</sup> And Ifrael loued Iofeph aboue al his fonnes, becauſe he had begotten him <sup>d</sup>)in his old age: and he made him a coate of diuers coloures. <sup>4</sup> And his

<sup>a</sup> Theſe things folowing hapned to Iacob, in his generations, that is in his childrē. See *S. Chriſoft. ho. 23. in Gen.*

<sup>b</sup> That for il life they were infamous, the hebrew word *dibba* ſigni-  
fieth *infamie*.

brethren feing that he was loued of his father, more then al his fonnes, they hated him, neither could they fpeake any thing to him peacably. <sup>5</sup> It chanced alfo that he reported to his brethren a dreame, that he had feene: which occafion was the feed of greater hatred. <sup>6</sup> And he faid to them: Heare my dreame which I haue feene: <sup>7</sup> I thought we bounde fheaues in the field: and my fheafe arofe as it were, and ftood, and your fheaues ftanding about did adore my fheafe. <sup>8</sup> His brethren answered: What fhalt thou be our king? or fhall we be fubiect to thy dominion? This occafion of his dreames and wordes miniftred nourishment to the enuie and hatred. <sup>9</sup> He faue alfo an other dreame, which telling his brethren, he faid: I faue in a dreame, as it were the funne, and the moone, and eleuen ftarres adore me. <sup>10</sup> Which when he had reported to his father, and brethren, his father rebuked him, and faid: What meaneth this dreame that thou haft feene? why fhall I and thy mother, and thy brethren adore thee vpon the earth? <sup>11</sup> His brethren therfore enuyed him: but <sup>a</sup>his father confidered the thing with him felfe. <sup>12</sup> And when his brethren abode in Sichem, feeding their fathers flockes, <sup>13</sup> Ifrael faid to him: Thy brethren feed fheepe in Sichem: come, I wil fend thee to them. Who answering, <sup>14</sup> I am readie; he faid to him: Goe, and fee if al things be wel with thy brethren, and the fheepe: and bring me word againe what they doe. Being fent therfore from the Vale of Hebron, he came to Sichem: <sup>15</sup> and a man found him there wandering in the field, and asked what he fought. <sup>16</sup> But he answered: <sup>b</sup>I feeke my brethren, fhew me where they fede the flockes. <sup>17</sup> And the man faid to him: They are departed from this place: for I heard them fay: Let vs goe into Dothain. Iofeph therfore went forward after his brethren, and found them in Dothain. <sup>18</sup> Who when they had feene him a farre of, before he came nighe them, they deuifed to kil him: <sup>19</sup> and fpake among them

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<sup>a</sup> Brothers eafily enuie eech other: but the parents are glad of their childrens aduancement.

<sup>b</sup> So Chrift, & al good Paftors.

felues: Behold the dreamer commeth, <sup>20</sup> come, let vs kil him, and caft him into an old cefterne: and we wil fay: A naughtie wild beaft hath deuoured him: <sup>a</sup>)and then it fhall appeare what his dreames doe profite him. <sup>21</sup> And Ruben hearing this, endeouored to deliuer him out of their hands, and faid: <sup>22</sup> Do not take away his life, neyther fheed ye blood: but caft him into this cefterne, that is in the wilderneffe, and keepe your handes harmeles: and he faid this, defirous to deliuer him out of their handes, and to reftore him to his father. <sup>23</sup> As foone therfore as he came vnto his brethren, forthwith they ftripped him out of his fide coate, and of diuers colours. <sup>24</sup> And caft him into the old cefterne, that had not water. <sup>25</sup> And fitting to eate bread, they faw Ifmaelites wayfaring men cōming from Galaad, and their camels carying fpices, and rofen, and mirrh into Ægypt. <sup>26</sup> Iudas therfore faid to his brethren: What auailleth it vs if we kil our brother, and conceale his bloode? <sup>27</sup> It is better that he be fold to the Ifmaelites, and that our handes be not polluted: for he is our brother and our flefh. His brethren affented to his wordes. <sup>28</sup> And when the Madianite marchants paffed by, they drawing him out of the cefterne, fold him to the Ifmaelites, for <sup>b</sup>)twentie peeces of filuer, who brought him into Ægypt. <sup>29</sup> And Ruben returning to the cefterne, findeth not the boy: <sup>30</sup> and renting his garments went to his brethren, and faid: The boy doth not appeare, and whither fhall I goe? <sup>31</sup> And they tooke his coate, and dipped it in the blood of a kidde, which they had killed: <sup>32</sup> fending fome that should carie it to their father, and should fay: This we haue founde: fee whether it be thy fonnes coate, or no. <sup>33</sup> Which when the father acknowledged, he faid: It is my fonnes coate, a naughtie wild beaft hath eaten him, a beaft hath deuoured Iofeph. <sup>34</sup> And tearing his

<sup>a</sup> So the Iewes thinking to preuēt Chrifts exaltation cooperated vn-witting therto. *Proſper. li. de promiff. Dei.*

<sup>b</sup> Some read *thirtie*: And as the reading is diuers, fo Chrifft whom Iofeph fignified is more & leffe eftimed of diueres. *S. Aug. Ser. 81. de temp.*

garments, did on sackcloth, mourning his sonne a great time. <sup>35</sup> And al his children being gathered together to affwage their fathers sorowe, he would not take comforte, but said: I wil descend vnto my sonne into hel, mourning. And whilest he persecuted in weeping, <sup>36</sup> the Madianites sold Ioseph in Ægypt to Putiphar an Eunich of Pharoes maister of the fouldiars.

## ANNOTATIONS

The least offensive  
cause is alleged, why  
Iacob loved Ioseph  
about his bretheren.

God turneth evil to  
good effect. *S. Aug.*  
*li. 14. c. 27. ciuit.*

Graue for hel cor-  
ruptly translated.

VVilful corruption.

3 In his old age.) This being one cause why Iacob loved Ioseph about al his other sonnes, for that he was the youngest of the eleven (for Benjamin the twelfth was yet an infant) it is alleged in holie Scripture (saith S. Chrysostom *Epist. ad Olympian*) as least offensive to his bretheren. For a more special cause was, for his mother Rachels sake, but most principal cause of al was, for his great vertues, and mature iudgement; for which God also preferred him about them al, and now forflew the same by visions in sleepe. VVhich they envying and meaning to prevent, did in dede unwitting cooperate therto, Gods providence turning their evil worke to infinite good. As the same holie Ioseph truly interpreteth it to them, after their fathers death, when they iustly feared reuenge, for so great and inhumane iniuries done vnto him. *chap. 50. v. 20.*

35 Into hel mourning.) Protestants denying more places for foules after this life, the Heauen for the iust, and Hel for the wicked, translate the hebrew word *Sheol*, graue for *hel*. Because if they should grant that Iacob, or other holie fathers of the old Testament descended into hel, they must confesse some other hel, then where the damned are tormented, whither no Christian will say that those fathers went. If they contended only about the sense and meaning of the text, it were more tolerable, for therein they speake, according to their erroneous opinion, as they thinke.

But knowing as some of them doe, that *Hel* is the true word of the text, there is no sinceritie nor moral honestie in putting *Graue*, in place thereof. And that they know it, the second table of the Bible, printed at London 1602. witnesseth, noting for a common place, that in the *37. chap. of Genesis. v. 35. Hel is taken for graue*, thereby confessing, that the true English word of the holie Scripture in that place is *Hel*, but that they would haue it to signifie graue. VVherupon anie reasonable man would thinke to finde the word *Hel* in the text, with some gloss to shew that graue were to be vnderstood. But in al their Editions, also in that which was printed the yeare next following, 1603. wherto the same table is adioyned, they reade *graue*, and not *hel* in that place, though

See S. Hiero. Ep. 119.  
S. Aug. li. 20. c. 15.  
ciuit.



Nu. 16. 2. Reg. 22.  
Iob. 17. Pſal. 15,  
17, 85.

in ſome other places, they much difagree in tranſlating the ſame word.

As for the ſenſe, it can not be that Iacob ment the graue: for when he ſaid he would goe to his ſonne, he ſuppoſed him to be deuoured by a wild beaſt, and not buried in a graue. And therefore muſt neceſſarily meane, that he would goe where he thought the ſoule of his ſonne to be. VVhich was neither in heauen, for then he would rather haue aſcended thither ioyful, then deſcended to anie place mourning; but to a lowe place, where the iuſt ſoules then remained in reſt, which was called or *Limbus Patrum*, or Abrahams boſome. That is, faith S. Auguſtin, in his anſwere to Biſhop Euodius (*Epift. 99.*) *ſecretæ cuiuſdam quietis habitatio*. The habitation of a certaine ſecret reſt.

Iacob ſpake of hel  
not of graue.

Luc. 16.

Abrahams boſome.

## Chapter 38

*Iudas hauing three ſonnes by a Chananite, 6. marieth the firſt, and after his death, the ſecond to Tamar. 10. Who alſo dying, he delayeth to match the third with her. 15. But him ſelfe begetteth of her (taking her for a harlote) two ſonnes twinnes, Phares and Zara.*

**T**he a)ſame time Iudas going downe from his brethren, turned in to a man an Odollamite, named Hiras. <sup>2</sup> And he ſawe there the daughter of a man of Chanaan, called Sue: and taking her to wife, he did companie with her. <sup>3</sup> Who conceaued, and bare a ſonne, and called his name Her. <sup>4</sup> And conceauing a childe againe, ſhe called her ſonne after he was borne, Onan. <sup>5</sup> She bare alſo the third: whom ſhe called Sela: after whoſe birth, ſhe ceaſed to beare any more. <sup>6</sup> And Iudas gaue a wife to Her his firſt begotten, named Tamar. <sup>7</sup> Alſo Her the firſt begotten of Iudas, was wicked in the fight of our Lord: and was flaine of him. <sup>8</sup> Iudas therefore ſaid to Onan his ſonne: companie with thy brothers wife, and be ioyned to her, that thou mayeſt ſrayfe feede to thy brother. <sup>9</sup> He knowing that the children ſhould not be borne to himſelfe, companying

<sup>a</sup> Moyſes inferteth here this hiftorie, becauſe Chriſt ſhould be borne of the genealogie of Iudas & Phares. *Mat. 1.*

with his brothers wife, fhed his feede vpon the ground, left children might be borne in his brothers name. <sup>10</sup> And therefore our Lord ftroke him, becaufe he did a deteftable thing. <sup>11</sup> For the which caufe Iudas faid to Thamar his daughter in lawe: Be a widowe in thy fathers houfe, til Sela my fonne growe vp: for he feared left he alfo might dye, as his brethren. Who went her way and dwelt in her fathers houfe. <sup>12</sup> And after many dayes were come and gone: the daughter of Sue the wife of Iudas died: who after his mourning hauing receiued confolation, went vp to the fhearers of his fheepe, himfelfe and Hiras his shephard of his flocke, the Odolamite, into Thamnas. <sup>13</sup> And it was told <sup>a</sup>/Thamar that her father in law came vp into Thamnas to sheare his sheepe. <sup>14</sup> Who putting of the garments of her widowhood, tooke a veile: and changing her habite, fate in the croffe way, that leadeth to Thamnas: becaufe Sela was growne, and she had not taken him to hufband. <sup>15</sup> Whom when Iudas had feene, he fupposed her to be an harlot: for she had couered her face, left she should be knowen. <sup>16</sup> And going vnto her, he faid: Suffer me to lye with thee: for he knew her not to be his daughter in law. Who anfwering: What wilt thou geue me that thou maieft enioy my companie? <sup>17</sup> He faid: I wil fend thee a kid out of the flockes. And when fhe faid againe: I wil fuffer that thou wilt, if thou geue me a pledge, til thou fend that which thou doeft promife; <sup>18</sup> Iudas faid: What wilt thou to be geuen thee for a pledge? She anwered: Thy ring, and bracelet, and ftaffe which thou holdeft in thy hand. The woman therefore by once companying conceaued, <sup>19</sup> and rifing fhe went her way: and putting of the apparel which fhe had taken, put on the garments of her widowhood. <sup>20</sup> And Iudas fent a kid by his shephard the Odolamite, that he might receiue the pledge againe, which he had geuen to the woman: who when he had not found her, <sup>21</sup> he asked the men of that place: Where is the woman that

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<sup>a</sup> Thamar finned defiring to be a mother without lawful mariage: and Iudas finned lying with a fupposed harlot. *S. Aug. li. 22. c. 61. 62. & 63. cont. Faust.*

fate in the croffe way? Al making anfwere: There was no harlot in this place. <sup>22</sup> He returned to Iudas, and faid to him: I haue not found her: yea the men alfo of that place faid vnto me, that there neuer fate harlot there. <sup>23</sup> Iudas faid: Let her take it to her, furely she can not charge vs with a lye, I fent the kid which I promifed: and thou dideft not find her. <sup>24</sup> And behold after three moneths they told Iudas, faying: Thamar thy daughter in law hath played the harlot, and her bellie femeth to fwel. And Iudas faid: Bring her forth <sup>a</sup>)that she may be burnt. <sup>25</sup> Who when she was led to execution, she fent to her father in law, faying: By that man, whose thefe things are, haue I conceaued: looke whose the ring is, and the bracelet, and the ftaffe. <sup>26</sup> Who acknowledging the giftes, faid: She is iufter then I: becaufe I did not geue her to Sela my fonne. But he knew her no more. <sup>27</sup> And when she was readie to be brought to bed, there appeared twinnes in her bellie: and in the verie deliuerie of the infants, one put forth the hand, wherein the mid-wife tyed a fkarlet ftring, faying: <sup>28</sup> This shal come forth the former. <sup>29</sup> But he drawing backe his hand, the other came forth: and the woman faid: Why is the partition diuided for thee? and for this caufe called his name Phares. <sup>30</sup> Afterward his brother came forth, in whose hand was the fkarlet ftring: whom she called Zara.

