

Chapter 47

Iacob with his fonnes being come into Gessen, Pharao granteth them the same place to dwel in. 13. The famine forceth the Ægyptians to sel al their goods, landes, and poffessions to the King, 22. except the Priests part, to whom the king aloweth necesarie foode, without paying for it. 27. After feuentene yeares Iacob adiureth Ioseph, to burie him amongft his ancefters.

Ioseph therefore going in told Pharao, saing: My father & brethren, their sheepe and heardes, & al thinges that they poffesse, are come out of the Land of Chanaan: & behold they ftay in the Land of Geffen. ² The vtmost also of his brethren fwe perfons he presented before the king: ³ whom he asked: What trade haue you? They answered: We thy seruantes are pastours of sheepe, both we, and our fathers. ⁴ We are come to foourne in the land, because there is no graffe for thy seruantes flockes, the famine being very fore in the land of Chanaan: and we desire thee to command that we thy seruantes may be in the Land of Geffen. ⁵ And the King therefore said to Ioseph: Thy father and thy brethren are come to thee. ⁶ The Land of Ægypt, is in thy fight: make them to dwel in the best place, and deliuer them the Land of Geffen. And if so be thou knowe that there are industrious men among them, appoint them maisters of my cattel. ⁷ After this Ioseph brought in his father to the King, and set him before him: who blessing him, ⁸ and being asked of him: How manie be the dayes of the yeares of thy life? ⁹ He answered: The dayes of the pilgrimage of my life are an hundred thirtie yeares, ^a few, and euil, and they are not come to the dayes of my fathers, in which they were pilgrimes. ¹⁰ And blessing the king, he went forth. ¹¹ But Ioseph gaue poffession to his father and his brethren in Ægypt, in the best place of the land, in Rhameffes, as

^a Euerie mans life is shorte, & replenished with manie miferies. *Iob. 14.*

Pharao had commanded. ¹² And he nourished them, and al his fathers houfe, allowing victuales to euerie one. ¹³ For in the whole world there wanted bread, and famine oppreffed the land, efpecially of Ægypt and Chanaan. ¹⁴ Out of which he gethered together al the money for the felling of corne, and brought it in vnto the kings treafure. ¹⁵ And when the byers wanted money, al Ægypt came to Iofeph, faying: Geue vs bread: why die we before thee, our money failing? ¹⁶ To whom he answered: Bring your cattel, and for them I wil geue you victuales, if you haue not to pay. ¹⁷ Which when they had brought, he gaue them fuftenance for horfes, and sheepe, and oxen, and affes: and he fuftayned them that yeare for the exchange of the cattel. ¹⁸ And they came the fecond yeare, and faid to him: We wil not conceale from our lord, that our money faying, our cattel withal haue fayled: neither art thou ignorant, that we haue nothing befides our bodies and land. ¹⁹ Why therfore shal we die in thy fight? both we and our land wil be thyne: bye vs to be the kings bondmen, and geue vs fede, left for default of tillers the land be turned into a wildernes. ²⁰ Iofeph therfore bought al the Land of Ægypt, euery man felling his poffeffions for the greatnes of the famine. And he brought it vnder Pharaos handes, ²¹ and al the people therof from the fardeft ends of Ægypt, euen to the vttermoft coafts therof, ²² [♠]fauing the land of the [♠]Priefts, which the king had deliuered them: ^a)to whom alfo a certaine allowance of victuals was geuen out of the cōmon barnes, and therfore they were not driuen to fel their poffeffions. ²³ Iofeph therfore faid to the people: Behold as you fee, Pharao poffeffeth both you and your land: take fede, and fowe the fields, ²⁴ that you may haue corne. The fifth part you fhall geue to the king: the other foure I am content you fhall haue for fede, and for foode to your families and your children. ²⁵ Who answered: Our life is in thy hand: only

^a The priests, of Ægypt being not forced to laboure for their liuing, found out the Mathematicques, as witneffeth Ariftotle. *in princ. Metaph.*

let our lord haue a respect vnto vs, and we wil gladly ferue the king. ²⁶ From that time vntil this present day in the whole land of Ægypt, the fifth part is paied to the kings, and it became as it were a lawe, fauing the land of the priests, which was free from this condition. ²⁷ Ifrael therfore dwelt in Ægypt, that is, in the Land of Geffen, and poffessed it: and was increafed, and multiplied exceedingly. ²⁸ And he liued in it feunteene yeares: and al the dayes of his life came to an hundred fourtie feuen yeares. ²⁹ And when he fawe that the day of his death approached, he called his fonne Ioseph, and faid to him: If I haue found grace in thy fight, put thy hand vnder my thigh: and thou fhalt doe me this mercie and truth, not to bury me in Ægypt: ³⁰ but [♠]I wil fleepe with my fathers, and take me away out of this land, and burie me in the fepulchre of my ancefters. To whom Ioseph answered: I wil doe that thou haft commanded. ³¹ And he faid: Swear then to me. Who fwearing, Ifrael adored God, turning [♠]to the beds head.

