

Chapter 46

Ifrael warranted in a vifion from God, goeth into Ægypt with al his familie, 8. who are here recited. 28. Iofeph meeting him in Geffen, aduifeth him to tel Pharao, that they are shepheards by their trade of life.

The eight and laft part of this booke.

And Ifrael taking his iourney, with al things that he had ^dcame to the wel of the oath, and killing there victimes to the God of his father Ifaac. ² He heard him by a vifion of the night calling him, and faying vnto him: Iacob, Iacob. To whom he anfwered: Loe here I am. ³ God faid to him: I am the moft mightie God of thy father: feare not, goe downe into Ægypt, for into a great nation wil I make thee there. ⁴ I wil goe downe with thee thither, and thence wil I bring thee returning: Iofeph alfo fhall put his handes vpon thine eyes. ⁵ And Iacob rofe 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 fent to carie the old man, ⁶ and al that he had poffeffed in the Land of Chanaan: and he came into Ægypt with al his fede, ⁷ his fonnes, and nephewes, daughters, and al his progenie together. ⁸ And thefe are the names of the children of Ifrael, that entred into Ægypt, him felfe with his children. His firft-begotten Ruben. ⁹ The fonnes of Ruben: Hnoch and Phallu and Hefron and Charmi. ¹⁰ The fonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin and Sohar, and Saul the fonne of Chananiteffe. ¹¹ The fonnes of Leui: Gerfon and Caath and Merari. ¹² 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. ¹³ The fonnes of Iffachar: Thola and Phua and Iob and Semron. ¹⁴ The fonnes of Zabulon: Sared & Elon and Iahelel. ¹⁵ Thefe are the fonnes of Lia, which fhe bare ^ain Mefopotamia of

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

^a That is, she bare their fathers in Mefopotamia. *S. Aug. q. 151. in Gen.*

Syria with Dina his daughter. Al the foules of his fonnes and daughters are thirtie three. ¹⁶ The fonnes of Gad: Sephion and Haggi and Siuni and Efebon and Heri and Arodi and Areli. ¹⁷ The fonnes of Afer: Iamne and Iesua and Ieffui and Beria, Sara also their fifter. The fonnes of Beria: Heber and Melchiel. ¹⁸ These be the fonnes of Zelpha, whom Laban gaue to Lia his daughter, and these she bare to Iacob fixtene foules. ¹⁹ The fonnes of Rachel Iacobs wife: Ioseph and Benjamin. ²⁰ And these were fonnes borne to Ioseph, in the Land of Ægypt, which Afeneth the daughter of Putiphar priest of Heliopolis bare to him: Manaffes and Ephraim. ²¹ The fonnes of Benjamin: Bela and Bechor and Afbel and Gera and Naaman and Echi and Ros and Mophim and Ophim and Ared. ²² These be the fonnes of Rachel, which she bare to Iacob: al the foules, fourtene. ²³ The fonnes of Dan: Hufim. ²⁴ The fonnes of Nepthali: Iaziel and Guni and Iefer and Sallem. ²⁵ These be the fonnes of Bala, whom Laban gaue to Rachel his daughter: and these she bare to Iacob: al the foules, feuen. ²⁶ Al the foules, that entred with Iacob into Ægypt, and that came out of his thighe, besides his fonnes wiues, [†]fixtie fix. ²⁷ And the fonnes of Ioseph, 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 seuentie. ²⁸ And he sent Iudas before him to Ioseph, that he should tel him, and he should come into Geffen to meete him. ²⁹ Whither when he was come, Ioseph addresssing his chariot went vp to mete his father, vnto the same place: and feing him fel vpon his neck, and as they embraced he wept. ³⁰ And his father said to Ioseph: Now wil I die with ioy, because I haue seene thy face, and do leaue thee aliuie. ³¹ But he spake 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: ³² and the men are pastours of sheepe, and their trade is to feede flockes: their cat-tel, and heardes, and al that they could haue, they haue brought with them. ³³ And when he shal cal you, and shal fay: What is your trade? ³⁴ You shal answer: We

thy feruantes are pafours, from our infancie vntil this preſent, both we and our fathers. And this you ſhal fay, that you may dwel in the Land of Geffen, becauſe the Ægyptians ^{a)}deteft al pafours of fheepe.

ANNOTATIONS

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.

God reueleth his wil in holie places.

26 Sixtie fix.) The difficultie in theſe two verſes, concerning the number of Ifraelites, that were at firſt in Ægypt with Iacob, is eaſily explicated, that iuſt fixtie fix, of his owne iffue, came in with him; and himſelfe being counted maketh fixtie feuen, adding alſo Iofeph (who was there before) and his two fonnes 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 fiue more; to wit, a fonne and a nephew of Manaffes (the firſt called *Machir*, the other *Galaad*) and two fonnes of Ephraim (called *Sutalaam*, and *Taam*) and one nephew (named *Edem*) which number of feuentie fiue.

A difficultie how manie Ifraelites came at firſt into Ægypt.

Act. 7.

S. Steuen alſo citeth, folowing the vulgar knownen Scripture of the Septuagint, rather then the Hebrew text. Now in what ſenſe, theſe fiue could be ſaid 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 Iofeph being married but nine yeares before (for this was the ſecond deare yeare, after the feuen plentiful yeares) his fonnes 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 therfore theſe fiue named by the Septuagint, and ſome others, not then borne, of the lines of Phares and Beniamin, recited here by Moyſes, could be ſaid to come with Iacob into Ægypt, S. Auguſtin findeth ſo infoluble, that he doubteth not to affirme, ſome great hidden myſterie to be vnderſtood by the Septuagint Interpreters, in theſe numbers, not otherwiſe perhaps explicable according to the letter.

Numbers myftical, ſometimes not explicable in the literal ſenſe.

^a Ægyptians honoring ſhepe, goates, and kyne for goddes, detefted them that did gouerne, kil, or eate thoſe cattel.