## ANNOTATIONS

8 Raife fede to thy brother.) By this it appeareth, that in the law of nature, when a married man died without iffue, his brother might lawfully marie the widow: whose firft fonne fhould be counted and called the fonne and heyre of his vncke dead before. The fame was eftablifhed by the law of Moyfes (*Deut. 25.*) VVhich being now abrogated, it remaineth in the Churches powre to conftitute a law in this behalf, and confequently to difpence in the fame, fo farre as it is agreable with the law of nature. VVherof fee more. *Leuit. 18.*

How a man might marie his brothers wife in the law of nature.

The Churches decree is now our rule.

<sup>a</sup> Adultrie punifhable by death, in the law of nature.

## Chapter 39

*Ioseph being in great credite with his maifter, hath the whole charge of his houle. 7. Contemning his myftris follicitation to incontinenzie, 13. is fallly accused by her to his maifter: 20. and caſt into priſon, 21. where againe he getteth credite, and hath the charge of al the priſoners.*

**T**herfore Ioseph was brought into Ægypt, and Putiphar an Eunich of Pharao, prince of his armie, a man of Ægypt bought him, at the hand of the Ifmaelites, by whom he was brought. <sup>2</sup> And <sup>a</sup>our Lord was with him, and he was a man that in al things did prosperouſly: and he dwelt in his maiſters houle, <sup>3</sup> who knewe verie wel that our Lord was with him, and that al thinges which he did, were directed by him in his hand. <sup>4</sup> And Ioseph found grace before his maifter, and miniſtred to him: by whom being made ruler ouer al his thinges, he gouerned the houle committed to him, and al thinges that were deliuered vnto him: <sup>5</sup> <sup>b</sup>and our Lord bleſſed the houle of the Ægyptian for Iosephes fake, and multiplied as wel in houſes, as in landes al his ſubſtance. <sup>6</sup> Neither knew he any other thing, but the bread which he did eate. And Ioseph was of beautiful countenance, and comely fauored to behold. <sup>7</sup> After manie dayes therfore his maiſtreſſe caſt her eyes on Ioseph, and ſaid: Sleepe with me. <sup>8</sup> Who <sup>c</sup>in no wife affenting to that wicked act, ſaid to her: Behold, my maifter hauing deliuered al thinges vnto me, knoweth not what he hath in his owne houle: <sup>9</sup> neither is there any thing which is not in my power, or that he hath not deliuered to me, beſide thee, that art his wife: <sup>d</sup>how therfore can I do this wicked thing, and finne againſt

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<sup>a</sup> Ioseph endued with al vertues was a ſpecial mirrour of chaſtitie. *S. Amb. li. de Ioseph. c. 1.*

<sup>b</sup> The foure cardinal vertues reigned in him.

<sup>c</sup> Temperance.

<sup>d</sup> Iuſtice.

my God? <sup>10</sup> With theſe kinde of wordes <sup>a)</sup>day by day both the woman was importune vpon the young man: and he refuſed the aduoutrie. <sup>11</sup> And it chanced on a certaine day, that Iofeph went into the houſe, and did ſome buſineſſe without anie man with him: <sup>12</sup> and ſhe catching the ſkirte of his garment, ſaid: Sleepe with me. Who <sup>b)</sup>leauing the cloke in her hand, fled, and went forth abroad. <sup>13</sup> And when the woman ſawe the garment in her handes, and her ſelfe to be contemned, <sup>14</sup> ſhe called to her the men of her houſe, and ſaid to them: See he hath brought in an Hebrew, to delude vs: he came vpon me, for to lie with me: and when I had cried out, <sup>15</sup> and he heard my voice, he left the cloake that I held, and fled forth. <sup>16</sup> For an argument therfore of her credite, ſhe referued the cloake, and ſhewed it to her huſband returning home, <sup>17</sup> and ſaid: There came vnto me the Hebrew ſeruant, whom thou dideſt bring hither, for to delude me: <sup>18</sup> and when he heard me crie, he left the cloke which I held, and fled forth. <sup>19</sup> His maiſter hearing theſe thinges, and geuing ouer light credite to his wiues wordes, was very wrath: <sup>20</sup> and deliuered Iofeph into priſon, where the kinges priſoners were kept, and he was there ſhut vp. <sup>21</sup> And <sup>c)</sup>our Lord was with Iofeph, and hauing mercie vpon him gaue him grace in the fight of the chiefe of the priſon. <sup>22</sup> Who deliuered in his hand al the priſoners that were kept in cuſtodie: and whatſoeuer was done, was vnder him. <sup>23</sup> Neyther did himſelfe knowe any thing, hauing committed al things to him: for our Lord was with him, and directed al his workes.

## ANNOTATIONS

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<sup>a</sup> Fortitude.

<sup>b</sup> Prudence.

<sup>c</sup> God is more ſpecially with his ſeruants in affliction then in proſperitie. *S. Amb. li. de Iofeph. c. 5.*

## Chapter 40

*Ioseph interpreteth the dreames of two Eunuches prisoners 12. that the one should be reftored to his office, 16. the other be hanged. 20. The third day the euent declareth the interpretations to be true, but Ioseph is forgotten.*

**T**hese things being so done, it chanced that two Eunuches, the cupbearer of the king of Egypt, and his baker, offended against their lord. <sup>2</sup> And Pharaos being wrath against them (for the one was chiefe of the cupbearers, the other chiefe baker) <sup>3</sup> he sent them into the prison of the captaine of the fouldiers, in the which Ioseph also was prisoner. <sup>4</sup> But the keeper of the prison deliuered them to Ioseph, who also ministred to them: some litle time was passed, and they were kept in custodie. <sup>5</sup> And they sawe each of them both a dreame in one night, according to an interpretation agreeing to them selues: <sup>6</sup> to whom when Ioseph was entered in the morning, and saw them sad, <sup>7</sup> he asked them, saying: Why is your countenance sadder to day then it was wont? <sup>8</sup> Who answered: We haue seene a dreame, & there is no bodie to interpret it to vs. And Ioseph said to them: Why doth not interpretation belong to God? Tel me what you haue seene. <sup>9</sup> The chiefe of the cupbearers first told his dreame: I saw before me a vine, <sup>10</sup> wherein were three branches, growing by litle and litle into buddes, and after the bloffomes the grapes waxed ripe: <sup>11</sup> and the cup of Pharaos in my hand: and I tooke the grapes, and wrong them into the cup which I held, and I gaue the cup to Pharaos. <sup>12</sup> Ioseph answered: This is the interpretation of the dreame: The three branches, are yet three dayes: <sup>13</sup> after the which Pharaos wil remember thy seruice, and wil restore thee to thy old degree: and thou shalt geue him the cup according to thyne office, as before thou haddest wont to doe. <sup>14</sup> Only remember me, when it shall be wel with thee, and doe me this mercie: to put Pharaos in mind that he take me out of this prison: <sup>15</sup> because I was taken away by stealth, out

of the land of the Hebrewes, and here an innocent was I  
 caſt into the lake. <sup>16</sup> The maifter of the bakers feing that  
 he had wifely refolued the dreame, he ſaid: And I alſo  
 ſaw a dreame, That I had three baskettes of meale vpon  
 my head: <sup>17</sup> and that in one basket that was the higher,  
 I caried al meates that are made by the art of baking,  
 and that the birds did eate out of it. <sup>18</sup> Iofeph answered:  
 This is the interpretation of the dreame: The three bas-  
 ketts, are yet three dayes: <sup>19</sup> after the which Pharao wil  
 take thy head from thee, and hang thee <sup>a</sup>on the croffe,  
 and the foules ſhal teare thy fleſh. <sup>20</sup> The third day after  
 this was the birth day of Pharao: who making a great  
 feaſt to his ſeruantes, at the banquet he remembred the  
 maifter of the cupbearers, and the chiefe of the bakers.  
<sup>21</sup> And he reſtored the one into his place, to reach him  
 the cuppe, <sup>22</sup> the other he hanged on a gibbet, that the  
 truth of the interpreter might be approued. <sup>23</sup> And yet  
 notwithstanding the chiefe of the cupbearers, prosperous  
 thinges ſucceeding, forgat his interpreter.

## ANNOTATIONS

- 8 Doth not interpretation belong to God?) Dreames do  
 come of diuers cauſes. Some of natural complexion, or diſpoſition,  
 wherby Philoſophers or Phifitions may probably iudge of the ſtate  
 of mans bodie. Some are rather effects of things paſt, then ſignes  
 of anie thing to come. Of which forte the wiſe man ſaith: *Dreames*  
*do folovv manie cares.* (*Eccle. 5.*) Some are ſuggeſted by euil  
 ſpirites, either to flatter worldlings with great pretenſes, or to  
 terrifie weake mindes with dangers and afflictions, or to vex and  
 trouble thoſe in ſleepe, whom they can not eaſely moue waking,  
 as S. Gregorie diſcoursfeth (*li. 8. Moral in cap. 7. Iob*) Some  
 dreames are of God, as in Iacob, Iofeph, theſe Eunuches, Pharao,  
 Dan. 4. Nabuchodonofor, and others both good and euil men. But to  
 diſcerne and affuredly to iudge of ſome dreames, whether they be  
 from God, by holie Angels, or illuſions of euil ſpirites, is a ſpecial  
 gift of God, as alſo the interpretation therof belongeth to God, as  
 Iofeph here teſtifieth. VVhoſoeuer therefore wil be ſecure muſt
- Some dreames are  
 natural.
- Some are illuſions  
 of euil ſpirites.
- Some are from  
 God.
- Holie Scripture  
 and the Church  
 are iudges of  
 doubtful dreames.

<sup>a</sup> Death on the croffe was moſt cruel, & moſt ignominious. *Cicero*  
*7. Ver.* yet ſuffered by Chriſt, and by him made glorious. *Sap. 2.*  
*Philip. 2.*

relie either vpon expresse Scripture, or iudgement of the Church, as in ominous speaches was noted before (*chap. 24.*) Otherwise the general rule is, not to obserue dreames. *Deut. 18.*

## Chapter 41

*Pharao dreaming of fat & leane kine: 5. also of ful and thinne eares of corne, 8. no other being able to interpret, 9. Ioseph is remembred. 25. Who interpreting the same, 38. is made ruler ouer al Ægypt, 50. marieth, and hath two sonnes, Manasses and Ephraim.*

**A**fter two yeares <sup>a)</sup>Pharao saw a dreame. He thought he stood vpon a riuer, <sup>2</sup> out of the which came vp seven kine, faire and fat exceedingly: and they fed in marish places. <sup>3</sup> Other seven also came vp out of the riuer, foule, and caryan leane: and they fed on the very banke of the riuer, in grene places: <sup>4</sup> and they deuoured them, that had the merueylous beautie and good state of bodies. Pharao after he waked, <sup>5</sup> slept againe, and saw an other dreame: Seven eares of corne grew forth vpon one stalk full and faire: <sup>6</sup> there sprang also other eares as many, thinne and blasted with aduotion, <sup>7</sup> deuouring al the beautie of the former. Pharao awaking vp after his rest, <sup>8</sup> and when morning was come, being frighted with feare, he sent to al the interpreters of Ægypt, and to al the wise men: and they being called for, told them his dreame, neither was there any that could interpret it. <sup>9</sup> Then at length the maister of the cup-bearers remembring himselfe, said: I confesse my sinne: <sup>10</sup> The king being angrie with his seruantes, commanded me and the chiefe of the bakers to be cast into the prison of the captaine of the fouldiers: <sup>11</sup> where in one night both of vs saw a dreame portending things to come. <sup>12</sup> There was there a young man an Hebrew, seruant to

