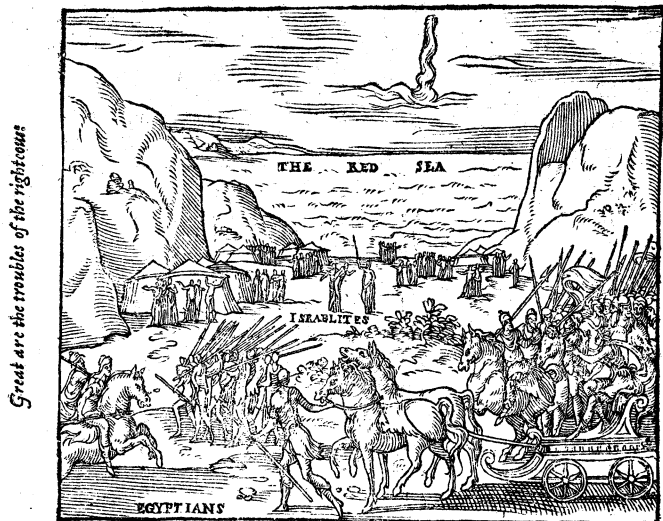


THE BIBLE  
 AND  
 HOLY SCRIPTURES  
 CONCERNED IN  
 THE OLDE AND NEW E  
 Testament.

TRANSLATED ACCOR-  
 ding to the Ebrue and Greke, and conferred With  
 the best translations in diuers langages.

WITH MOSTE PROFITABLE ANNOTA-  
 tions vpon all the hard places, and other things of great  
 importance as may appeare in the Epistle to the Reader.

FEARE YE NOT, STAND STIL, AND BEHOLDE  
 the saluacion of the Lord, which he wil shewe to you this day. Exod. 14. 13.



Great are the troubles of the righteous

but the Lord delivereth them out of all, Psal. 34. 19.

THE LORD SHALL FIGHT FOR YOU: THEREFORE  
 holde you your peace, Exod. 14. vers. 14.

AT GENEVA.  
 PRINTED BY ROULAND HALL.  
 M. D. LX.

# THE NAMES AND ORDER OF ALL THE BOO

okes of the olde and newe Testamēt with the nombre of  
their chapters, and the leafe where thei begyn.

Genesis chapters	50	leafe	1	Proverbes chap.	31	leafe	267
Exodus	40		24	Ecclesiastes	12		277
Leuiticus	27		45	The song of			
Nombres	36		59	Salomon	8		280
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# TO THE MOSTE VERE TVOVS AND NOBLE QVENE ELI-

*sabet, Quene of England, France, ad Ireland, &c. Your humble subiects of the English Church at Geneva, wish  
grace and peace from God the Father through  
Christ Iesus our Lord.*

\* \* \*

**N**O W hard a thing it is, and what great impedimentes let, to enterprise any worthie act, not only dailie experience sufficiently sheweth (moste noble and vertuous Quene) but also that notable prouerbe doeth cōfirme the same, which admonisheth vs, that all thīgs are hard which are faire and excellēt. And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthie of singuler commendation, then the building of the Lords Temple, the house of God, the Church of Christ, whereof the Sonne of God is the head and perfection?

When Zerubbabel went about to builde the material Temple, according to the commandement of the Lord, what difficulties and stayes daily arose to hinder his worthy indeuours, & bookes of Ezra & Esdras playnely witnesse: how that not only he and the people of God were sore molested with foreyn aduersaries, (whereof some maliciously warred against them, and corrupted the Kings officers: and others craftely practised vnder pretence of religion) but also at home with domesticall enemies, as false Prophetes, craftie worldlings, faint hearted soldiers, and oppressors of their brethren, who as wel by false doctrine and lyes, as by subtil counsel, cowardies, and extortion, discouraged the heartes almoſte of all: so that the Lords worke was not only interrupted and left of for a long tyme, but scarcely at the length with great labour and danger after a sort brought to passe.

