

Chapter 1

The genealogie of Adam in the right line to Noe, and his three fonnes, Sem, Cham, and Iaphet. 5. The generations of Iaphet, 8. of Cham, 17. and of Sem. 24. The right line of Sem to Abraham. 26. Abrahams generations by the line of Ifmael, 32. by the fonnes of Cetura, 34. and by the line of Ifaac, and his fonne Efau; 43. with their kinges, 51. and dukes.

The firft part. Genealogies partly of other progenies of Adam, but fpecially of Iacobs iffue.

Adam, ^aSeth, Enos, ²Cainan, Malaleel, Iared, ³Henoch, Mathufale, Lamech, ⁴Noe, Sem, Cham, and Iapheth. ⁵The fonnes of Iapheth: Gomer, and Magog, & Madia, and Iauan, Thubal, Mofoch, Thiras. ⁶Moreouer the fonnes of Gomer: Afcenez, and Riphath, and Thogorma. ⁷And the fonnes of Iauan: Elifa and Tharfis, Cethim and Dodanim. ⁸The fonnes of Cham: Chus, and Mefraim, and Phut, & Chanaan. ⁹And the fonnes of Chus: Saba, and Heuila, Sabatha, & Regma, and Sabathaca. Moreouer the fonnes of Regma: Saba, and Dadan. ¹⁰And Chus begat Nemrod: this begane to be mightie in the earth. ¹¹But Mefraim begat Ludim, and Anamim, and Laabim, & Nephtuim, ¹²Phetrufim alfo, and Caftuim: from whom came Philifthijm, & Caphthorim. ¹³But Chanaan begat Sidon his firftborne, the Hetheite alfo, ¹⁴and the Iebufeite, and the Amor-rheite, & the Gergefeite, ¹⁵& the Heueite, and the Ara-ceite, and the Sineite. ¹⁶The Aradium alfo, and the Samareite, and the Hamatheite. ¹⁷The fonnes of Sem: Aelam, and Affur, and Arphaxad, & Lud, and Aram, and Hus, and Hul, and Gether, and Mofoch. ¹⁸And Arphaxad begat Sale, who alfo begat Heber. ¹⁹Moreouer to Heber were borne two fonnes, the name of one was Phaleg, becaufe in his daies the earth was diuided; and the name of his brother Iectan. ²⁰And Iectan begat

^a Adam had two other fonnes before Seth, but Cains race was vtterly extinguiſhed by the flood, and Abel had no children.

Elmodad, and Saleph, & Afarmoth, and Iare, ²¹ Adoram alfo, and Vfal, and Decla, ²² Hebal alfo, and Abimael, and Saba, moreouer ²³ alfo Ophir, and Heuila, and Iobab. Al thefe are the fonnes of Iactan: ²⁴ ^{a)}Sem, Arphaxad, Sale, ²⁵ Heber, Phaleg, Ragau, ²⁶ Serug, Nachor, Thare, ²⁷ Abram, this is ^{b)}Abraham. ²⁸ And the fonnes of Abraham: Ifaac & Ifmael. ²⁹ And thefe are the generations of them. The firftbegotten of Ifmael, Nabaioth, and Cedar, and Abdeel, and Mabfam, ³⁰ and Mafma, and Duma, Maffa, Hadad, and Thema, ³¹ Ietur, Naphis, Cedma. Thefe are the fonnes of Ifmahel. ³² And the fonnes of Cetura Abrahams concubine, which fhe bare: Zamran, Iecfan, Madan, Madian, Iefboc, and Sue. Moreouer the fonnes of Iecfan: Saba, and Dadan. And the fonnes of Dadan: Affurim, and Latuffim, and Laomim. ³³ And the fonnes of Madian: Ephra, and Ephraim, and Henoah, and Abida, and Eldaa. Al thefe the fonnes of Cetura. ³⁴ And Abraham begat Ifaac: whose fonnes were Efau, & Ifrael. ³⁵ The fonnes of Efau: Eliphaz, Rahuel, Iehus, Ihelom, and Core. ³⁶ The fonnes of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, Thamna, Amalec. ³⁷ The fonnes of Rahuel: Nahath, Zara, Samma, Meza. ³⁸ The fonnes of Seir: Lotan, Sobal, Sebeon, Ana, Difon, Efer, Difan. ³⁹ The fonnes of Lotan: Hori, Homam. And the fifter of Lotan was Thamna. ⁴⁰ The fonnes of Sobal: Alian, and Manahath, and Ebal, Sephi, & Onam. The fonnes of Sebeon: Aia & Ana. The fonne of Ana: Difon. ⁴¹ The fonnes of Difon: Hamram, and Efeban, and Iethran, and Charan. ⁴² The fonnes of Efer: Balaa, and Zauan, and Iacan. The fonnes of Difan: Hus and Aran. ⁴³ Thefe be the kinges, that reigned in the Land of Edom, before there was a king ouer the children of Ifrael: Bale the fonne of Beor: and the name of his citie, Deneba. ⁴⁴ And Bale died, and Iobab the fonne of Zare of Bofra, reigned for him. ⁴⁵ And when

^a As before the right line of Adam to Noe, fo here from his fonne Sem to Abram.