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<sup>a</sup> Pharao his dreames, and his Eunuches were propheticall. For by them God forshewed things to come: *v. 25.* yet they were no prophets, but Ioseph: who had the gift to interpret them. *S. Aug. li. 12. c. 9. de Gen. ad lit. S. Greg. li. 12. Moral in c. 13. Iob.*



the fame captaine of the fouldiers: to whom telling our dreames, <sup>13</sup> we heard whatfoeuer afterward the euent of the thing proued to be fo. For I was reftored to my office: and he was hanged vpon a gibbet. <sup>14</sup> Forthwith at the kinges commandment, Iofeph being brought out of the prifon they polled him: and changing his apparel, brought him vnto him. <sup>15</sup> To whom he faid: I haue feene dreames, and there is not anie that can expound them: which I haue heard, thou doeft moft wifely interpret. <sup>16</sup> Iofeph answered: Without me, God fhall anfwere prosperous thinges to Pharao. <sup>17</sup> Pharao therefore told that he had feene: Me thought I ftoode vpon the banke of the riuer, <sup>18</sup> and feuen kine came vp out of the banke of the riuer, exceeding faire, and ful of flefh: which grazed on greene places in a marifh pasture. <sup>19</sup> And behold, there folowed thefe, other feuen kine, fo paffing il fauored and leane, that I neuer faw the like in the land of Ægypt, <sup>20</sup> which hauing deuoured and confumed the former, <sup>21</sup> gaue no token of their fulnes: but with the like leanenes and deformitie, looked heauelie. Awaking, and fallen againe into a deepe fleepe, <sup>22</sup> I fawe a dreame: Seuen eares of corne grew forth vpon one ftalke, ful and verie faire. <sup>23</sup> Other feuen alfo thinne and blafted, with aduftion, fprang of the ftalke: <sup>24</sup> which deuoured the beautie of the former: I told the dreame to the coniecturers, and there is no man that can declare it. <sup>25</sup> Iofeph answered: The kinges dreame is one: God hath fhewed to Pharao <sup>a</sup>)the thinges that he wil doe. <sup>26</sup> The feuen faire kine, and the feuen ful eares: be feuen yerres of plentifulnes: and both containe the felfe fame meaning of the dreame. <sup>27</sup> Alfo the feuen leane and thinne kine, that came vp after them, and the feuen thinne eares, and blafted with the burning winde: are feuen yerres of famine to come. <sup>28</sup> Which fhall be fulfilled in this order. <sup>29</sup> Behold there fhall come feuen yerres of great fertilitie in the whole Land of Ægypt: <sup>30</sup> after which fhall folowe other feuen yerres of fo great

<sup>a</sup> Thefe things came to paffe by Gods particular prouidēce. *Pfalms. 4.*  
*God called (or caufed) a famine vpon the land.*

fterilitie, that al the abundance before fhall be forgotten: for the famine fhall confume al the land, <sup>31</sup> and the greatnes of the fcarfitie, fhall deftroy the greatnes of the plentie. <sup>32</sup> And in that thou dideft fee the fecond time a dreame pertaining to the fame thing: it is a token of the certeintie, for that the worde of God fhall come to paffe, and be fulfilled fpedely. <sup>33</sup> Now therfore let the king prouide a wife man and induftrious, and make him ruler ouer the Land of Ægypt: <sup>34</sup> that he may appointe ouerfeers ouer al countries: and gether into barnes the fifth part of the fruites, during the feuen yeares of the fertilitie, <sup>35</sup> that now prefently fhall enfewe: and let al the corne be laid vp, vnder Pharaoes handes, and let it be referued in the cities. <sup>36</sup> And let it be in a readines, againft the famine of feuen yeares to come, which fhall opprefse Ægypt, and the land fhall not be confumed with fcarfitie. <sup>37</sup> The counfel pleaſed Pharao, and al his feruants: <sup>38</sup> and he fpake to them: Can we find fuch an other man, that is ful of the ſpirite of God? <sup>39</sup> He ſaid therfore to Iofeph: Becauſe God hath ſhewed thee al things that thou haſt ſpoken, can I find a wifer and one like vnto thee? <sup>40</sup> Thou ſhalt be ouer my houſe, and at the commandment of thy mouth al the people ſhall obey: only in the throne of the kingdome I wil goe before thee. <sup>41</sup> And againe Pharao ſaid to Iofeph: Behold, I haue appointed thee ouer the whole land of Ægypt. <sup>42</sup> And he tooke his ring from his owne hand, and gaue it into his hand: and he put vpon him a filke roabe, and put a chaine of gold about his necke. <sup>43</sup> And he made him goe vp into his fecond chariot, the cryer proclayming that al ſhould bowe their knee before him, and that they ſhould know he was <sup>♠</sup>made gouernour ouer the whole Land of Ægypt. <sup>44</sup> And the king ſaid to Iofeph: I am Pharao: without thy commandment no man ſhall moue hand or foote in al the land of Ægypt. <sup>45</sup> And he turned his name, and called him in the Ægyptian tongue <sup>♠</sup>the Sauour of the world. And he gaue him to wife Aſeneth the daughter

of Putiphar <sup>a</sup>)prieft of Heliopolis. Ioseph therfore went forth to the land of Ægypt (<sup>46</sup> and he was thirtie yeares old when he ftood in the fight of king Pharaο) and did circuite al the countries of Ægypt. <sup>47</sup> And the fertilitie of the feuen yeares came: and the corne being bound vp into sheaues was gathered togeather into the barnes of Ægypt. <sup>48</sup> Al the abundance alfo of graine was laid vp in euerie citie. <sup>49</sup> And there was fo great abundance of wheat, that it became equal to the fand of the fea, and the plentie exceeded meafure. <sup>50</sup> And there were borne vnto Ioseph two fonnes before the famine came: whom Afeneth the daughter of Putiphar prieft of Heliopolis bare him. <sup>51</sup> And he called the name of the firft begotten Manaffes, faing: God made me to forget al my labours, & my fathers houle. <sup>52</sup> The name alfo of the fecond he called Ephraim, faing: God hath made me to encreafe in the land of my pouertie. <sup>53</sup> Therfore when the feuen yeares of the plentifulnes, that had bene in Ægypt were paffed: <sup>54</sup> the feuen yeares of fcarcitie beganne to come, which Ioseph foretold: and in the whole world the famine preuailed, but in al the land of Ægypt there was bread. <sup>55</sup> The which being in hunger, the people cried to Pharaο, defiring foode. To whom he answered: Goe ye to Ioseph: and whatfoeuer he fhall fay to you, that doe ye. <sup>56</sup> And the famine dayly encreafed in al the land: and Ioseph opened al the barnes, and fold to the Ægyptians: for them alfo the famine had opreffed. <sup>57</sup> And al prouinces came into Ægypt, to buy victuales, and to moderate the miferie of the fcarfitie.

Obluion.

Fruitful or  
Grovvng.

## ANNOTATIONS

Eccli. 11.  
li. de Ioseph.

43 Made gouvernour.) It is eafie in the eyes of God, suddenly to enrich the poore. For who would haue thought (faith Philo) that in one day a bondman fhould be made a lord, a poore

Holie Ioseph suddenly aduanced.

<sup>a</sup> *Cohen* fignifieth prieft; as not only the latin, but alfo the 70. & Philo and Iosephus here tranflate though fometimes it fignifieth *prince*, as the Chaldey paraphrafis interpreteth, wherby it is probable that this Putiphar was both a prieft, and a prince.

prifoner the chiefe of the nobilitie, an vnder gaolor the viceroy, or kings deputie, for a common prifon to haue a kinglie court of his owne, from extreme ignominie, to afcend into fo hiegh a roome of dignitie!

45 Sauour of the vworld.) In the original text the new name and title geuen by Pharao to Iofeph is expreffed by thefe two wordes, *Saphnath pahanaach*: the former *Saphnath* in Hebrew fignifieth a fecret or hidden thing, of *faphan* to hide: but the fignification of the other word *pahanaach*, is more vncertaine, being found no where els in the holie Bible. The Rabins do commonly interpret them both together, *The man to vvhom fecretes are reueled*, or, *The reueler of fecretes*, and fo this name agreeth wel to Iofeph, in refpect of the gift of interpreting dreames. But befides his interpreting, he alfo gaue moft wife counfel, that tended to the fafte of manie, which, it is like, Pharao ment to exprefse by this new name. And S. Hierom, who doubtles with great diligence, and no leffe iudgement, fearched the true fignification therof, faith, that albeit this name in Hebrew foundeth *The finder out of fecrets*, yet feing it was impofed by an Ægyptian (who knew no Hebrew) the reafon therof muft be had of the fame tongue; and thefe two wordes in the Ægyptian language are interpreted *The Sauour of the vworld*: for that he deliuered the world from the imminent ruine of famine. Thus faith S. Hierom. And fo moft aptly the figure anfwereth to Chrif, the true SAVIOVR of the world.

Iofeph truly called  
the reueler of fecrets.

But more honorably, the  
Sauour of the world.

Therin a figure of Chrif.

## Chapter 42

*Iacob fendeth tenne of his fonnes to bye corne in Ægypt. 7. Where Iofeph knowing them, they not knowing him, with hard fpeeches putteth them in prifon. 18. At laft Simeon remayning in cuftodie, til Benjamin be brought, the reft are difmiffed, 25. with their money, vnknownen to them, in their fackes.*

**A**nd Iacob hearing, that victuales were fold in Ægypt, he faid to his fonnes: Why neglect ye? <sup>2</sup>I haue heard that wheat is fold in Ægypt: Goe ye downe, and bye vs neceffaries, that we may liue, and not be confumed with lacke. <sup>3</sup>Therefore the tenne brethren of Iofeph going downe, to bye corne in Ægypt, <sup>4</sup>Benjamin being kept at home by Iacob, who faid to his brethren: Left perhaps he take any harme in the iourney: <sup>5</sup>entred into the land of Ægypt

with others that went to bye. For the famine was in the land of Chanaan. <sup>6</sup> And Ioseph was prince in the land of Ægypt, and at his pleafure corne was fold to the people. And when his brethren had adored him, <sup>7</sup> and he knewe them, he fpake as it were to ftrangers <sup>¶</sup>fomewhat roughly, asking them: From whence came you? Who answered: From the land of Chanaan, that we may bye neceffaries to liue. <sup>8</sup> And yet himfelfe knowing his brethren, was not known of them. <sup>9</sup> And remembering the dreames, which fome times he had feene, he faid to them: <sup>¶</sup>You are fpies: to view the weaker parts of the land you are come. <sup>10</sup> Who faid: It is not fo, my lord, but thy feruantes are come to bye victuals. <sup>11</sup> We are al the fonnes of one man: we are come as men of peace, neither do thy feruantes goe about anie euil. <sup>12</sup> To whom he answered: It is otherwife: you came to confider the vndefenfed partes of this land. <sup>13</sup> But they: We thy feruantes, fay they, are twelue brethren, the fonnes of one man in the Land of Chanaan: the youngeft is with our father, the other is not liuing. <sup>14</sup> This is it, quoth he, that I faid: You are fpies. <sup>15</sup> Now prefently I wil take a trail of you: <sup>¶</sup>by the health of Pharao you fhall not depart hence, vntil your youngeft brother do come. <sup>16</sup> Send you one of you to bring him: and you fhall be in prifon, til the thinges be proued which you haue faid, whether they be true or falfe: <sup>a</sup>)otherwife by the health of Pharao you are fpies. <sup>17</sup> Therfore he put them in prifon three dayes. <sup>18</sup> And the third day bringing them out of prifon, he faid: Doe as I haue faid, and you fhall liue: for I feare God. <sup>19</sup> If you be men of peace, let one of your brethren be bounde in prifon: and goe ye your wayes, and carie the corne that you haue bought, vnto your houfes, <sup>20</sup> and bring your youngeft brother to me, that I may proue your fayings to be true, and that you die not. They did as he had faid, <sup>21</sup> and they talked one to an other: Worthely do we fuffer thefe thinges, becaufe we haue finned againft our brother, feing the diftreffe of his

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<sup>a</sup> If thefe things which ye fay be proued falfe, ye are to be held as fpies, for your lying. *S. Aug. q. 139. fuper Gen.*

foule, whileft he befought vs, and we heard not: therefore is this tribulation come vpon vs. <sup>22</sup> Among whom Ruben one of them, faid: Why, did not I fay to you: Sinne not againft the boy: and you heard me not? Loe his blood is required. <sup>23</sup> And they knew not that Iofeph vnderftood: becaufe he fpake to them by an interpreter. <sup>24</sup> And he turned away himfelfe a litle while, and wept: and returning he fpake to them. <sup>25</sup> And taking Simeon, and binding him in their prefence, he commanded his feruantes that they fhould fil vp their fackes with wheat, and put euerie mans money againe in their bagges, geuing them befides for to eate on the way: who did fo. <sup>26</sup> But they carying their corne vpon their affes, tooke their iourney. <sup>27</sup> And one of them opening his facke, to geue his beaft prouender in the inne, beholding the money in the fackes mouth, <sup>28</sup> he faid to his brethren: My money is geuen me againe, behold it is in the facke. And being aftyoned, and trubled amongft themfelues, they faid: What is this, that God hath done vnto vs? <sup>29</sup> And they came to Iacob their father into the land of Chanaan, and they told him al thinges that had chanced vnto them, faying: <sup>30</sup> The lord of the land fpake to vs roughly, and thought vs to be fpies of the prouince, <sup>31</sup> to whom we answered: We are men of peace, neither do we attempt any treachery. <sup>32</sup> We are twelue brethren borne of one father: one is not liuing, the youngeft is with our father in the Land of Chanaan. <sup>33</sup> Who faid to vs: Thus fhall I trie that you be men of peace: Leaue one of your brethren with me, and take ye prouifion neceffarie for your houfes, and goe your wayes, <sup>34</sup> and bring your youngeft brother to me, that I may know you are not fpies: and you may receiue this felowe againe, that is kept in prifon: and afterwardes may haue licence to bye what thinges you wil. <sup>35</sup> This being faid, when they powred out their corne, euerie man found his money tied in the mouth of the fackes: and al being aftyoned together, <sup>36</sup> their father Iacob faid: You haue made me to be without children, Iofeph is not liuing, Simeon is kept in bondes, and Benjamin you wil take away: al thefe euils are fallen vpon me. <sup>37</sup> To whom Ruben answered: Kil my two fonnes, if I bring him not

again to thee: deliuer him into my hand, and I wil reftore him vnto thee. <sup>38</sup> But he faid: My fonne fhall not go downe with you: his brother is dead, and he alone is remayning: if any aduerfitie fhall chance to him in the land to the which you goe, you fhall bring downe <sup>a</sup>my hoare haires with forowe <sup>♣</sup>vnto hel.