Which thing when we weigh aright, and consider earnestly how much greater charge God hath laid vpon you in making you a builder of his spiritual Temple, we can not but partely feare, knowing the craſte and force of Satan our spiritual enemy, and the weakenes and vnabilitie of this our nature: and partely be feruent in our prayers toward God that he wolde bring to perfection this noble worke which he hath begon by you: and therefore we indeuour our selues by all meanes to ayde, & to bestowe our whole force vnder your graces ſtādard, whome God hath made as our Zerubbabel for the erecting of this moste excellent Temple, and to plant and maynteyn his holy worde to the aduancement of his glorie, for your owne honour and ſaluatiō of your soule, and for the singuler comfort of that great flocke which Christ Iesus the great shepherd hath bought with his precious blood, and committed vnto your charge to be fed both in body and soule.

Considering therefore how many enemies there are, which by one meanes or other, as the aduersaries of Iudah and Benjamin went about to stay the building of that Temple, so labour to hinder the course of this building (whereof some are Papistes, who vnder pretence of fauoring Gods worde, traiterously seke to erect idolatrie and to destroy your maiestie: some are worldlings, who as Demas haue forsake Christ for the love of this worlde: others are ambitious prelats, who as Amasiah & Diotrephes can abide none but them selues: and as Demetrius many practise sedition to maynteyne their errors) we perswaded our selues that there was no way so expedient and necessarie for the preferuation of the one, and destruction of

1. Cor. 3. 19.  
1. Tim. 3. 14.  
Ephes. 1. 22.  
Ebr. 3. 6.

Ezra 4.

1. Esdr. 2. 16

Ezra 4. 7  
Ezra 4. 2

Nehem. 6. 10  
Nehem. 6. 18

Nehem. 5. 1

1. oh. 2. 20  
Ezra 3. 12

2. Cor. 1. 11

Ebr. 13. 10

1. Pet. 1. 19

The enemy  
es w labour  
to stay religi-

gion.

Ezra 4. 1

2. Tim. 4. 10

Amos 7. 12

1. John 9

Act. 19. 24

The neces-  
sities of gods  
worde for  
reformation  
of religion.

## EPISTLE.

*Iohn 14.23*

*1. Iohn 4.1  
Ier. 23.29*

*Ebr. 4.12*

The ground  
de of true  
religion.

All impedi-  
mētes must  
be taken a-  
way.

*2. King. 23.16*

*2. chro. 34.5*

Iofias zeale  
and true o-  
bediēce to  
God.

*Deu. 13.5*

*Leu. 20.6*

*deu. 18.11*

*2. Chro. 35.22*

*2. Chro. 14.5.*

*15.15*

Wherein  
standeth y  
quietnes of  
kingdo-  
mes.

*2. Chro. 12.8*

What wis-  
dome is re-  
quisite for  
the establi-  
shing of re-  
ligion and  
the meanes  
to obteyne  
it.

*1. King. 3.9*

*2. chro. 1.10*

*Exod. 31.1*

*1. King. 7.14*

Diligence  
and zeale

are necef-

sarie to

builde it

spedely.

*2. Chro. 34.21*

*2. Chro. 34.31*

A solemn

othe for y

mayntena

ce of Gods

worde.

the other, as to present vnto your Maiestie the holy Scriptures faithfully and playnely translated according to the languages wherein they were first written by the holy Gost. For the worde of God is an euident token of Gods loue and our assurance of his defence, wheresoeuer it is obediently receyued: it is the trial of the spirits: and as the Prophet saith, It is as a fyre and hammer to breake the stonie heartes of them that resist Gods mercies offred by the preaching of the same. Yea it is sharper then any two edged sworde to examine the very thoghtes and to iudge the affections of the heart, and to discouer whatsoeuer lyeth hid vnder hypocricie and wolde be secret from the face of God and his Church. So that this must be the first fundacion and groundworke, according whereunto the good stones of this building must be framed, and the euil tried out and reiected.

Now as he that goeth about to lay a fundacion surely, first taketh away suche impedimentes, as might iustely ether hurt, let or difforme the worke: so is it necessarie that your graces zeale appeare herein, that nether the craftie persuation of man, nether worldly policie, or natural feare dissuade you to roote out, cut downe and destroy these wedes and impedimentes which do not only deface your building, but vtterly indeuour, yea & threaten the ruine thereof. For when the noble Iofias entreprised the like kinde of worke, among other notable and many things he destroyed, not only with vtter confusion the idoles with their appertinances, but also burnt (in signe of detestatiō) the idolatrous priests bones vpon their altars, and put to death the false prophetes and sorcerers, to performe the wordes of the Lawe of God: and therefore the Lord gaue him good successe & blessed him wonderfully, so long as he made Gods worde his line and rule to followe, and enterprised nothing before he had inquired at the mouth of the Lord.

