

Chapter 6

God reueling himselfe more to Moyfes then he had done to former Patriarches, 6. commandeth him to tel the children of Ifrael, that he feeing their miferies, wil deliuer them from Ægypt, and geue them poffession of Chanaan. 14. The genealogies of Ruben, Simeon, and especially of Leui are recited, 26. to shew the origin of Moyfes and Aaron.

And our Lord faid to Moyfes: Now thou shalt see what thinges I wil doe to Pharao: for by a mightie hand shal he difmiffe them, and in a ftrong hand shal he caft them out of his land. ² And our Lord fpake to Moyfes, faying: I am the Lord ³ that appeared to Abraham, to Ifaac and to Iacob, as God almightie: and ⁴my name ^{a)}ADONAI I did not fheue them. ⁴ And I made a couenant with them, to geue them the Land of Chanaan, the land of their pilgrimage, wherein they were ftrangers. ⁵ And I haue heard the groning of the children of Ifrael, wherwith the Ægyptians haue oppreffed them: and I haue remembred my couenant. ⁶ Therefore fay to the children of Ifrael: I the Lord who wil bring you forth out of the worke-prifon of the Ægyptians, & wil deliuer you from feruitude: and redeme you in a high arme, and great iudgements. ⁷ And I wil take you to me for my people, and I wil be your God: and you shal know that I am the Lord your God, that brought you forth out of the worke-prifon of the Ægyptians: ⁸ and brought you into the land, ouer which I lifted vp my hand to geue it to Abraham, Ifaac, and Iacob: and I wil geue it you to poffeffe, I the Lord. ⁹ Moyfes then told al to the children of Ifrael: who did not hearken vnto him, for anguish of fpirit, and moft painful worke. ¹⁰ And our Lord fpake to Moyfes, faying: ¹¹ Goe in, and fpeake to Pharao the king of Ægypt, that he difmiffe the children of Ifrael out of his land.

^a Adonai is not the name here vttered to Moyfes but is redde in place of the vnknown name.

¹² And Moyfes answered before our Lord: Behold the children of Ifrael heare me not: and how wil Pharao heare, especially wheras I am of vncircumcised lippes?
¹³ And our Lord spake to Moyfes and Aaron, and he gaue them commandement vnto the children of Ifrael, & vnto Pharao the king of Ægypt, that they should bring forth the children of Ifrael out of the land of Ægypt.
¹⁴ These are the Princes of their houses by their families. The sonnes of Ruben the first begotten of Ifrael: Henoah and Phallu, Hefron and Charmi. ¹⁵ These are the kinreds of Ruben. The sonnes of Simeon: Iamuel and Iamin, and Ahod, and Iachin, and Soar, and Saul the sonnes of the Chananiteffe, these are the progenies of Simeon. ¹⁶ And these are the names of the sonnes of Leui by their kinreds: Gerfon and Caath and Merari. And ^a)the yeares of the life of Leui were an hundred thirtie yeuen. ¹⁷ The sonnes of Gerfon: Lobni and Semi, by their kinreds. ¹⁸ The sonnes of Caath: Amran, and Ifaar, and Hebron and Oziel. The yeares also of Caaths life, were an hundred thirtie three. ¹⁹ The sonnes of Merari: Moholi and Mufi. These be the kinreds of Leui by their families. ²⁰ And Amran tooke to wife Iocabed ^b)his aunt by the fathers side: who bare him Aaron and Moyfes. And the yeares of Amrans life were an hundred thirtie yeuen. ²¹ The sonnes also of Ifaar: Coree, and Nepheg, and Zechri. ²² The sonnes also of Oziel: Mizael, and Elizaphan, and Sethi. ²³ And Aaron tooke to wife Elizabeth the daughter of Aminadab, fifter of Nahafon, who bare him Nadab, and Abiu, and Eleazar, and Ithamar. ²⁴ The sonnes also of Core: Afer, and Eleana, & Abifaph. These be the kinreds of the Corites. ²⁵ But Eleazar the sonne of Aaron tooke a wife of the daughters of Phutiel: who bare him Phinees. ^c)These are the heads of the

*patrualem pro
 patrua, quæ La-
 tine non dicitur.*

^a The yeares of Ioseph dying first of Iacobs sonnes *Gen. 50.* and of Leui liuing longest, and none of the rest, are not without mystery, recorded in holie Scriptures. *Chronol. Hebr.*

^b See *Num. 26. v. 59.*

^c It pertained not to Moyfes present purpose, to profecute the genealogies of Iacobs other sonnes, being come to the origin of the Priestlie tribe in Leui the third sone. *S. Aug. q. 15. in Exod.*

Leuitical families by their kinreds. ²⁶ This is Aaron and Moyfes, whom our Lord commanded that they should bring forth the children of Ifrael out of the land of Ægypt by their troupes. ²⁷ These are they that spake to Pharao the king of Ægypt, that they might bring forth the children of Ifrael out of Ægypt: this is Moyfes, and Aaron, ²⁸ in the day when our Lord spake to Moyfes in the land of Ægypt. ²⁹ And our Lord spake to Moyfes, saying: I the Lord: speake to Pharao the king of Ægypt, al thinges which I speake to thee. ³⁰ And Moyfes said before our Lord: Loe I am of vncircumcised lippes, how wil Pharao heare me?

ANNOTATIONS

3 My name *Adonai*.) Here and in manie other places of holie Scripture in the Hebrew text, is that name of God of foure letters, which the Iewes say is ineffable. Yet sure it is, that Moyfes heard it pronounced, and afterwards writte it as he did the rest in Hebrew letters (which are al consonants) without vowels. But the Rabbins that long after put points or vowels to al other words, put none to this. For al then redde *Adonai* in place therof. And so the Latin, and al vulgar Catholique versions, keepe the same word vnttranslated. The Septuagint in Greke translate ΚΥΡΙΟΣ, which in Latin is *Dominus*, in English *Lord*. So also al ancient Fathers, and (which is most of al) our Sauour, and his Apostles, alleaging sentences of the old Testament, where this name is contained, stil expresse it by wordes that signifie *Lord*. Only certaine late writers haue framed a new word, by putting the points of *Adonai*, to the proper letters of this vnknown name, which are *Iod, He, Vau, He*, and so found it *Iehouah*: which was scarce heard of before an hundred yeares. As Bishop Genebrard, Cardinal Bellarmin, and F. Pererius proue, for that neither ancient Fathers, writing whole Treatises *de Diuinis nominibus*, nor the elder Rabbins, nor later most learned Hebricians, as Rabbi Moyfes, Aben Ezram, Lira, Paulus Burgensis and many others, neuer mention *Iehouah* amongst the Names or titles of God.

In place of the name of God counted ineffable, is commonly redde *Adonai*.

Iehouah is not the right name of God.

Mat. 4. v. 7. 10.

Rom. 15. v. 11.

S. Dionys. S. Hierom. Theodoret. Damascen.