## ANNOTATIONS

7 Some vvhath roughly.) Iofeph afflicted his brethren to bring them into confideration of their former faultes, and to true contrition. VVithout which, though iniuries be remitted by men, yet the offenders are not abfolued before God. Therefore he louing them, and hating their finne, by afflictions brought them to vnderftanding. VVho being at laft truly penitent, he acknowledged and moft louingly embraced them, and prouided for them in their neceffitie. *S. Aug. fer. 82. de temp.* And this example S. Gregorie (*ho. 22. in Ezech.*) applieth to the instruction of paftors of foules: that they procure true repentance before abfolution of finnes. *Ne fi inordinate culpa dimittitur, is qui eft culpabilis, in reatu grauius astringatur. Left, if the fault be diforderly remitted, he that is faultie be more greuoufly intangled in guilt of confcience:* therefore with much difcretion feueritie in fhew, & clemencie in mind are required.

Contrition  
neceffarie for the  
remiffion of finnes.

Diforderlie  
remiffion is hurt-  
ful.

9 You are fpies.) To the fame purpofe he called them fpies. After the maner of examiners calling fufpected perfons, as they may feme to be: therby to trie what they would answer. Al for their holfome penance, and withal to procure them afterwards more compaffion among the Ægyptians. *S. Aug. q. 139. fuper Gen.*

Iofeph calleth his  
brothers fpies for  
their good.

15 By the health of Pharaos.) Iofeph in fwearing by Pharaos health, honored God, the geuer and conferuer of health, life, power, dignitie and al that was in Pharaos. Wherby we fee that this maner of fwearing was lawful. As now likewife Chriftians lawfully fweare not only by God, but alfo by his creatures, faying: As God fhall helpe them, & his holie Gospels: fo it be with due circumftances, and requifite conditions, namely with thofe which the Prophet Hieremie mentioneth: *in truth, in iudgement, and in iuftice:* not falfe, rafh, nor of an vniuft thing: nor in frequent and cōmon talke (a moft bad cuftome) for fo thou muft neither fweare by God himfelf, nor (as our Sauour teacheth) by heauen, nor by the earth, nor by Hierufalem, nor by thy head, nor anie thing els: fignifying that in fome cafe, and due maner we may fweare by any

It is lawful to  
fweare by crea-  
tures.

In fome cafe more  
conuenient then  
to name God ex-  
preffly.

Hier. 4.

Mat. 5.

<sup>a</sup> Myn old age or, me an old man. *S. Aug. q. 142.*

of theſe. And in this particular Iofeph did rather name Pharaο in his oath then God, as wel to conceale himſelf as yet from his brethren, as to ſtrike more terrour in their hartes, by naming his maſter the King, in whom he had more intereſt then they.

38 Vnto hel.) To that place where foules remaine, as before.

Diuers manſions in hel.

chap. 37. v. 35. For this phraſe, of *bringing vnto hel*, and *deſcending into hel*, vſually ſpoken in the old Teſtament, of al fortes of foules both iuſt and wicked, ſignifieth that al went that time to hel, that is, to a lowe place, farre diſtant from heauen. But ſome to reſt, and ſome to paine. VVherupon S. Hierom faith: Hel is a place, wherein foules are included, either in reſt, or in paines, according to the qualitie of their deferts.

## Chapter 43

*The famine preſſing the land, Iacob willeth his ſonnes to goe againe into Ægypt to bye more corne: 3. who refuſing to goe without Benjamin, 11. he is ſent with them, and preſents and duple money, left the former were brought back by error. 16. Iofeph feign Benjamin, 23. deliuereth Simeon, and intertaineth them al at dinner.*

**I**n the meane time the famine did oppreſſe al the land very fore. <sup>2</sup> And the prouiſion being ſpent, which they had brought out of Ægypt, Iacob ſaid to his ſonnes: Goe againe, and by vs a litle victual. <sup>3</sup> Iudas answered: That fame man denounced vnto vs vnder atteſtation of an oath, ſaying: You ſhal not ſee my face, vnleſſe you bring your youngeſt brother with you. <sup>4</sup> If therfore thou wilt fend him with vs, we wil goe forward together, and wil bye neceſſaries for thee: <sup>5</sup> but if thou wilt not, we wil not goe: for the man, as we haue often ſaid, denounced vnto vs ſaying: You ſhal not ſee my face without your youngeſt brother. <sup>6</sup> Ifrael ſaid to them: You haue done this to my miſerie, in that you told him that you had an other brother alſo. <sup>7</sup> But they answered: The man asked vs in order our progenie: if our father liued: if we had a brother: and we answered him confequently to that which he demanded: could we know that he would ſay: Bring hither your brother with



you? <sup>8</sup> Iudas also said to his father: Send the boy with me, that we may get forward, and may live: lest we and our little ones die. <sup>9</sup> I take upon me the boy: require him of my hand, unless I bring him againe, and restore him to thee, I will be <sup>a</sup>guiltie of sinne against thee for ever. <sup>10</sup> If delay had not bene made, we had bene come now the second time. <sup>11</sup> Therefore Israel their father said to them: If it must needs be so, do that you will: take of the best fruites of the land in your vessels, and carie to the man for presents, a courtesie of rosen, and of honey, and of incense, of mirhe, of terebinth, and of almondes. <sup>12</sup> Double money also carie with you: and recarie that you founde in your sacks, lest perhaps it was done by an error: <sup>13</sup> but take also your brother, and goe to the man. <sup>14</sup> And my God almightie make him fauorable vnto you: and send backe with you your brother, whom he keepeth, and this Benjamin: as for me I shall be desolate without children. <sup>15</sup> The men therefore tooke the presentes, and the double money, and Benjamin: and went downe into Ægypt, and stood before Ioseph. <sup>16</sup> Whom when he had seene, and Benjamin withal, he commanded the steward of his house, saying: Bring in the men into the house, and kill victimes, and prepare a feast: because they shall eate with me at noone. <sup>17</sup> He did that which was commanded him, and brought the men into the house. <sup>18</sup> And there being fore afraied, they said one to another: Because of the money, which we caried backe the first time in our sacks, we are brought in: that he may turne upon vs a false accusation, and forcibly bring both vs, and our asses into bondage. <sup>19</sup> Wherefore in the verie dore stepping to the steward of the house, <sup>20</sup> they spake: Sir we desire thee to heare vs. Now once before we came downe to buy provision: <sup>21</sup> which being bought, when we were come to the Inn, we opened our sacks, and found our money in the mouthes of the sacks: which we haue now brought againe in the same weight. <sup>22</sup> But

*Calumniam.*

<sup>a</sup> Guilt of sinne is a greater bond then the life of Rubens sonnes; which he offered, & Iacob yielded not therto: & yet granted to this offer of Iudas.

we haue brought other money besides, to bye the thinges that are neceffarie for vs: our conſcience is not priuie, who put it in our bagges. <sup>23</sup> But he answered: Peace be with you, feare you not: your God, and the God of your father hath geuen you treafures in your ſackes. For the money, which you gaue me, I haue for good. And he brought forth Simeon vnto them. <sup>24</sup> And being brought into the houſe, he fetched water, and they waſhed their feete, and he gaue prouender to their affes. <sup>25</sup> But they made readie the preſentes, til Ioseph ſhould come in at noone: for they had heard that they ſhould eate bread there. <sup>26</sup> Therefore Ioseph came in to his houſe, and they offered him preſentes holding them in their handes, and <sup>a</sup>)they adored proſtrate to the ground. <sup>27</sup> But he courteouſly reſaluting them, asked them ſaying: Is the old man your father in health, of whom you told me? Is he yet liuing? <sup>28</sup> Who answered: Thy ſeruant our father is in health, he is yet liuing. And bowing themſelues, they adored him. <sup>29</sup> And Ioseph lifting vp his eyes, ſawe Benjamin his brother of the ſame mother, and ſaid: Is this your young brother, of whom you told me? And againe: God, faith he, be merciful vnto thee my ſonne. <sup>30</sup> And he made haſt becauſe his hart was moued vpon his brother, and teares brake forth: and entring into his chamber he wept. <sup>31</sup> And when he had waſhed his face, comming forth againe, he refrained himſelfe, and ſaid: Set bread on the table. <sup>32</sup> Which being ſet downe, to Ioseph apart, and to his brethren apart, to the Egyptians alſo that did eate with him apart (for it is vnlawful for the Egyptians to eate with the Hebrewes, and <sup>b</sup>)they thinke ſuch a feaſt prophane) <sup>33</sup> they ſate before him, the firſt begotten according to his firſt-birth, and the youngeſt according to his age. And they maruailed out of meaſure, <sup>34</sup> taking the portions that they receiued of him: and the greater

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<sup>a</sup> They now adore him, whom they ſold, left they ſhould adore him.  
*S. Greg. ho. 22. in Ezech.*

<sup>b</sup> See *Exodi. 8. v. 26.*

portion came to Benjamin, so that it exceeded <sup>a</sup>)by five partes. And they dranke and were <sup>•</sup>inebriated with him.

## ANNOTATIONS

34 Inebriated.) Not that they did eate or drinck to much, or fel into exceffe, but competently. As the earth is said to be inebriated with raine (*Pfal. 64.*) being sufficiently watered, and so made fructful, not drowned, nor ouerflowed, for so it is vnfructful. *S. Hierom. Tradit. Heb. S. Aug. q. 144. super Gen.*

Moderation to be vsed in feasting.

## Chapter 44

*Ioseph causeth their sackes to be filled with corne, and their money to be put againe therin, and in Beniamins sack also a filuer cuppe, 4. and when they were parted, sending after them, chargeth them with theft. 12. And the cuppe being found in Beniamins sack, they all much afflicted returne to Ioseph. 17. Who threatning to kepe Benjamin, 18. Iudas intreateth, 32. and finally offereth himselfe to seruitude for him.*

**A**nd Ioseph commanded the steward of his house, saying: Fill their sackes with corne, as much as they can hold: and put the money of euerie one in the top of his sack. <sup>2</sup> And in the sackes mouth <sup>b</sup>)of the younger put my filuer cup, and the price which he gaue for the wheat. And it was so done. <sup>3</sup> And when the morning rose, they were dismissed with their asses. <sup>4</sup> And they were now departed out of the citie, and had gone forward a litle way: then Ioseph sending for the steward of his house, said: Arise, quoth he, and pursue the men: and overtaking them say to them: Why haue you rendered euil for good? <sup>5</sup> The cup which you haue stolen, is

<sup>a</sup> Euerie one hauing five portions, Benjamin had double. *Iosephus li. 1. Antiq.*

<sup>b</sup> By this Ioseph tried his bretherens affection, whether they would intrete for Benjamin, or suffer him to be captiue: as they had before sold himselfe to captiuitie. *Theod. q. 105. in Gen.*

that wherin my lord doth drinke, and wherin he is wont to diuine: you haue done a verie euil thing. <sup>6</sup> He did as he had commanded. And hauing ouertaken them, he fpake to them in the fame order. <sup>7</sup> Who answered: Why doth our lord fpeake fo, as though thy feruantes had committed fo haynous a fact? <sup>8</sup> The money, that we found in the top of our fackes, we recaried to thee from the land of Chanaan: and how foloweth it, that we haue ftollen out of thy lordes houfe, gold or filuer? <sup>9</sup> With whom foeuer of thy feruantes that shal be found, which thou seekeft, let him die, and we wil be the bondmen of our lord. <sup>10</sup> Who faid to them: Be it done according to your fentence: with whom foeuer it shal be found, be he my bondman, and you shal be guiltles. <sup>11</sup> Therefore in hafte taking downe their fackes vpon the ground, euerie man opened. <sup>12</sup> Which when he had fearched, beginning from the elder euen to the youngeft, he found the cup in Beniamins fack. <sup>13</sup> But they <sup>a</sup>)renting their garments, and loading their affes againe, returned into the towne. <sup>14</sup> And Iudas foremost with his brethren entered in to Iofeph (for he was not yet gone out of the place) and they fel togeather before him on the ground. <sup>15</sup> To whom he faid: Why would you doe foe? know you not that there is not the like to me in the fcience <sup>b</sup>)of diuining. <sup>16</sup> To whom Iudas faid: What shal we anfwere, my lord? or what shal we fpeake, or be able iuftly to pretend? God hath found the iniquitie of thy feruantes: loe we are al bondmen to my lord, both we, & he, with whom the cup was found. <sup>17</sup> Iofeph answered: God forbid that I should fo doe: he that ftole the cup, the fame be my bondman: and goe you free vnto your father. <sup>18</sup> And Iudas approching nearer, faid boldly: I befeech thee my lord, let thy feruant fpeake a word in thine eares, and be not angrie with thy feruant: for after Pharaο

