

## Chapter 37

*Ioseph informing his father of his brethrens faults, 5. and telling his dreames, is by them more hated. 13. Being sent 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 fupposing him to be flaine by fome wild beaft. 36. He is fold againe to Putiphar in Ægypt.*

The feuenth part of this booke. How Ioseph was fold into Ægypt, and there aduanced.

**A**nd Iacob dwelt in the land of Chanaan, wherin his father foioined. <sup>2</sup> And <sup>a</sup>)theſe are his generations: Ioseph 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 Ioseph about al his fonnes, becauſe he had begotten him in his old age: and he made him a coate of diuers coloures. <sup>4</sup> And his brethren ſeing that he was loued of his father, more then al his fonnes, they hated him, neither could they ſpeake any thing to him peacably. <sup>5</sup> It chanced alſo that he reported to his brethren a dreame, that he had ſeene: which occaſion was the ſeed of greater hatred. <sup>6</sup> And he ſaid to them: Heare my dreame which I haue ſeene: <sup>7</sup> I thought we bounde ſheaves in the field: and my ſheafe aroſe as it were, and ſtood, and your ſheaves ſtanding about did adore my ſheafe. <sup>8</sup> His brethren answered: What ſhalt thou be our king? or ſhal we be ſubiect to thy dominion? This occaſion of his dreames and wordes miniſtred nourishment to the enuie and hatred. <sup>9</sup> He ſawe alſo an other dreame, which telling his brethren, he ſaid: I ſawe in a dreame, as it were the funne, and the moone, and eleuen ſtarres adore me. <sup>10</sup> Which when he had reported to his father, and brethren, his father

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

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

rebuked him, and said: What meaneth this dreame that thou hast seene? why shal I and thy mother, and thy brethren adore thee vpon the earth? <sup>11</sup> His brethren therefore enuyed him: but <sup>a</sup>his father considered the thing with him selfe. <sup>12</sup> And when his brethren abode in Sichem, feeding their fathers flockes, <sup>13</sup> Ifrael said to him: Thy brethren feed sheepe in Sichem: come, I will send thee to them. Who answering, <sup>14</sup> I am readie; he said to him: Goe, and see if al things be wel with thy brethren, and the sheepe: and bring me word againe what they doe. Being sent therefore 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 sought. <sup>16</sup> But he answered: <sup>b</sup>I seeke my brethren, shew me where they fede the flockes. <sup>17</sup> And the man said to him: They are departed from this place: for I heard them say: Let vs goe into Dothain. Ioseph therefore went forward after his brethren, and found them in Dothain. <sup>18</sup> Who when they had seene him a farre off, before he came nigh them, they deuised to kil him: <sup>19</sup> and spake among them selues: Behold the dreamer commeth, <sup>20</sup> come, let vs kil him, and cast him into an old cesterne: and we wil say: A naughtie wild beaft hath deuoured him: <sup>c</sup>and then it shal appeare what his dreames doe profite him. <sup>21</sup> And Ruben hearing this, endeouored to deliuer him out of their hands, and said: <sup>22</sup> Do not take away his life, neyther shedd ye blood: but cast him into this cesterne, that is in the wilderneffe, and keepe your handes harmeles: and he said this, desirous to deliuer him out of their handes, and to restore him to his father. <sup>23</sup> As soone therefore as he came vnto his brethren, forthwith they stripped him out of his fide coate, and of diuers colours. <sup>24</sup> And cast him into the old cesterne, that had not water. <sup>25</sup> And fitting to eate bread, they saw Ifmaelites wayfaring men

---

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

<sup>b</sup> So Chrif, & al good Pastors.

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

cōming from Galaad, and their camels carying fpices, and rofen, and mirrh into Ægypt. <sup>26</sup> Iudas therefore 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>a</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 shal 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 garments, did on sackcloth, mourning his fonne a great time. <sup>35</sup> And al his children being gethered together to affwage their fathers forowe, he would not take comforte, but faid: I wil defcend vnto my fonne into hel, mourning. And whileft he perfeuered in weeping, <sup>36</sup> the Madianites fold Iofeph in Ægypt to Putiphar an Eunich of Pharoes maifter of the fouldiars.

## ANNOTATIONS

3 In his old age.) This being one caufe why Iacob loued Iofeph aboue al his other fonnes, for that he was the youngeft of the eleuen (for Benjamin the twelfth was yet an infant) it is alleaged in holie Scripture (faith S. Chriftoftom *Epift. ad Olympian*) as leaft offenfiue to his bretheren. For a more fpecial caufe was, for his mother Rachels fake, but moft principal caufe of al was, for his great vertues, and mature iudgement; for which God alfo

The leaft offenfiue caufe is alleaged, why Iacob loued Iofeph aboue his bretheren.

<sup>a</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.*

preferred him about them all, and now forsheweth the fame by visions in sleepe. VVhich they enuying and meaning to preuent, did in dede vnwitting cooperate therto, Gods prouidence turning their euill worke to infinite good. As the fame 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.*

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

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 finceritie 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 gloffe to shew that graue were to be vnderstood. But in all 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 in some other places, they much disagree in translating the same word.

Graue for hel corruptly translated.

VVilful corruption.

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

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

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 foule 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 foules then remained in rest, which was called or *Limbus Patrum*, or Abrahams bosome. That is, saith S. Augustin, in his answer to Bishop Euodius (*Epist. 99.*) *secretæ cuiusdam quietis habitatio*. The habitation of a certaine secret rest.

Iacob spake of hel not of graue.

Luc. 16.

Abrahams bosome.