And if these zealous begynnings seme dangerous and to brede disquietnes in your dominions, yet by the storie of King Asa it is manifest, that the quietnes and peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduancing of true religion: for in his dayes Iudah lyued in rest and quietnes for the space of fyue and thirtie yere, til at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, & at length toke him away by death.

Wherefore great wisdom, not worldelie, but heauenly is here required, which your grace must earnestly craue of the Lord, as did Salomon, to whome God gaue an vnderstanding heart to iudge his people aright, and to discern betwene good and bad. For if God for the furnishing of the olde temple gaue the Spirit of wisdom & vnderstanding to them that shulde be the workemen thereof, as to Bezaleel, Aholiab, and Hiram: how much more wil he indewe your grace and other godly princes and chefe gouernours with a principal Spirit, that you may procure and commande things necessarie for this moste holy Temple, foresee and take hede of things that might hinder it, and abolish and destroy whatsoeuer might impere and ouerthrowe the same?

Moreouer the maruelous diligence and zeale of Iehoshaphat, Iofiah, and Hezekiah are by the singular providence of God left as an example to all godly rulers to reforme their countreys and to establish the worde of God with all speede, lest the wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the worde promptly and ioyfully, but also procured earnestly and commanded the same to be taught, preached and maynteyned through all their countreys and dominions, bynding them and all their subiectes bothe great and smale with solemn protestations and couenantes before God to obey the worde, and to walke after the waies of the Lord. Yea and in the daies of



# EPISTLE.

of Kyng| Aſa it was enacted that whoſoeuer wolde not ſeke the Lord God of Iſrael, ſhulde be ſlayne, whether he were ſmale or great, man or woman. And for the eſta bliſhing hereof and performance of this ſolemne othe, aſwel|| Priests as Iudges were appointed and placed through all the cities of Iudah to inſtruct the people in the true knollage and feare of God, and to miniſter iuſtice according to the worde, knowing that, except God by his worde dyd reigne in || the heartes and ſoules, all mans diligence and indeuors were of none effect: for without this worde we can not diſcerne betwene iuſtice, and iniurie, protection and oppreſſion, wiſdome and fooliſhnes, knollage and ignorance, good and euil. Therefore the Lord, who is the cheſe gouernour of his Church, willet that nothing be attempted before we haue inquired thereof at his mouth. For ſeing he is our God, of duetie we muſt giue him this preeminence, that of our ſelues we entrepriſe nothing, but that which he hath appointed, who only knoweth all things, and gouerneth them as may beſt ſerue to his glorie and our ſaluation. We ought not therefore to preuent him, or do any thing without his worde, || but aſſone as he hath reueiled his wil, immediately to put it in execution.