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<sup>a</sup> O torments of mercie! he vexeth whom he loueth. *S. Greg. ho. 22. in Ezech.*

<sup>b</sup> Iofeph being in deede a prophet, knowing more then al forcerers in Ægypt fpoke of himfelfe as he was eftemed in that place. *S. Aug. q. 145. fuper Gen.*

thou art, <sup>19</sup> my lord. Thou didest aske thy feruantes the first time: Haue you a father or a brother? <sup>20</sup> and we answered thee my lord: We haue a father an old man, and a little boy, that was borne in his old age; whose brother by the mother is dead: and his mother hath him only, and his father loueth him tenderly. <sup>21</sup> And thou saidst to thy feruants: Bring him hither to me, and I wil set myn eyes on him. <sup>22</sup> We suggested to my lord: The boy can not leaue his father: for if he leaue him, he wil die. <sup>23</sup> And thou saidst to thy feruants: Vnlesse your youngest brother come with you, you shal no more see my face. <sup>24</sup> Therefore when we were gone vp to thy seruant our father, we told him all things that my lord did speake. <sup>25</sup> And our father said: Goe againe, and bye vs a litle wheate. <sup>26</sup> To whom we said: We can not goe: if our youngest brother shal goe downe with vs, we wil set forward together: otherwise he being absent, we dare not see the mans face. <sup>27</sup> Wherunto he answered: You know that my wife bare me two. <sup>28</sup> One went forth, and you said: A beaſt did deuour him: and hitherto he appeareth not. <sup>29</sup> If you take this also, and ought befal him in the way, you shal bring downe <sup>a</sup>my hoare hayres with sorrow vnto hel. <sup>30</sup> Therefore if I shal enter to thy seruant our father, and the boy be wanting (wheras his life dependeth vpon the life of him) <sup>31</sup> and he shal see that he is not with vs, he wil dye, & thy feruants shal bring downe his hoare hayres with sorrow vnto hel. <sup>32</sup> Let me be thy proper seruant, that did take him into my protection and promised saying: Vnlesse I bring him againe I wil be guilty of finne againſt my father for euer. <sup>33</sup> I therefore thy seruant wil tary in ſteed of the childe in the ſeruice of my lord, and let the childe goe vp with his brethren. <sup>34</sup> For I can not returne to my father, the childe being absent; leſt I ſtand by a witneſſe of the calamitie, that ſhal oppreſſe my father.

## ANNOTATIONS

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<sup>a</sup> See note for c. 42. v. 38

## Chapter 45

*Ioseph manifesteth himself to his brethren. Who being much terified he comforteth them, and weeping embraceth euerie one. 16. The bruite wherof coming to Pharao, he congratulating commandeth Ioseph to cal his father with al his familie into Ægypt. 21. So the eleuen brothers are sent away with giftes and prouision for Iacobs iourney. 26. Al which the father vnderstanding is reuiued in spirite.*

**I**oseph could no longer refrayne manie standing by in prefence: wherupon he commanded that al should goe forth, and no stranger should be present at their acknowledging one of another. <sup>2</sup> And he lifted vp his voice with weeping, which the Ægyptians heard, and al the house of Pharao. <sup>3</sup> And he said to his Brethren: I am Ioseph: is my father yet liuing? His brethren could not answer him being terribly astonyed out of measure. <sup>4</sup> To whom gently he said: Come hither to me. And when they were come nere him, I am, quoth he, Ioseph, your brother, whom you solde into Ægypt. <sup>5</sup> Be not afraid, neither let it seeme to you a hard case that you did sel me into these countries: for <sup>a</sup>)God sent me before you into Ægypt for your preferuation. <sup>6</sup> For it is two yeares since the famine began to be vpon the earth, and yet fise yeares remaine, wherein there can be neither earing nor reaping. <sup>7</sup> And God sent me before, that you may be preferued vpon the earth, and may haue victuals to liue. <sup>8</sup> Not by your counfail, but by the wil of God was I sent hither: who hath made me as it were a father to Pharao, and lord of his whole house, and prince in al the land of Ægypt. <sup>9</sup> Make haft and get ye vp to my father, and you shal say to him: Thy sonne Ioseph willeth thus: God hath made me lord of the whole land of Ægypt: come downe to me, tary not. <sup>10</sup> And thou shalt dwel in the land of Geffen: and thou shalt be nere me thou and

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<sup>a</sup> Gods prouidence turned their euil dealing to the good of the whole familie. *chap. 50. v. 20.*

thy fonnes, and thy fonnes children, thy shepe, and thy  
 hearde, and al things that thou doft poffeffe. <sup>11</sup> And  
 there I wil fede thee (for yet there are five yeares of  
 famine remayning) left both thou perish, and thy houle,  
 & al things that thou doft poffeffe. <sup>12</sup> Behold, your eyes,  
 and the eyes of my brother Benjamin doe fee, that it is  
 my mouth that fpeaketh vnto you. <sup>13</sup> Report to my fa-  
 ther my whole glorie and al things that you haue feene in  
 Ægypt: make haft, and bring him to me. <sup>14</sup> And falling  
 vpon the neck of his brother Benjamin, embracing him  
 he wept: he alfo in like maner weeping vpon his neck.  
<sup>15</sup> And Iofeph kiffed al his brethren, and wept vpon eu-  
 erie one: after which things they were bold to fpeake  
 vnto him. <sup>16</sup> And it was heard of, and very famoufly  
 reported abroad in the kings courte: The brethren of  
 Iofeph are come: and <sup>a</sup>)Pharao was glad, and al his fam-  
 ilie. <sup>17</sup> And he fpake to Iofeph that he fhould command  
 his brethren, faying: Loading your beafts goe into the  
 Land of Chanaan, <sup>18</sup> and take thence your father and  
 kinne, and come to me: and I wil geue you al the good  
 things of Ægypt, that you may eate the marow of the  
 land. <sup>19</sup> Geue commandment alfo that they take waynes  
 out of the land of Ægypt, for the carage of their litle  
 ones and wyues: and fay: Take vp your father, and make  
 haft to come with al fpede. <sup>20</sup> Neither doe you leaue any  
 thing of your houshold ftuffe: for al the riches of Ægypt,  
 fhall be yours. <sup>21</sup> And the fonnes of Ifrael did as it was  
 commanded them. To whom Iofeph gaue waynes ac-  
 cording to Pharaos commandment: and victuals for the  
 way. <sup>22</sup> He bad alfo to be brought vp for euery one two  
 robes: but to Benjamin he gaue three hundred peeces  
 of filuer with five robes of the beft: <sup>23</sup> fending to his fa-  
 ther as much money and rayment, adding befides them  
 he affes that should carie of al the riches of Ægypt, and  
 as many shee affes, carying wheat for the iourney and  
 bread. <sup>24</sup> Therefore he difmiffed his brethren, and when

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<sup>a</sup> Iofeph prudēt proceeding before he made him felfe knowne to his  
 brethrē and them to Pharao, procured al this ioy & fauour towards  
 them in Ægypt.

they were departing he said to them: ¶Be not angry in the way. <sup>25</sup> Who going vp out of Ægypt, came into the land of Chanaan to their father Iacob. <sup>26</sup> And they told him saying: Ioseph thy sonne is liuing: and he ruleth in al the Land of Ægypt. Which when Iacob heard, awaking as it were out of a heauie sleepe, notwithstanding did not beleue them. <sup>27</sup> They on the contrarie fide reported the whole order of the thing. And when he sawe the waynes and al things that he had sent, his spirit reuiued, <sup>28</sup> and he said: It sufficeth me if Ioseph my sonne be liuing yet: I wil goe, and see him before I dye.

## ANNOTATIONS

Occasion of sinne to be  
auoided.

<sup>24</sup> Be not angry in the vvay.) Trauelers in iourney are easily prouoked to anger and brawling: especially if they auoide not probable occasions. Therefore Ioseph admonisheth his brothers to beware therof, lest in talking of him, and how they had sold him to strangers, some of them might accuse others, and excuse themselves, and so fall in to new offences. *S. Chris. ho. 64. in Gen.*

## Chapter 46

The eight and last  
part of this booke.

*Israel warranted in a vision from God, goeth into Ægypt with al his familie, 8. who are here recited. 28. Ioseph meeting him in Gessen, aduiseeth him to tell Pharaos, that they are shepheards by their trade of life.*

Of Iacob and his  
progenies going  
into Ægypt; Of his  
and Iosephs death.

**A**nd Israel taking his iourney, with al things that he had ¶came to the wel of the oath, and killing there victimes to the God of his father Ifaac. <sup>2</sup> He heard him by a vision of the night calling him, and saying vnto him: Iacob, Iacob. To whom he answered: Loe here I am. <sup>3</sup> God said to him: I am the most mightie God of thy father: feare not, goe downe into Ægypt, for into a great nation wil I make thee there. <sup>4</sup> I wil goe downe with thee thither, and thence wil I bring thee returning: Ioseph also shal put his handes vpon thine eyes. <sup>5</sup> And Iacob rose vp



from the wel of the oath: and his fonnes tooke him vp, with their little ones and wiues in the waynes, which Pharao had sent to carie the old man, <sup>6</sup> and al that he had poffeffed in the Land of Chanaan: and he came into Ægypt with al his fede, <sup>7</sup> his fonnes, and nephewes, daughters, and al his progenie together. <sup>8</sup> And thefe are the names of the children of Ifrael, that entred into Ægypt, him felfe with his children. His firft-begotten Ruben. <sup>9</sup> The fonnes of Ruben: Henoch and Phallu and Hefron and Charmi. <sup>10</sup> The fonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin and Sohar, and Saul the fonne of Chananiteffe. <sup>11</sup> The fonnes of Leui: Gerfon and Caath and Merari. <sup>12</sup> The fonnes of Iuda: Her and Onan & Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And there were fonnes borne to Phares: Hefron and Hamul. <sup>13</sup> The fonnes of Iffachar: Thola and Phua and Iob and Semron. <sup>14</sup> The fonnes of Zabulon: Sared & Elon and Iahelel. <sup>15</sup> Thefe are the fonnes of Lia, which fhe bare <sup>a)</sup>in Mefopotamia of Syria with Dina his daughter. Al the foules of his fonnes and daughters are thirtie three. <sup>16</sup> The fonnes of Gad: Sephion and Haggi and Siuni and Efebon and Heri and Arodi and Areli. <sup>17</sup> The fonnes of Afer: Iamne and Iefua and Ieffui and Beria, Sara alfo their fifter. The fonnes of Beria: Heber and Melchiel. <sup>18</sup> Thefe be the fonnes of Zelpha, whom Laban gaue to Lia his daughter, and thefe fhe bare to Iacob fixtene foules. <sup>19</sup> The fonnes of Rachel Iacobs wife: Iofeph and Benjamin. <sup>20</sup> And thefe were fonnes borne to Iofeph, in the Land of Ægypt, which Afeneth the daughter of Putiphar priest of Heliopolis bare to him: Manaffes and Ephraim. <sup>21</sup> The fonnes of Benjamin: Bela and Bechor and Afbel and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared. <sup>22</sup> Thefe be the fonnes of Rachel, which fhe bare to Iacob: al the foules, fourtene. <sup>23</sup> The fonnes of Dan: Hufim. <sup>24</sup> The fonnes of Nepthali: Iaziel and Guni and Iefer and Sallem. <sup>25</sup> Thefe be the fonnes of Bala,

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<sup>a</sup> That is, she bare their fathers in Mefopotamia. *S. Aug. q. 151. in Gen.*

whom Laban gaue to Rachel his daughter: and thefe she bare to Iacob: al the foules, feuen. <sup>26</sup> Al the foules, that entred with Iacob into Ægypt, and that came out of his thighe, befides his fonnes wiues, <sup>27</sup> fixtie fix. <sup>27</sup> And the fonnes of Iofeph, that were borne to him in the land of Ægypt, two foules. Al the foules of the houfe of Iacob, that entred into Ægypt, were feuentie. <sup>28</sup> And he fent Iudas before him to Iofeph, that he fhould tel him, and he fhould come into Geffen to meete him. <sup>29</sup> Whither when he was come, Iofeph addreffing his chariot went vp to mete his father, vnto the fame place: and feing him fel vpon his neck, and as they embraced he wept. <sup>30</sup> And his father faid to Iofeph: Now wil I die with ioy, becaufe I haue feene thy face, and do leaue thee aliue. <sup>31</sup> But he fpake to his brethren, and to al his fathers houfe: I wil goe vp, and wil tel Pharao, and wil fay to him: My brethren, and my fathers houfe, that were in the Land of Chanaan, are come to me: <sup>32</sup> and the men are pafteurs of fheepe, and their trade is to feede flockes: their cattel, and hearde, and al that they could haue, they haue brought with them. <sup>33</sup> And when he fhall cal you, and fhall fay: What is your trade? <sup>34</sup> You fhall anfwer: We thy feruantes are pafteurs, from our infancie vntil this prefent, both we and our fathers. And this you fhall fay, that you may dwel in the Land of Geffen, becaufe the Ægyptians <sup>a</sup> deteft al pafteurs of fheepe.