^b For myfterie fake God changed his name to Abraham. *Gen. 17.*

Iobab also was dead, Hufam of the Land of the Themanes reigned for him. ⁴⁶ And Hufam also died, and Adad the son of Badad reigned for him, who strove against the Midianites in the Land of Moab: and the name of his city was Aith. ⁴⁷ And when Adad also was dead, Semla of Mafreca reigned for him. ⁴⁸ But Semla also died, and there reigned for him Saul of Rohoboth, which is situated besides the river. ⁴⁹ Saul also being dead, Balanan, the son of Achobor reigned for him. ⁵⁰ But this also died, and Adad reigned for him: whose city name was Phau, and his wife was called Meerabel the daughter of Matred, the daughter of Mezaab. ⁵¹ And Adad being dead, there began to be dukes in Edom for kings: duke Thamna, duke Alua, duke Ietheth, ⁵² duke Oolibama, duke Ela, duke Phinon, ⁵³ duke Cenez, duke Thaman, duke Mabfar, ⁵⁴ duke Magdiel, duke Hiram. These be the dukes of Edom.

ANNOTATIONS

1 Adam.) Because in diuers holie Scriptures, and especially in these bookes of Paralipomenon, manie difficulties occurre concerning diuers persons, and places; as also differences of numbers and times; in reconciling wherof the holie Fathers and Doctors haue much laboured, making sometimes large commentaries to satisfie them selues, and other diligent searchers of the truth, & to remoue the obloquies of detractors from the authoritie of holie Scripture, whose learned explications of such obscurities if we should cite, it would be ouer long, and contrarie to our purpose of brief Annotations; here once for often, we wil present to the vulgar reader, certaine cleare and ordinarie rules, by which the learned Diuines do reconcile such apparent contradictions.

First, it is euident by fundrie examples, that manie persons, places, and some other things had diuers names, & so are sometimes called by one name, sometimes by an other. Secondly, (which is more common) manie were called by the same names, and so must be distinguished by the differences of times, places, qualities, or other circumstances. Thirdly, in genealogies and other histories, children are not alwaies called the sons, or daughters of their natural parentes, but sometimes of legal fathers; and sometimes also of those that adopted them for their children; and sometimes of their grandfathers, or former progenitors. Fourthly, sometime for mysterie sake, an other number is expressed, being

Differences of names, numbers, & times, found in holie scriptures, make them hard to be vnderstood.

Diuers meanes to reconcile seeming contradictions in holie scriptures.

- 1.
- 2.
- 3.
- 4.

Luc. 3.

Mat. 1. true in the myftical fenfe, differing from the precife number according to the hiftorie. As in the genealogie of Chrifft the Euan-
 gelift counteth thrife fourtene generations from Abraham to our
 Sauour, differing from the hiftorie of the old Teftament. Fiftly, 5.
 euen in the hiftorie it felf, fometimes holie Scripture counteth
 only the greater numbers, ommitting the leffer, and in fome other
 addeth alfo the odde numbers. Sixtly, the Scriptures fpeake 6.
 often by tropes, as mentioning part for the whole, or the whole
 for the part; fo by the figure Synechdoche, Chrifft is faid to haue
 bene three dayes dead, that is, one whole day and part of other
 two. And fome king liuing or reigning fo manie yeares and part
 of an other, and his fucceffour reigning the other part, ech part
 is counted to each of them for a whole yeare, and fo a yeare is
 added, more then is in the precife number. Seuenthy, fometimes 7.
 the fonnes reigned together with their fathers, as Ioathan reigned
 his father Ozias yet liuing *4. Reg. 15.* & fo both their reignes are
 fometimes counted, fometimes their feueral yeares, as euerie one
 reigned alone. Eightly, the times of vacances, in the gouern- 8.
 ment of the Iudges, reignes of kinges, and the like, are fometimes
 omitted in calculation, fometimes adioyned to the predeceffor, or
 fucceffor. Ninthly, fometimes the holy Scripture mentioneth the 9.
 only time that one liued or reigned wel, as it were blotting out
 the reft with obliuion. So Saul is fayd to haue reigned two yeares
 (*1. Reg. 13.*) vvho wel and euil reigned much longer. Tenthly, by 10.
 error in writing, wordes, names, and efpecially numbers may eafely
 be changed, and can not eafely be corrected. By thefe or other
 like meanes, al the holie Scriptures may be defended, though none
 ought to prefume by his priuate fpirit, to vnderftand and expound
 al Scriptures; which are hard not only by reaon of their profound
 fenfe, furpaffing mans natural capacitie, but alfo for that in out-
 ward apparence, fometimes there feeme to be contradictions; but
 in dede neither are, nor can be vttered by the Holie Ghoft, the
 Spirit of truth, inditer of the whole facred Bible. And therefore
 we muft relie vpon Gods Spirit, fpeaking in his fpoufe the Church,
 commended vnto vs by thofe Scriptures, wherof we are fufficiently
 affured.

Not priuate but
 publique fpirit of
 the Church ex-
 pounder of holie
 Scripture.