Now as concerning the maner of this building, it is not according to man, nor after the wiſdome of the fleſh, but of the Spirit, & according to the worde of God, whoſe|| wais are diuers from mans wais. For if it was not law ful for Moſes to build the material Tabernacle after any other ſorte then God had ſhewed him by a || patern, nether to preſcribe any other || ceremonies & lawes then ſuche as the Lord had expreſly commāded: how can it be law ful to procede in this ſpiritual building any other waies, then Ieſus Chriſt the Sonne of God, who is bothe the fundacion, head and chief corner ſtone thereof, hath commanded by his worde? And for aſmuch as he hath eſta bliſhed and left an order in his Church for the building vp of his body, || appointing ſome to be Apoſtles, ſome Prophetes, others Euangeliftes, ſome paſtors, and teachers, he ſignifieth that euery one according as he is placed in this body which is the Church, ought to inquire of his miniſtres concerning the wil of the Lord, which is reueiled in his worde. For thei are, ſaieth || Ieremiah, as the mouth of the Lord: yea he || promieth to be with their mouth, & that their || lippes ſhal kepe knollage, & that the trueth & the law ſhal be in their mouth. For it is their office cheſely to vnderſtand the Scriptures & teache them. For this cauſe the people of Iſrael in matters of difficultie vſed to || aſke the Lord ether by the || Prophetes, or by the meanes of the hie || Prieſt, who bare Vrim & Thummim, which were tokens of light & knollage, of holines & perfeſiō which ſhulde be in the hie Prieſt. Therefore when Iehoſaphat toke this order in the Church of Iſrael, he appointed Amariah to be the chief concerning the worde of God, becauſe he was moſte expert in the law of the Lord, and colde gyue couſel and gouerne according vnto the ſame. Els there is no degre or office which may haue that autoritie and priuiledge to decife concerning Gods worde, except withall he hath the Spirit of God, and ſufficient knollage and iudgement to define according thereunto. And as euery one is indued of God with greater giſtes, ſo ought he to be herein cheſely heard, or at leaſt that without the expreſſe worde none be heard: for he that hathe not the worde, || ſpeaketh not by the mouthe of the Lord. Agayne, what danger it is to do any thing, ſeme it neuer ſo godly or neceſſarie, without conſulting with Gods mouth, the exampls of the Iſraelites, || deceiued hereby through the Gibeonites: and of || Saul, whoſe intention ſemed good and neceſſarie: and of || Iofiah alſo, who for great conſiderations was moued for the defence of true religion & his people, to fight againſt Pharaoh Necho King of Egypt, may ſufficiently admoniſh vs.

Laſt of all ( moſte gracious Quene ) for the aduancement of this building

\* \* \* iii.

2. Chro. 15. 13  
An act a-  
gainſt the. 11  
that obeyed  
not Gods  
worde.

2. Chro. 17. 7.  
Ex. 19. 5  
What poli  
cie muſt be  
vſed for  
the plating  
of religio.  
Deut. 6. 6. &  
11. 18

Gods wor-  
de muſt go  
before, or  
els we build  
de in vaine.  
We muſt  
firſt cōſult  
with God.

1ſa. 30. 2  
The ma-  
ner of build-  
ing is as  
God hathe  
preſcribed  
by his wor-  
de.

1ſa. 55. 8  
Exod. 25. 4  
alt. 7. 44  
Ebr. 8. 5  
Deut. 5. 32  
Ephes. 4. 11  
Of whome  
we muſt in-  
quire con-  
cerning the  
wil of the  
Lord and  
knollage of  
his worde.

Ier. 15. 19  
Exod. 4. 12  
Mal. 2. 7.  
Iudg. 1. 1 &  
20. 1

1. ſam. 10. 22  
1. ſam. 9. 9  
2. king. 22. 13  
Exod. 28. 30  
What is re-  
quiſite in  
them that  
muſt giue  
counſel by  
Gods wor-  
de.

Ier. 23. 16  
Iofa. 9. 14  
1. ſam. 13. 11  
2. Chro. 35. 20

The ſetting  
vp of the  
building.