## ANNOTATIONS

God reueleth his wil in holie places.

1 Came to the vvel of oath.) In this holie place (called *Berfebee*, that is, *vvel of oath*, where Abraham and Ifaac had confirmed by oath, their league with the Kings of the countrie, and erected Altares, Iacob alfo confulted God, about his going into Ægypt, and was commanded to goe with al that he had.

26 Sixtie fix.) The difficultie in thefe two verfes, concerning the number of Ifraelites, that were at firft in Ægypt with Iacob, is eafily explicated, that iuft fixtie fix, of his owne iffue, came in with him; and himfelfe being counted maketh fixtie feuen, adding alfo

<sup>a</sup> Ægyptians honoring fhepe, goates, and kyne for goddes, detefted them that did gouerne, kil, or eate thofe cattel.

Ioseph (who was there before) and his two sonnes Manaffes and Ephraim (borne there) they were in al feuentie. But a far greater difficultie remaineth: for besides these feuentie persons, the Septuagint Greeke Interpreters number and name fve more; to wit, a sonne and a nephew of Manaffes (the first called *Machir*, the other *Galaad*) and two sonnes of Ephraim (called *Sutalaam*, and *Taam*) and one nephew (named *Edem*) which number of feuentie fve.

Act. 7. S. Steuen also citeth, folowing the vulgar knowen Scripture of the Septuagint, rather then the Hebrew text. Now in what fenfe, these fve could be faid to haue entred into Ægypt with Iacob, being not then borne; may some of them not borne during Iacobs life, for Iacob liued but feuentene yeares in Ægypt (*chap. 47. v. 28.*) and Ioseph being married but nine yeares before (for this was the second deare yeare, after the feuen plentiful yeares) his sonnes could not excede feuen or eight yeares, when Iacob came to Ægypt, and so being but 24. or 25. yeares old at his death, could not then be grandfathers: how therefore these fve named by the Septuagint, and some others, not then borne, of the lines of Phares and Beniamin, recited here by Moyfes, could be faid to come with Iacob into Ægypt, S. Auguftin findeth so infoluble, that he doubteth not to affirme, some great hidden myfterie to be vnderftood by the Septuagint Interpreters, in these numbers, not otherwife perhaps explicable according to the letter.

A difficultie how manie Ifraelites came at first into Ægypt.

Numbers myftical, fometime not explicable in the literal fenfe.

## Chapter 47

*Iacob with his sonnes being come into Gefsen, Pharao granteth them the same place to dwel in. 13. The famine forceth the Ægyptians to fel al their goods, landes, and poffeffions to the King, 22. except the Priests part, to whom the king aloweth necesarie foode, without paying for it. 27. After feuentene yeares Iacob adiueth Ioseph, to burie him amongft his ancefters.*

**I**oseph therefore going in told Pharao, faing: My father & brethren, their fheepe and heardes, & al thinges that they poffeffe, are come out of the Land of Chanaan: & behold they ftay in the Land of Geffen. <sup>2</sup>The vtmost also of his brethren fve persons he prefented before the king: <sup>3</sup>whom he asked: What trade haue you? They answered: We thy feruantes are pafstours of fheepe, both we, and our fathers. <sup>4</sup>We are come to foiourne in the land, becaufe there is no graffe

for thy feruantes flockes, the famine being very fore in the land of Chanaan: and we desire thee to command that we thy feruantes may be in the Land of Geffen. <sup>5</sup> And the King therefore said to Ioseph: Thy father and thy brethren are come to thee. <sup>6</sup> The Land of Ægypt, is in thy fight: make them to dwell in the best place, and deliver them the Land of Geffen. And if so be thou knowe that there are indutrious men among them, appoint them maisters of my cattel. <sup>7</sup> After this Ioseph brought in his father to the King, and set him before him: who blessing him, <sup>8</sup> and being asked of him: How manie be the dayes of the yeares of thy life? <sup>9</sup> He answered: The dayes of the pilgrimage of my life are an hundred thirtie yeares, <sup>a</sup>few, and euil, and they are not come to the dayes of my fathers, in which they were pilgrimes. <sup>10</sup> And blessing the king, he went forth. <sup>11</sup> But Ioseph gaue possession to his father and his brethren in Ægypt, in the best place of the land, in Rhameffes, as Pharaon had commanded. <sup>12</sup> And he nourished them, and all his fathers house, allowing victuales to euery one. <sup>13</sup> For in the whole world there wanted bread, and famine oppressed the land, especially of Ægypt and Chanaan. <sup>14</sup> Out of which he gathered together all the money for the selling of corne, and brought it in vnto the kings treasure. <sup>15</sup> And when the buyers wanted money, all Ægypt came to Ioseph, saying: Geue vs bread: why die we before thee, our money failing? <sup>16</sup> To whom he answered: Bring your cattel, and for them I will geue you victuales, if you haue not to pay. <sup>17</sup> Which when they had brought, he gaue them sustenance for horses, and sheepe, and oxen, and asses: and he sustained them that yeare for the exchange of the cattel. <sup>18</sup> And they came the second yeare, and said to him: We wil not conceale from our lord, that our money failing, our cattel withal haue failed: neither art thou ignorant, that we haue nothing besides our bodies and land. <sup>19</sup> Why therefore shal we die in thy fight? both we and our land wil be thine: bye

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<sup>a</sup> Euerie mans life is shorte, & replenished with manie miseries. *Iob. 14.*

vs to be the kings bondmen, and geue vs fede, left for default of tillers the land be turned into a wildernes. <sup>20</sup> Ioseph therfore bought al the Land of Ægypt, euery man felling his poffeffions for the greatnes of the famine. And he brought it vnder Pharaos handes, <sup>21</sup> and al the people therof from the fardest ends of Ægypt, euen to the vttermoſt coaſts therof, <sup>22</sup> <sup>a</sup>fauing the land of the <sup>a</sup>Prieſts, which the king had deliuered them: <sup>a</sup>to whom alſo a certaine allowance of victuals was geuen out of the cōmon barnes, and therfore they were not driuen to ſel their poffeffions. <sup>23</sup> Ioseph therfore ſaid to the people: Behold as you ſee, Pharao poffeffeth both you and your land: take fede, and ſowe the fields, <sup>24</sup> that you may haue corne. The fifth part you ſhal geue to the king: the other foure I am content you ſhal haue for fede, and for foode to your families and your children. <sup>25</sup> Who answered: Our life is in thy hand: only let our lord haue a reſpect vnto vs, and we wil gladly ſerue the king. <sup>26</sup> From that time vntil this preſent day in the whole land of Ægypt, the fifth part is paid to the kings, and it became as it were a lawe, fauing the land of the prieſts, which was free from this condition. <sup>27</sup> Ifrael therfore dwelt in Ægypt, that is, in the Land of Geffen, and poffeffed it: and was increaſed, and multiplied exceedingly. <sup>28</sup> And he liued in it ſeuenteene yeares: and al the dayes of his life came to an hundred fourtie ſeuē yeares. <sup>29</sup> And when he ſawe that the day of his death approached, he called his ſonne Ioseph, and ſaid to him: If I haue found grace in thy ſight, put thy hand vnder my thigh: and thou ſhalt doe me this mercie and truth, not to bury me in Ægypt: <sup>30</sup> but <sup>a</sup>I wil ſleepe with my fathers, and take me away out of this land, and burie me in the ſepulchre of my anceſters. To whom Ioseph answered: I wil doe that thou haſt commanded. <sup>31</sup> And he ſaid: Sweare then to me. Who ſwearing, Ifrael adored God, turning <sup>a</sup>to the beds head.

<sup>a</sup> The prieſts, of Ægypt being not forced to laboure for their liuing, found out the Mathematiques, as witneſſeth Ariftotle. *in princ. Metaph.*

ANNOTATIONS

The immunitie and  
care of Priests in the  
law of nature. Yea  
amongst Infidels.

Much more amongst  
Chrifians, Priests  
ought to be refpected.

22 Sauing the land of the Priests.) Let them heare which now liue (faith S. Chrysoftom) what great care men had in times past of the priests of idols: and let them learne at least to yeeld like honour to true priests, to whom the minifterie of al diuine offices is committed. For if the Ægyptians, in their errors, had so great care of Idols, thincking them to be more honored, if their minifters were refpected, how great condemnation doe they not deferue, that now diminish that, which pertaineth to the prouision of priests? Doe yee not know that the honour pertaineth to God himself? Regard not therefore him to whom the honour is exhibited. For it is not for his cause to whom thou doest it, but for his sake whose priest he is, that of him thou maiest abundantly receiue rewards. VVherfore he said: *He that shal doe it to one of these, hath done it for me: & He that receiueth a prophet, in the name of a prophet, shal receiue the reppard of a prophet.* VVil our Lord reward thee according to the worthines or meannes of his minifters? According to thine owne alacritie, he either crowneth or condemneth. &c. I fay not this for the priests sakes, but for yours, desiring to gaine you in al things. For in lieu of that litle you geue, you shal receiue immortal rewards, and vnspcakable good. Let vs confider these things, and haue to ferue them, not looking vpon the cost, but vpon the gaine, and increase that rifeth therof. &c. For whatfoeuer you bestow vpon Gods priests, he accounteth it as bestowed on himself. And he that so bestoweth, shal not only receiue like retribution, but manifold greater: our merciful God, alwayes of the abundance of his mercie, exceeding the things which are done by vs. Let vs not therefore be worfe then infidels, who for the error of idols gaue so much to their seruants; for how much error and truth do differ, so much the difference is there, betwen theirs and Gods Priests. Thus much and something more writeth S. Chrysoftom vpon this place.

Ho. 65. in Gen.

Math. 25. & 10.

*Cohen* in some place signifieth Prince, but is here translated *Priest*, in al the English Bibles.

22 Priests.) The Hebrew word *Cohenim* is here vniuerfally translated *Priests*, in al languages and Editions: which (*chap. 40. v. 45.*) some translate *Prince*: and more probably (*2. Reg. 8. v. ult.*) where Dauids sonnes are called *Cohenim*: who were in dede Princes, and not properly Priests. But in this present place it signifieth those, to whom Pharaos allowed particular prouision in the time of dearth, which al vnderstand of Priests, and not of Princes.

Special place of burial lawfully desired, and spirituall profitable.

30 I vvill sleepe vvith my fathers.) Albeit neither the lack of burial, nor anie crueltie nor contumelie vsed against dead bodies, can annoy the iust, for *those that kil mens bodies, can aftervvards doe them now more harme*: yet it is both a lawful natural desire, and a spiritual comfort and profit, to be buried in special places, where their owne friends, or holie persons are buried, or where God is more specially serued, Sacrifice, and other prayers offered. And so

Luc. 12.

both Iacob and Ioseph defired to reft in the land of Chanaan, where their parents were buried and where Chrifft fhould be borne and redeeme mākind. But worldlie pompe and honour of funerals, are rather the cōfort of the liuing, then the reliefe of the departed, as S. Auguftin teacheth, in *Pfal. 115*. For in the fight of men, the troupe of feruants (faith the fame S. Auguftin *lib. 1. c. 13. de ciuit.*) made folemne and glorious exequies to the rich glutton, that was cloathed in filk, and fared delicately in his life, but in the fight of God, the Angels minifterie made far more excellent to poore Lazarus, though they caried not his bodie into a marble tombe, but his foule into Abrahams bofome.

But pompe  
auaileth not the  
dead.

Heb. 11.

31 To the beds head.) S. Paul alleaging this place faith: *Iacob adored the top of (Ioseph) his rod*, folowing the Septuagint, who for the fame Hebrew word (being without points, that is, without vowels) in this place fay, *rod*, and in the next chapter (*v. 2.*) interpret *bed*. For *Matteh* fignifieth *a rod*, and *Mittah*, *a bed*. The Latin therfore tranflating *bed*, as the Hebrew is pointed, and the Septuagint, and S. Paule reading *rod*, both are true, and both together exprefse the whole action, that Iacob taking Iosephs *rod* into his hand, and turning to *the beds head*, leaned on the top of the rod, and adored not only God, the Lord and geuer of al good, but alfo his fonne Ioseph now the chiefe ruler and Prince of Ægypt, as S. Auguftin expoundeth. *q. 162. in Gen.* And herein faith S. Chriftoftom (*ho. 66.*) Iosephs dreame was fulfilled, that the funne and moone fhould adore him. The like faith Theodoret (*q. 108. in Gen.*) And Procopius addeth that Iacob adoring Iosephs rod, adored alfo Chrifts kingdome, prefigured by the fame rod. But how adoration of creatures redoundeth to the honour of God, more is noted vpon the faid place of S. Paul. *Heb. 11.*

The Septuagint  
are not contrarie  
to the Hebrew and  
Latin text, but  
fupplie that was  
omitted.

Adoration of God  
and creatures is  
not repugnant.