ANNOTATIONS

- Ho. 65. in Gen. ²² Sauing the land of the Priests.) Let them heare which now liue (faith S. Chryfoftom) what great care men had in times past of the priests of idols: and let them learne at least to yeeld like honour to true priests, to whom the minifterie of al diuine offices is committed. For if the Ægyptians, in their errors, had so great care of Idols, thinking them to be more honored, if their ministers were respected, how great condemnation doe they not deferue, that now diminish that, which pertaineth to the prouision of priests? Doe yee not know that the honour pertaineth to God himself? Regard not therefore him to whom the honour is exhibited. For it is not for his cause to whom thou doest it, but for his sake whose priest he is, that of him thou maiest abundantly receiue rewards. VVherfore he faid: *He that shal doe it to one of these, hath done it for me: & He that receiueth a prophet, in the name of a prophet, shal receiue the reppard of a prophet.* VVil our Lord reward thee according to the worthines or meannes of his ministers? According to thine owne alacritie, he either crowneth or condemneth. &c. I say not this for the priests fakes, but for yours, desiring to gaine you in al things. For in lieu of that litle you geue, you shal receiue immortal rewards, and vnspcakable good. Let vs confider these things, and hafte to ferue them, not looking vpon the cost, but vpon the gaine,
- The immunitie and care of Priests in the law of nature. Yea amongst Infidels.
- Much more amongst Christians, Priests ought to be respected.
- Math. 25. & 10.

and increase that riseth therof. &c. For whatfoeuer you bestow vpon Gods priests, he accounteth it as bestowed on himself. And he that so bestoweth, shal not only receiue like retribution, but manifold greater: our merciful God, alwayes of the abundance of his mercie, exceeding the things which are done by vs. Let vs not therefore be worfe then infidels, who for the error of idols gaue so much to their seruants; for how much error and truth do differ, so much the difference is there, betwen theirs and Gods Priests. Thus much and something more writeth S. Chriftoftom vpon this place.

22 Priests.) The Hebrew word *Cohenim* is here vniuerfally translated *Priests*, in al languages and Editions: which (*chap. 40. v. 45.*) some translate *Prince*: and more probably (*2. Reg. 8. v. vlt.*) where Dauids sonnes are called *Cohenim*: who were in dede Princes, and not properly Priests. But in this present place it signifieth those, to whom Pharao allowed particular prouision in the time of dearth, which al vnderstand of Priests, and not of Princes.

Cohen in some place signifieth Prince, but is here translated *Priest*, in al the English Bibles.

Luc. 12. 30 I vvil sleepe vvith my fathers.) Albeit neither the lack of burial, nor anie crueltie nor contumelie vsed against dead bodies, can annoy the iust, for *those that kil mens bodies, can aftervvards doe them now more harme*: yet it is both a lawful natural desire, and a spirital comfort and profit, to be buried in special places, where their owne friends, or holie persons are buried, or where God is more specially serued, Sacrifice, and other prayers offered. And so both Iacob and Ioseph desired to rest in the land of Chanaan, where their parents were buried and where Chrif should be borne and redeeme mākind. But worldlie pompe and honour of funerals, are rather the cōfort of the liuing, then the reliefe of the departed, as S. Augustin teacheth, in *Pfal. 115*. For in the fight of men, the troupe of seruants (saith the same S. Augustin *lib. 1. c. 13. de ciuit.*) made folemne and glorious exequies to the rich glutton, that was cloathed in silke, and fared delicately in his life, but in the fight of God, the Angels ministerie made far more excellent to poore Lazarus, though they caried not his bodie into a marble tombe, but his foule into Abrahams bofome.

Special place of burial lawfully desired, and spiritally profitable.

But pompe auaieth not the dead.

Heb. 11. 31 To the beds head.) S. Paul alleaging this place saith: *Iacob adored the top of (Ioseph) his rod*, folowing the Septuagint, who for the same Hebrew word (being without points, that is, without vowels) in this place say, *rod*, and in the next chapter (*v. 2.*) interpret *bed*. For *Matteh* signifieth *a rod*, and *Mittah*, *a bed*. The Latin therefore translating *bed*, as the Hebrew is pointed, and the Septuagint, and S. Paule reading *rod*, both are true, and both together expresse the whole action, that Iacob taking Iosephs *rod* into his hand, and turning to *the beds head*, leaned on the top of the rod, and adored not only God, the Lord and geuer of al good, but also his sonne Ioseph now the chiefe ruler and Prince of Ægypt, as S. Augustin expoundeth. *q. 162. in Gen.* And herein

The Septuagint are not contrarie to the Hebrew and Latin text, but fupplie that was omitted.

faith S. Chriſtoſtom (*ho. 66.*) Iofephſ dreame was fulfilled, that the ſunne and moone ſhould adore him. The like faith Theodoret (*q. 108. in Gen.*) And Procopius addeth that Iacob adoring Iofephſ rod, adored alſo Chriſts kingdome, prefigured by the ſame rod. But how adoration of creatures redoundeth to the honour of God, more is noted vpon the ſaid place of S. Paul. *Heb. 11.*

Adoration of God
and creatures is
not repugnant.