# EPISTLE.

*Ephes.* 3. 17  
*Gen.* 28. 12  
*Isa.* 1. 15

*1. Pet.* 2. 5  
*2. Cor.* 12. 12

*2. Pet.* 1. 10  
*Ephes.* 4. 1

*Rom.* 2. 12

*2. Thes.* 1. 7

*3. Tim.* 3. 15

*Reuel.* 12. 9

*Ephes.* 4. 27

and rearing vp of the worke, two things are necessarie, First, that we haue a lyuely & stedfast faith in Christ Iesus, who must dwell in our heartes, as the only meanes and assurance of our saluation: for he is the ladder that reacheth from the earth to heauen: he listeth vp his Church and setteth it in the heauenly places: he maketh vs lyuely stones and buildeth vs vpon him selfe: he ioyneth vs to him selfe as the members and body to the head: yea he maketh him selfe and his Church one Christ. The next is, that our faith bring forth the good fruites, so that our godly conuersation may serue vs as a witness to confirme our election, and be an example to all others to walke as apperteyneth to the vocation whereunto they are called: lest the worde of God be euil spoken of, and this building be stayed to growe vp to a iust height, which can not be without the great prouocation of Gods iuste vengeance and discouraging of many thousands through all the worlde, if they shulde see that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places beholde your countreyes as an example to all that beleue, and the prayers of all the godly at all tymes are directed to God for the preferuation of your maiestie. For considering Gods wonderful mercies toward you at all seasons, who hath pulled you out of the mouthe of the lions, and how that from your youth you haue bene brought vp in the holy Scriptures, the hope of all men is so increased, that they can not but looke that God shulde bring to passe some wonderful worke by your grace to the vniuersal comfort of his Church. Therefore euen about strength you must shewe your selfe strong and bolde in Gods matters: and thogh Satan lay all his power and craft together to hurt and hinder the Lordes building: yet be you assured that God wil fight from heauen against this great dragon, the ancient serpent, which is called the deuill and Satan, til he haue accomplished the whole worke and made his Church glorious to him selfe, without spot or wrinkle. For albeit all other kingdomes and monarchies, as the Babylonians, Persians, Grecians & Romans haue fallen & taken end: yet the Church of Christ euen vnder the Crosse hath from the beginning of the worlde bene victorious, and shalbe euerlastingly. Trueth it is, that sometyme it seemeth to be shadowed with a cloude, or driuen with a stormie persecution, yet suddenly the beames of Christ the sunne of iustice shine and bring it to light and libertie. If for a tyme it lie couered with ashes, yet it is quickly kindeled agayne by the wynde of Gods Spirit: thogh it seme drowned in the sea, or parched and pyned in the wildernes, yet God giueth euer good successe, for he punisheth the enemies, and deliuereth his, nourisheth them and stil preferueth them vnder his wyngs. This Lord of lordes & King of kings who hath euer defended his, strengthen, comfort and preserue your maiestie, that you may be able to builde vp the ruines of Gods house to his glorie, the discharge of your conscience, and to the comfort of all them that loue the comming of Christ Iesus our Lord, From Geneua. 10. April. 1560.

# TO OUR BELOVED IN

THE LORD THE BRETHREN OF EN-

gland, Scotland, Ireland, &c. Grace, mercie and  
peace, through Christ Iesus.

**B**esides the manifolde and continual benefites which almightie God bestoweth vpon vs, bothe corporal and spiritual, we are especially bounde (deare brethren) to giue him thanks without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this meruelous light of his Gospel, & mercifully to regarde vs after so horrible backesliding and falling away from Christ to Antichrist, from light to darcknes, from the liuing God to dumme and dead idoles, & that after so cruel murder of Gods Saintes, as alas, hath bene among vs; we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receyued agayne to grace with moſte euident signes and tokens of Gods especial loue and fauour. To the intent therefore that we may not be vnmyndeful of these great mercies, but seke by all meanes (according to our duetie) to be thankful for the same, it behoueth vs so to walke in his feare and loue, that all the daies of our life we may procure the glorie of his holy name. Now forasmuche as this thing chiefly is atteyned by the knollage and practising of the worde of God (which is the light to our paths, the keye of the kingdome of heauen, our comfort in affliction, our shield and sworde against Satan, the schoole of all wildome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the only foode and nourishment of our soules) we thought that we wolde bestowe our labours & studie in nothing which colde be more acceptable to God and comfortable to his Church then in the translating of the holy Scriptures into our natieue tongue: the which thing, albeit that diuers heretofore haue indeuored to archieue: yet considering the infancie of those tymes and imperfect knollage of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perused and reformed. Not that we vendicat any thing to our selues about the least of our brethren (for God knoweth with what feare and trembling we haue bene now, for the space of two yerres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlynes we reuerence, exhorted, and also encouraged by the ready willes of suche, whose heartes God likewise touched, not to spare any charges for the furtherance of suche a benefite and fauour of God toward his Church (though the tyme then was moſte dangerous and the persecution sharpe and furious) we submitted our selues at length to their godly iudgementes, and seing the great oportunitie and occasions, which God presented vnto vs in this Church, by reason of so many godly and learned men: and suche diuerſities of translations in diuers tongues, we vndertoke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the worde of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a moſte prosperous end. And this we may with good conscience protest, that we haue in euery point and worde, according to the measure of that knollage which it pleased al mightie God to giue vs, faithfully rendred the text, and in all places moſte sincerely expounded the same. For God is our witnes that we haue, by all meanes indeuored to set forth the puritie of the worde and right sense of the holy Gost for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, and laboured alwaies to restore it to all integrity: so haue we moſte reuerently kept the proprietic of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greke tongue, rather constrained them to the liuely phrase of the Ebrewe, then entreprised farre by mollifying their langage to speake as the Gentils did. And for this and other causes we haue in many places reserued the Ebrewe phrases, notwithstanding that they may seme somewhat hard in their eares that are not wel practised and also delite in the swete sounding phrases of the holy Scriptures. Yet lest ether the simple shulde be discouraged, or the malicious haue any occasion of iust cauillation, seing some translations read after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margent noted that diuerſitie of speache or reading which may also seme agreeable to the mynde of the holy Gost and propre for our langage with this marke.