## Chapter 48

*Ioseph vifiteth his father being fick. 5. Who adopteth his two fonnes Manaffes and Ephraim, 13. and bleffeth them, preferring the younger before the elder, contrarie to Iosephs mind. 22. And geueth a portion of land to Ioseph, aboue his brethren.*

**T**hefe things being fo done, it was told Ioseph that his father was ficke: who, taking his two fonnes Manaffes and Ephraim, went forward. <sup>2</sup> And it was told the old man: Behold thy fonne Ioseph cometh to thee. Who being ftrenghned fate on his bed. <sup>3</sup> And Ioseph being entred in to him, he faid: God

almightie appeared to me in Luza, which is in the Land of Chanaan: and He bleffed me, <sup>4</sup> and fayd: I wil increafe, and multiplie thee, and make thee into multitudes of peoples: and I wil geue thee this land, and to thy fede after thee for an euerlafting poffeffion. <sup>5</sup> Thy two fonnes therfore, which were borne to thee in the Land of Ægypt before I came hither to thee, fhall be myne: Ephraim and Manaffes, as Ruben and Simeon fhall be reputed to me. <sup>6</sup> But the reft begotten of thee after them, fhall be thyne, and fhall be called by the name of their brethren in their poffeffions. <sup>7</sup> For vnto me, when I came out of Mefopotamia, Rachel dyed in the land of Chanaan in the very iourney, and it was fpring time: and I entered into Ephrata, and buried her by the way fide to Ephrata, which by an other name is called Bethlehem. <sup>8</sup> And feeing his fonnes he faid to him: Who are theife? <sup>9</sup> He answered: They are my fonnes, whom God hath geuen me in this place. Bring them, quoth he, to me, that I may bleffe them. <sup>10</sup> For Ifraels eyes were dymme by reafon of very great age, and he could not fee clearly. And when they were fet befide him, kiffing and embracing them, <sup>11</sup> he faid to his fonne: I am not defrauded of thy fight: moreouer God hath fhewed me thy fede. <sup>12</sup> And when Iofeph had taken them from his fathers lappe, he adored prostrate vnto the ground. <sup>13</sup> And he fet Ephraim on his right hand, that is, on the left hand of Ifrael: but Manaffes on his owne left hand, to wit, on his fathers right hand, and put them nere to him. <sup>14</sup> Who <sup>a</sup>ftretching forth his right hand, put it vpon the head of Ephraim the younger brother: and <sup>a</sup>the left vpon the head of Manaffes, that was the elder, <sup>a</sup>changing handes. <sup>15</sup> And Iacob bleffed the fonnes of Iofeph, and faid: God, in whose fight my fathers Abraham and Ifaac haue walked, God that feedeth me from my youth vntil this prefent day: <sup>16</sup> <sup>a</sup>The Angel that delivereth me from al euils, bleffe thefe children: and <sup>a</sup>be

Mat. 2.

<sup>a</sup> By this he made a croffe prefiguring the Croffe of Chrif. *Ifidor in hunc locum.*



my name called vpon them, the names alfo of my fathers Abraham, and Ifaac, and grow they into a multitude vpon the earth. <sup>17</sup> And Iofeph feing that his father had put his right hand vpon the head of Ephraim, tooke it heauily: and taking his fathers hand he went about to lift it from Ephraims head, and to remoue it vpon the head of Manaffes. <sup>18</sup> And he faid to his father: It is not conuenient father fo to be: becaufe this is the firft begotten put thy right hand vpon his head. <sup>19</sup> Who refufing, faid: I know my fonne, I know: and this fame in dede fhall be into peoples, and fhall be multiplied: but his younger brother fhall be greater then he: and his fede fhall growe into nations. <sup>20</sup> And he bleffed them at that time, faying: In thee fhall Ifrael be bleffed, and it fhall be faid: God do vnto thee as vnto Ephraim, and as vnto Manaffes. And he fette Ephraim before Manaffes. <sup>21</sup> And he faid to Iofeph his fonne: Behold I dye, and God wil be with you, and wil bring you backe into the land of your fathers. <sup>22</sup> I doe geue thee one portion aboue thy brethren, which I tooke out of the hand of the Amorrhcan with my fword and bowe.

## ANNOTATIONS

Arift. li. 2. de  
cælo. textu. 8.  
& de inceff. animal. ca. 4.

14 Streatching forth his right hand.) As nature hath made the right hand readier to moue, ftronger to worke and refift, and apter to frame and fafhion anie thing, fo generally we vse it more then the left. And when we vse both handes at once, we ordinarily applie the right hand to the greater, and more excellent effect, both in fpiritual and corporal things. As in confirmation of fidelitie or freindfhip, in bleffing, writing, fieghting, playing, and in moft other things, we vse the right hand, either only or chiefly. So the Patriarch Iacob laide his right hand vpon Ephraim, knowing by propheticall fpirite, that he fhould be preferred, before his elder brother, Manaffes. Literally fulfilled in Iofue, Ieroboam, and other chief Princes of Ephraims iffue. And myftically in the Gentils, being later called of God, and yet preferred before the Iewes. *S. Cypri. li. 1. c. 21. aduer. Iudeos: S. Amb. li. de Benedict. Patriarch. c. 1. S. Aug. li. 16. c. 42. de ciuit. &c.*

The right hād alfo  
in fpiritual things,  
preferred before  
the left.

The younger  
brother preferred  
fignified the Gen-  
tiles before the  
Iewes.

Procop. Ifidor. in  
Gen.

14 Changing handes.) The myfterie, of the Gentils excelling the Iewes in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Ifaac before Ifmael; Iacob himfelf before Efau; and

The forme of the Croffe  
prefigured by Iacob  
croffing his armes.

now Ephraim before Manaffes) is here further reпреsented by Iacobs forming of a croffe, with his armes laied one ouer the other, when he bleffed his two nephewes: who otherwife might haue laied his right hand first vpon one, and then vpon the other, or haue caused them to change places; but he wittingly croffed his armes, and *changed his handes*; or according to the Hebrew, *made his handes vnderftand*, that is, by his handes made it to be vnderftood, not only that the younger fhould be in place of the elder, Ephraim before Manaffes, and much more the Gentiles before the Iewes, but alfo that this greater Myfterie fhould be effected by Chrift dying on a Croffe. For what els could the verie croffing of his armes, fo wittingly and purpoffly done, fignifie, but the forme and figure of Chriffs Croffe? As els where the wood, which young Ifaac caried on his back vnto the mountaine prefigured the matter or fubftance of the fame Croffe. Al accomplished when Chrift was crucified: wherby the Iewes were fcandalized, and the Gentiles called and faued. Our Sauour himfelfe fortelling, that *he being exalted* (to wit vpon the Croffe) *vvould dravv al vnto himfelf*. And S. Paul teaching that Chrift *faftned the hand vvriting, that vvvas againft vs, vpon the Croffe*.

Ioan. 12.

Collof. 2.

Protection & Inuo-  
cation of Angels.

16 The Angel that deliuereth me.) It is euident by this plaine text, that Iacob was deliuered from euiles by an Angel, and that he inuocated the fame Angel to bleffe his nephewes, S. Bafil (*li. 3. cont. Eunom. in initio.*) fheweth by this place amongft others, that an Angel is prefent with euerie one, *as a pedagogue, and paffour, directing his life*. S. Chryfoftom alfo (*ho. 7. in laud. S. Pauli*) citeth this place in teftimonie, that proper Angels are deputed to protect men. Yet Proteftants fay, that *this Angel muft be vnderftood of Chrift*: remitting their gloffe to the *31. ch. v. 13. and 32. ch. v. 1. of Genefis*, where it can not be proued.

Bible. 1603.

Proued by ancient Fa-  
thers.

But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holie Scripture. Namely in this place, and manie other places in the old Teftament. Alfo *Mat. 18. Act. 12. 2. Cor. 11.* & the like. For example, S. Iuftinus Martyr in *explic. qq. neceff. q. 30.* affirming it for a known truth, declareth that thofe Angels, which receiue the charge of guarding men, cōtinew the fame office either to both foule and bodie, or to the foule after it is parted from the bodie. S. Cyril of Alexandria (*lib. 4. cont. Iulian. prope. init.*) fhewing how God vfeth the minifterie of holie Angels, for mens faluation, faith: *Hi noxias a nobis abigunt feras &c.* Thefe (Angels) driue away noyfome wildebeafts from vs: and refkew thofe that are caught, from their crueltie, and teach what foeuer is laudable, to make our paffage free, and not peftered, when with vs they glorifie one foueraigne God. S. Chryfoftom (*ho. 60. in Math. 18.*) S. Hierome *vpon the fame place*, S. Ambrofe, in *Pfal. 38.* S. Auguftin *li. 83. qq. q. 79. & li. Soliloq. c. 27.* S. Gregorie *li. 4. c. 31. in 3. Iob.* S. Bernard *fer. 5. Dedicat. Ecclef. & fer. 12. in Pfal. 90.* & others, fo vniuerfally teach

the fame, that Caluin (*li. Inftit. c. 14. fect. 38.*) dare not denie it, and yet wil nedes doubt of it.

16 Be my name called vpon them.) This place hath two good literal fenfes. For firft it importeth, that Ephraim and Manaffes were made participant among the Tribes, of the bleffings of Abraham, Ifaac, and Iacob. Secondly that God would bleffe them, for Abraham, Ifaac, and Iacobs fake: fo Moyfes praying for the whole people (*Exodi. 32.*) befought God to remember, Abraham, Ifaac, and Ifrael, and God was therewith pacified.

God for his Saints  
fake fheweth fau-  
our to their friends.

## Chapter 49

*Iacob replenished with the fpirite of prophecie, a litle before his death, fortelleth his fonnes manie things, that shal happen to their pofteritie. Chargeth fome of them with faultes paf, bleffeth euerie one. 29. Appointeth where to burie him, 32. and dyeth.*

**A**nd Iacob called his fonnes, and faid to them: Come together, that I <sup>a</sup>)may fhew you the things that fhall come to you in the laft dayes.  
<sup>2</sup> Come together, and heare you fonnes of Iacob, heare ye Ifrael your father:

<sup>3</sup> <sup>b</sup>)Ruben my firft begotten, thou art my ftrengh, and the begining of my forow: former in giftes, greater in empyre. <sup>4</sup> Thou art poured out as water, <sup>c</sup>)encreafe thou not: <sup>d</sup>)becaufe thou diddeft afcend thy fathers bed, and diddeft defile his couch.

<sup>a</sup> Thefe are predictiōs, not al bleffings. *S. Amb. li. de Benedict Patriar.*

<sup>b</sup> That thefe are moft profound Myfteries, is eafie to conceiue, but moft hard to vnderftand them. In fome the Patriarch recounteth things paf in his life, fortelling the effects therof to come. Other things he forfheweth pertayning to the diuifion of the Land of Chanaan, others to the times of the Iudges, of the Kings, of the Captiuitie, of Deliuerie from thence, of Chrift, of Antichrift, and of the end of this world. Of al which diuers anciēt fathers haue written large cōmentaries, & godlie treatifes.

<sup>c</sup> A prophecie not an imprecation. *S. Aug. li. 16. c. 33. cont. Fauft.*

<sup>5</sup> Simeon and Leui brethren: ♪veffels of iniquitie warring. <sup>6</sup> Into their counfel come not my foule, and in their congregation be not my glorie: becaufe in their furie they flew a man, and in their wilfulnes they vn-dermined a wall. <sup>7</sup> Curfed be their furie, becaufe it is ftubborne: and their indignation, becaufe it is hard: I wil diuide them in Iacob, and wil difperfe them in Ifrael.

<sup>8</sup> Iudas, thee thy brethren shal praife: thy hand shal be in the neck of thyne enemies: thy fathers children shal adore thee. <sup>9</sup> A lions whelp Iudas: to the pray my fonne thou didft afcend: taking thy reft thou didft lye as a lion, and as it were a lyoneffe, who shal raife him vp? <sup>10</sup> ♪THE SCEPTER SHAL NOT BE TAKEN AWAY FROM IVDAS, AND A DVKE OVT OF HIS THIGH, TIL HE DOE COME THAT IS TO BE SENT, AND THE SAME SHAL BE THE EXPECTATION OF THE GENTILES. <sup>11</sup> Tying to the vineyard his colt, and to the vine, o my fonne, his the affe. ♪He fhall wafh his ftole in wine, and in the bloud of the grape his cloke. <sup>12</sup> His eyes are more beautiful then wine, and his teeth whiter then milke.

<sup>13</sup> Zabulon shal dwel in the shore of the fea, and in the road of shippes reaching as farre as Sidon.

<sup>14</sup> Iffachar a ftrong affe lying at reft between the borders. <sup>15</sup> He faw reft that it was good: and the earth that it was very good: and he put vnder his shoulder to cary, and became feruing vnder tributes.

<sup>16</sup> Dan shal iudge his owne people as alfo an other tribe in Ifrael. <sup>17</sup> Be Dan ♪a fnake in the way, a ferpent in the path, byting the hooffes of the horfe, that his ryder may fal backward. <sup>18</sup> I WIL EXPECT THY SALVATION O LORD.

<sup>19</sup> Gad, the gyrded shal fight before him: and himfelf shal be gyrded backward.

<sup>20</sup> Afer, his bread is fat, and he shal geue daynties to kinges.

<sup>21</sup> Nepthali, a hart let forth, & geuing fpeaches of beautie.

