

Chapter 42

Iacob fendeth tenne of his fonnes 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 lackes.

And Iacob hearing, that victuales were fold in Ægypt, he faid to his fonnes: Why neglect ye? ²I 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. ³Therefore the tenne brethren of Ioseph going downe, to bye corne in Ægypt, ⁴Benjamin being kept at home by Iacob, who faid to his brethren: Left perhaps he take any harme in the iourney: ⁵entred into the land of Ægypt with others that went to bye. For the famine was in the land of Chanaan. ⁶And 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, ⁷and 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. ⁸And yet himfelfe knowing his brethren, was not knownen of them. ⁹And 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. ¹⁰Who faid: It is not fo, my lord, but thy feruantes are come to bye victuals. ¹¹We are al the fonnes of one man: we are come as men of peace, neither do thy feruantes goe about anie euil. ¹²To whom he answered: It is otherwife: you came to confider the vndefended partes of this land. ¹³But 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. ¹⁴This is it, quoth he, that I faid: You are fpies. ¹⁵Now prefently I wil take a

trail of you: ^dby 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: ^aotherwife 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 another: Worthely do we fuffer thefe thinges, becaufe we haue finned againft our brother, feing the diftreffe 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 opening 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

^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.*

lord of the land spake 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: Leaue 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 together, ³⁶ their father Iacob faid: You haue made me to be without children, Iofeph is not liuing, Simeon is kept in bondes, and Beniamin you wil take away: al thefe euils are fallen vpon me. ³⁷ To whom Ruben answered: Kil my two fonnes, if I bring him not againe to thee: deliuer 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 haires with forowe ^v)nto 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 inftitution of pafors of foules: that they procure true repentance before abfolution of finnes. *Ne fi inordinate culpa dimittitur, is qui est culpabilis,*

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.*

in reatu grauius afringatur. Left, if the fault be diforderly remitted, he that is faultie be more greuoufly intangled in guilt of confcience: therfore 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 fweare 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 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 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 fweare 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.