A gayne where as the Ebrewe speache semed hardly to agre with ours, we haue noted it in the margent after this sort, vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered from the olde text, and restored to the true writing and first original, whereof they haue their signification, yet in the vsual names litle is changed for feare of troubling the simple readers. Moreouer whereas the necessitie of the sentence required any thing to be added (for suche is the grace and proprietic of the Ebrewe and Greke tongues, that is

## TO THE READER.

can not but ether by circumlocution, or by adding the verbe or some worde be vnderstand of them that are not wel practised therein) we haue put it in the text with another kynde of lettre, that it may easely be discerned from the common lettre. As touching the diuision of the verses, we haue followed the Ebrewe examples, which haue so euen from the beginning distinct them. Which thing as it is moste profitable for memorie: so doeth it agre with the best translations, & is moste easie to finde out both by the best Concordances, and also by the cotations which we haue dilygently herein perused and set forth by this starre \*. Besides this the principal matters are noted and distincted by this marke ¶. Yea and the argumentes bothe for the booke and for the chapters with the nombre of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further aswel for memorie, as for the chief point of the page. And considering how hard a thing it is to vnderstand the holy Scriptures, and what errors, sectes and heresies growe dailie for lacke of the true knollage thereof, and how many are discouraged (as thei pretend) because thei can not attaine to the true and simple meaning of the same, we haue also indeuored bothe by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather brief annotations vpon all the hard places, aswel for the vnderstanding of suche wordes as are obscure, and for the declaratiō of the text, as for the application of the same as may moste apperteine to Gods glorie and the edification of his Church. Forthermore whereas certeyne places in the bookes of Moses, of the Kings and Ezekiel sēmed so darke that by no description thei colde be made easie to the simple reader, we haue so set them forth with figures and notes for the ful declaration thereof, that thei which can not by iudgement, being holpen by the annotations noted by the letters a b c. &c. attēyn thereunto, yet by the perspective, and as it were by the eye may sufficiently knowe the true meaning of all suche places. Whereunto also we haue added certeyne mappes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countreys, partely described, and partely by occasion touched, bothe in the olde and newe Testament. Finally that nothing might lacke which might be bought by labors, for the increase of knowlage and fortherance of Gods glorie, we haue adioyned two moste profitable tables, the one seruing for the interpretation of the Ebrewe names: and the other contēyning all the chiefe and principal matters of the whole Bible: so that nothing (as we trust) that any colde iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseeche you, that this riche perle and inestimable treasure may not be offred in vayne, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whome it hath pleased him to raise vp for this purpose, so you wolde willingly receyue the worde of God, earnestly studie it, and in all your life practise it, that you may now appeare in dede to be the people of God, not walking any more according to this worlde, but in the frutes of the Spirit; that God in vs may be fully glorified through Christ Iesus our Lord, who lyueth and reigneth for euer. Amen.

From Geneva,

10. April. 1560.

The creation of the worlde.

