

Chapter 42

Jacob fendeth tenne of his fannes to bye corne in Ægypt. 7. Where Ioseph knowing them, they not knowing him, with hard speaches 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.

And Iacob hearing, that victuales were fold in Ægypt, he faid to his fannes: Why neglect ye? ² 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. ³ Therefore the tenne brethren of Ioseph going downe, to bye corne in Ægypt, ⁴ Benjamin being kept at home by Iacob, who faid to his brethren: Left perhaps he take any harme in the iourney: ⁵ entred into the land of Ægypt with others that went to bye. For the famine was in the land of Chanaan. ⁶ 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, ⁷ and he knewe them, he fpake as it were to ftrangers [¶]fomewhat roughly, asking them: From whence came you? Who answered: From the land of Chanaan, that we may bye neceffaries to liue. ⁸ And yet himfelfe knowing his brethren, was not knownen of them. ⁹ And remembering the dreames, which fome times he had feene, he faid to them: [¶]You are fpies: to view the weaker parts of the land you are come. ¹⁰ Who faid: It is not fo, my lord, but thy feruantes are come to bye victuals. ¹¹ We are all the fannes of one man: we are come as men of peace, neither do thy feruantes goe about anie euil. ¹² To whom he answered: It is otherwife: you came to confider the vndefended partes of this land. ¹³ But they: We thy feruantes, fay they, are twelue brethren, the fannes of one man in the Land of Chanaan: the youngeft is with our father, the other is not liuing. ¹⁴ This is it, quoth he, that I faid: You are fpies. ¹⁵ Now prefently I wil take a trail of you: [¶]by the health of Pharao you fhall

not depart hence, vntil your youngeft brother do come.
16 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: ^a)otherwife by the health
of Pharao you are fpies. 17 Therefore he put them in
prifon three dayes. 18 And the third day bringing them
out of prifon, he faid: Doe as I haue faid, and you fhall
liue: for I feare God. 19 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, 20 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, 21 and they talked
one to an other: Worthely do we fuffer thefe thinges,
becaufe we haue finned againft our brother, feing the
diftrefse of his foule, whileft he befought vs, and we
heard not: therefore is this tribulation come vpon vs.
22 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. 23 And they knew
not that Iofeph vnderftood: becaufe he fpake to them
by an interpreter. 24 And he turned away himfelfe a litle
while, and wept: and returning he fpake to them. 25 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. 26 But they carying their corne vpon
their affes, tooke their iourney. 27 And one of them open-
ing his facke, to geue his beaft prouender in the inne,
beholding the money in the fackes mouth, 28 he faid to
his brethren: My money is geuen me againe, behold it is
in the facke. And being aftonyed, and trubled amongft
themfelues, they faid: What is this, that God hath done
vnto vs? 29 And they came to Iacob their father into the
land of Chanaan, and they told him al thinges that had
chanced vnto them, faying: 30 The lord of the land fpake

^a 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.*

to vs roughly, and thought vs to be spies of the prouince,
³¹ to whom we answered: We are men of peace, neither
do we attempt any treachery. ³² We are twelue brethren
borne of one father: one is not liuing, the youngeft is
with our father in the Land of Chanaan. ³³ Who faid
to vs: Thus fhall I trie that you be men of peace: Leauē
one of your brethren with me, and take ye prouifion
neceffarie for your houfes, and goe your wayes, ³⁴ and
bring your youngeft brother to me, that I may know you
are not spies: and you may receiue this felowe againe,
that is kept in prifon: and afterwardes may haue licence
to bye what thinges you wil. ³⁵ This being faid, when
they powred out their corne, euerie man found his money
tied in the mouth of the fackes: and al being aftonyed to-
gether, ³⁶ 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 eu-
ils are fallen vpon me. ³⁷ To whom Ruben answered: Kill
my two fonnes, if I bring him not againe to thee: deli-
uer him into my hand, and I wil reftore him vnto thee.
³⁸ 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 ^a)my hoare haire with
forowe [¶]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 vn-
derftanding. 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 infturction of pafors of foules:
that they procure true repentance before abfolution of finnes. *Ne
fi inordinate culpa dimittitur, is qui eft culpabilis, in reatu grauius*

Contrition
neceffarie for the
remiffion of finnes.

Diforderlie
remiffion is hurt-
ful.

^a Myn old age or, me an old man. *S. Aug. q. 142.*

atringatur. 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.

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 anfwer. 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 Pharao.) Iofeph in fwearing by Pharaos health, honored God, the geuer and conferuer of health, life, power, dignitie and al that was in Pharao. Wherby we fee that this maner of fwearing was lawful. As now likewife Chriftians lawfully fwere not only by God, but alfo by his creatures, faying: As God fhall helpe them, & his holie Gofpels: 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 fwere 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 fwere by any of thefe. And in this particular Iofeph did rather name Pharao in his oath then God, as wel to conceale himfelf as yet from his brethren, as to ftrike more terrour in their hartes, by naming his mafter the King, in whom he had more intereft then they.

It is lawful to fwere by creatures.

Hier. 4.

Mat. 5.

In fome cafe more conuenient then to name God exprefly.

38 Vnto hel.) To that place where foules remaine, as before. *chap. 37. v. 35.* For this phrafe, of *bringing vnto hel*, and *defcending into hel*, vfually fpoken in the old Teftament, of al fortes of foules both iuft and wicked, fignifieth that al went that time to hel, that is, to a lowe place, farre diftant from heauen. But fome to reft, and fome to paine. VVherupon S. Hierom faith: Hel is a place, wherin foules are included, either in reft, or in paines, according to the qualitie of their deferts.

Diuers manfions in hel.