<sup>22</sup> ♪Iofeph a child encreafing, encreafing and comelie to behold: the daughters courfed to and fro vpon the wall. <sup>23</sup> But the dart men did exafperate him, & brawled,

and enuied him. <sup>24</sup> His bowe fate vpon the ftrong, & the bands of his armes and his handes were diffolued, by the hands of the mightie of Iacob: thence came forth a pafour, the ftone of Ifrael. <sup>25</sup> The God of thy father fhall be thy helper, & the Almighty fhall bleffe thee with the bleffings of heauen from aboue, with the bleffings of the deapth, that lieth beneath, with the bleffings of the pappes and of the wombe. <sup>26</sup> The bleffings of thy father were ftrengthned with the bleffings of his fathers: vntil the defire of the eternal hilles came: be they vpon the head of Iofeph, & vpon the crowne of the Nazarite among his brethren.

<sup>27</sup> Benjamin <sup>a)</sup>a rauening wolfe, in the morning fhall eate the pray, and in the euening fhall diuide the fpoile.

<sup>28</sup> Al thefe in the tribes of Ifrael twelue: thefe things fpake their father to them, and he bleffed euerie one, with their proper bleffings. <sup>29</sup> And he commanded them, faying: I am geathered vnto my people: burie you me with my fathers in the duple caue, which is in the field of Ephron the Hethite, <sup>30</sup> againft Mambre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a poffeffion to burie in. <sup>31</sup> There they buried him, & Sara his wife: there was Ifaac buried with Rebecca his wife: there alfo Lia doth lie buried. <sup>32</sup> And when he had finished the precepts wherwith he inftructed his fonnes, he plucked vp his feet vpon the bed, and died: & he was put vnto his people.

## ANNOTATIONS

4 Becaufe thou didft afcend thy fathers bed.) For this crime of inceft Ruben was depriued of his firft-birth-right. VWho being by order of birth *former in giiftes*, wherby he fhould haue had duple portion, *and greater in Empire*, wherby he fhould haue bene Prince of Lord ouer his bretheren, the former prerogatiue was geuen to Iofeph, whole two fonnes were heades of two Tribes,

Ruben for his finne was put from the prerogatiues of the firft borne.

<sup>a</sup> This prophecie S. Auguftin vnderftandeth of S. Paul, of the tribe of Benjamin; who was firft a perfecutor, and after an Apoftle of Chrift. *Ser. 14. de Sanctis.*

the other was geuen to the Tribe of Iuda, in Daud and his posteritie. He was also depriued of his prerogatiue in Priesthood, which was after annexed to the Tribe of Leui, wherupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to haue receaued three better letters then thy brethren, Priesthood, Best portion, and the Kingdome. But because thou haft finned, the duple portion is geuen to Ioseph, the Kingdome to Iudas, and Priesthood to Leui.

The zeale of Simeon & Leui was cōmendable: but their maner of reuenge, was manie wayes faultie.

5 Vefelles of iniquitie.) Albeit Simeon and Leui were moued with iust zeale to punishe the foule crime committed by Sichem, against their sifter and whole familie: yet in their maner of reuenging were manie finnes worthely condemned by Iacob, both immediatly after the fact, and here at his death. For before the flaughter they committed there greate finnes; in that they rashly did it vnknowne to their father therby putting him & themselues in extreme danger, if God had not maruelously protected them; in falsly pretending agreement and league with the Sichamites, which they ment not to performe; and in sacrilegiouly abusing the Sacrament of Circumcision, making it a cloke to deceiue their enemies. In the fact also they committed other foure grosse crimes: cruelly killing those, that offered other abundant satisfaction; murdering others that were altogether innocent; facking and deftroying the citie, and carying away wemen and children captiue. Mystically S. Ambrose, Ruffinus, Ifidorus, and others vnderstand this prophesie, of the Scribes and the Priestes, descending of Simeon and Leui, who were most eagre against our Sauour, as himself more plainly fortold, saing: *The sonne of man shal be betrayed to the chiefe Priestes, and to the Scribes, and they shal condemne him to death.* Their furie was curfed aboue al furie, *Because* (as Iacob here faith) *it was ftubborne*, or obstinate, for they did not only condemne Chrift to death in their wicked counsell, but also vrged and preffed Pilat, endeuoring to faue him, & fturred vp the people to crye: *Take him avay, Crucifie him.* Yea their indignation was so hard, that they preferred Barabbas before Chrift.

Iudith. 9.

The Priests & Scribes furie, obstinacie, & hard harts against Chrift.

Mat. 20.

Ioan. 11.

Ioan. 18.

Taking away of the regal scepter from the Iewes a figure of Christs coming.

10 The scepter shal not be taken avay.) Here the Patriarch Iacob fortelleth the time, when the promised Meffias should come into the world, by this signe that the scepter should not be taken from Iuda, til the same Redeemer of mankind were at hand. Not that the regal scepter should remaine in the Tribe of Iuda, from Iacobs death til Christes comming: for that Kingdome beganne first in Daud, aboue fix hundred yeares after Iacobs death, and after the captiuitie of Babylon the highe Priests of the Tribe of Leui did gouerne also the ftate, & not only the Church, other fix hundred yeares. But the sence is, that of the Tribe of Iuda should rise most gloriouse Kinges, whose crowne and Kingdome should remaine with the Iewish Nation, vntil their expected Meffias should drawe nere, and then be taken from them by the Gentiles. VWhich was downe by Herod, whose father was an Idumean, his mother an

Arabique. Thus the Ancient fathers with one accorde vnderftood this prophecie. *S. Iuftinus Martyr. Ser. cum Triphone. Eufebius Cefarien. lib. Hift. Eccles. cap. 6. Athanafius. lib de Incarnat. S. Ambrofe lib. de Benedict. Patriarch c. 4. S. Chryftom. Ho. 67. in Gen. S. Auguftin lib. 18. c. 45. de ciuit. Theodoretus. q. vlt. in Gen.*

li. 2. Ep. 3. 11 He ſhal vvash his ftole in vvyne.) By wine, and bloud of the grape, what other thing is fhewed (faith S. Cyprian *Epift. ad Cæcil. 63.*) but the wine of the Chalice of our Lordes bloud? Likwife Tertullian (*lib. 4. contra Marcionem*) expoundeth the ftole to fignifie Chrifts flefh, and the wine his bloud. In al which booke his drift is to fhewe that Chrift did not deftroy the olde Teftament, but fulfilled the figures and prophecies therof. And not that Chrift gaue his bodie in figure only, as our aduerfaries alleadge him.

Our Lords real  
prefence in the  
B. Sacrament  
prophecied.

17 Be Dan a fnake in the vvay.) This prophecie moft ancient Fathers vnderftood of AntiChrift, namely *S. Irenæus, lib. 5. aduerf. Hæref. S. Hyppolitus Martyr Orat. de condummat. Jæculi. S. Ambrofe. c. 7. de Benedict. Patriarch. S. Auguftin. q. 12. in Iofue. Proſper, lib. de promifi. & Pradict. Dei. P. 4. Theodoret. q. vlt. in Gen. S. Gregorie, lib. 30. Moral. c. 18.* and many others vpon the 7. chap of the *Apocalips*, where they fuppofe S. Ioan did omitt Dan from amongft the Elect of the Ifraelitical Tribes, in deteftation of Antichrift, to be borne of that Tribe. And certayne it is, that the Iewes wil receiue, and folowe him for their Meffias, as our Sauour himfelfe faith. VVhich maketh it very probable, that he fhall be a Iewe borne, elfe they would not fo eaſily admitt him.

Ancient Fathers  
fuppofe that An-  
tichrift fhall be of  
the tribe of Dan.

22 Iofeph a childe encreaſing.) Iofeph was in manie reſpectes a figure of Chrift, eſpecially in that he was loued of his father before al his bretheren, folde by his brethren to the Gentiles of enuie, and for money, aduanced to dignitie and authoritie, the deliuerer of Ægypt from famine, and called Sauour of the world; al performed in Chrift, the true Childe encreaſing.

Iofeph in manie  
things prefigured  
Chrift.

## Chapter 50

*Iofeph cauſeth his fathers bodie to be embawmed, 3. the dayes of mourning being expired, 6. with Pharaos leaue, Iofeph with the ancients of Ægypt, al his brethren, and elder forte of Ifraelites goe, and ſolemnly burie the bodie in Chanaan. 14. After their returne, his brethren fearing, left Iofeph wil now reuenge former iniuries, he freely forgeueth al. 22. At the age of 110. yeares, adiuring the*

*posteritie to carie his bones into Chanaan he dieth, and is put in a coffin.*

**V** Which Ioseph feeling, fel vpon his fathers face weeping and kissing him. <sup>2</sup> And he commanded his seruantes the phyfitians, that they should embawme his father with spices. <sup>3</sup> Who fulfilling his commandements, there passed fourtie dayes: for this was the maner of corfes embawmed, and Ægypt mourned him feuentie daies. <sup>4</sup> And the mourning time being expired, Ioseph spake to the familie of Pharaο: If I haue found grace in your sight, speake in the eares of Pharaο: <sup>5</sup> for so much as my father did adiure me, saing: Behold I die, in my sepulchre <sup>a</sup>)which I digged for my selfe in the land of Chanaan, thou shalt burie me. I wil goe vp therefore, and burie my father, and returne. <sup>6</sup> And Pharaο said to him: Goe vp and burie thy father as thou wast adiured. <sup>7</sup> Who going vp, there went with him al the ancients of Pharaοs house, and al the elders of the Land of Ægypt: <sup>8</sup> the house of Ioseph with his brethren, sauing their litle ones, and the flockes and heards, which they had left in the Land of Geffen. <sup>9</sup> He had also in his traine chariotts and horsemen: and it became no small multitude. <sup>10</sup> And they came to the floore of Atad, which is situate beyond Iordaine: where celebrating the exequies with great and vehement mourning, they spent full feuen dayes. <sup>11</sup> Which when the Inhabiters of the Land of Chanaan had seene, they said: This is a great mourning vnto the Ægyptians. And therefore the name of that place was called, The mourning of Ægypt. <sup>12</sup> Therefore the sonnes of Iacob did as he commanded them: <sup>13</sup> and carying him into the Land of Chanaan, they buried him in the double caue, which Abraham had bought with the field for a possession to burie in of Ephron the Hethite against Mambre. <sup>14</sup> And Ioseph returned into Ægypt with his brethren, and with al the traine, his father

<sup>a</sup> Iacob digged a sepulchre for himselfe, though it be not hertofore mentioned when he did it. *S. Aug. q. 170. in Gen.*



being buried. <sup>15</sup> After whose death, his brethren fearing, and talking one with an other: Left perhaps he be mindful of the iniurie which he suffered, and requite vs al the euil that we haue done, <sup>16</sup> they aduertified him saying: Thy father commanded vs before he died, <sup>17</sup> that we should say thus much to thee in his wordes: I beseech that thou forget the wicked fact of thy brethren, and the finne & malice which they haue exercised against thee: we also desire thee, that to the seruants of the God of thy father thou remit this iniquitie. Whom when Ioseph had heard he wept. <sup>18</sup> And his brethren came to him, and <sup>a</sup>adoring prostrate on the ground they said: We are thy seruantes. <sup>19</sup> To whom he answered: Feare not: can we resist the wil of God? <sup>20</sup> ¶ You thought euil against me: but God turned that into good, that he might exalt me, as presently you see, and might save many peoples. <sup>21</sup> Feare not: I will feed you & your little ones, and he comforted them, and spake gently & mildly. <sup>22</sup> And he dwelt in Ægypt, with al his fathers house: and lived an hundred and tenne yeares. And he sawe the children of Ephraim vnto the third generation. Also the children of Machir the sonne of Manasses were borne in Iosephs knees. <sup>23</sup> Which thinges being done, he spake to his brethren: After my death God will visite you, and will make you goe vp out of this land, to the land which he sware to Abraham, Isaac, and Iacob. <sup>24</sup> And when he had adiuured them and said: God will visite you, ¶ carie my bones with you out of this place: <sup>25</sup> he died, being an hundred and tenne yeares old. And being embawmed with spices, was put in a coffin in Ægypt.

## ANNOTATIONS

<sup>20</sup> You thought euil.) This plaine distinction sheweth that finne is wholly of the finner; and that God hath no part therein, but turneth it to good. For those things which Iosephs brethren did against him, were occasions of his advancement in Ægypt,

Mans wil, not God  
the cause of finne.

<sup>a</sup> This word *adoring* often in holie Scripture signifieth ciuill honour: as here it can haue no other sense.

through the omnipotent wifdome of God. VVhofe propertie is,  
out of euerie euil to draw good. *S. Chrifoft. ho. 67. in Gen.*  
*S. Aug. Enchirid. c. 11. & li. 14. c. 27. de ciuit.*

Iofeph, for his brethrēs  
fake, differred his defired  
burial in Chanaan.

24 Carie my bones vvith you.) For the fame reaons Iofeph  
would be finally buried in Chanaan, for which Iacob defired to be  
there buried (*chap. 47.*) but Iofeph would not prefently be caried  
thither, left it might haue geuen offence to the Ægyptians, or at  
leaft haue diminifhed their fauoure towards his brethren: and  
withal he would confirme his brethren in their hope of returning,  
feing he was content, that his bodie fhould expect in Ægypt, til  
the whole Nation fhould returne into Chanaan.