# THE FIRST BOKE OF Mofés, called \* Genesis.

## THE ARGUMENT.

**M**OSE S in eff. & declareth the things, which are here chiefly to be considered: First, that the worlde & all things therein were created by God, & that man being placed in this great tabernacle of the worlde to beholde Gods wonderful workes, & to praise his Name for the infinite graces, wherewith he had endued him, self willingly from God through disobedience: who yet for his owne mercies sake restored him to life, & confirmed him in the same by his promes of Christ to come, by whome he shoulde overcome Satan, death and hel. Secondly, that the wicked, vniuersall of Gods moste excellent benefites, remained still in their wickednes, & so falling moste horribly from sinne to sinne, provoked God (who by his preachers called them continually to repentance) at length to destroye the whole worlde. Thirdly, he assueth vs by the examples of Abraham, Isaac, & Iacob & the rest of the Patriarkes, that his mercies neuer faile them, whome he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he ever assisteth them, sendeth comforte, & deliuereth them. And because the beginning, increase, preservation and success thereof might be onely attributed to God, Mofés sheweth by the examples of Cain, Ishmael, Esau and others, which were noble in mans iudgment, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewenes of them, which haue at all times worshiped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised in the smale flocke and litle number, that man in his wisdom might be confounded, & the Name of God ever more praised.

## CHAP. I.

1 God created the heauen & the earth, 2 The light & the darkenes, 3 The firmament. 4 He separateth the water from the earth. 5 He createth the sunne, the moone, & the starres. 6 He createth the fish, birdes, beastes. 7 He createth man and giueth him rule over all creatures. 8 And prouideth nouriture for man and beast.

**I**N THE beginning \* God created heauen and the earth:

And the earth was without forme & voyde, and darkenes was vpon the depe, & the Spirit of God moued vpon the waters.



3 Then God said, \* Let there be light: and there was light.

4 And God sawe y<sup>e</sup> light that it was good, and God separated the light from the darkenes.

5 And God called the light, Day, and the darkenes, he called Night. || So the euenig and the morning were the first day.

6 ¶ Again God said, \* Let there be a firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, & parted the waters, which were vnder the firmament, from the waters which were above the firmament, and it was so.

8 And God called the firmament, Heauen. || So the euenig and the morning were the seconde day.

9 ¶ God said againe, \* Let the waters vnder the heauē be gathered into one place, & let the drye land appeare, and it was so.

10 And God called the drye land, Earth, & he called y<sup>e</sup> gathering together of the waters, Seas: & God sawe that it was good.

11 Then God said, h Let the earth budde

forthe the budde of the herbe, that sedeth fede, the fruteful tre, w<sup>h</sup> beareth frute according to his kinde, which maie haue his fede in it self vpon the earth. & it was so.

12 And the earth broght forth the budde of the herbe, that sedeth fede accordig to his kinde, also the tre that yeldeth frute, w<sup>h</sup> hath his fede in it selfe according to his kinde: & God sawe that it was good.

13 || So the euenig and the morning were the third daie.

14 ¶ And God said, \* Let there be lightes in the firmament of the heauen, to separate the daie from the night, & let them be for signes, and for seasons, and for daies and yerres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God then made two great lightes: the greater light to rule the daie, & the lesse light to rule y<sup>e</sup> night: he made also y<sup>e</sup> starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to rule in the daie, & in the night, and to separate the light from the darkenes: and God sawe that it was good.

19 || So the euenig and the morning were the fourth daie.

20 Afterwarde God said, Let the waters bring forth the in abundance euerie creeping thing that hath life: & let the foule flie vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, & euerie thing liuing & mouing, w<sup>h</sup> the waters broght forth in abundance, accordig to their kinde, & euerie fethered foule according to his kinde: & God sawe that it was good.

\* This worde signifieth the beginning and generacion of the creatures.

i This sentence is so oft repeated, to signifye y<sup>e</sup> God made all his creatures to serue to his glorie, & to the profit of man: but for those that were created, yet so kept, by Christ they are blessed & serue to their welth.

|| The 3. day. Psal 136. 7. deut. 4. 19. k By y<sup>e</sup> lightes he meaneth y<sup>e</sup> sunne, the moone and the starres.

l Which is y<sup>e</sup> artificiall day, fro the sunne rising to the going downe. m Of things appertaining to natural and political ordres and seasons.

n To wit, the sunne and the moone: & here he speaketh as man iudgeth by his eye: for els the moone is lesse the the planete Saturnus.

o To giue it sufficient light, as instruments appointed for y<sup>e</sup> same, to serue to mans vie.

leue. 31. 31. || The 4. day. p As fish and wormes which slide, swimme or crepe.

q Ebr. the foule of life.

r Ebr. face of the firmament.

s The fish & foules had bothe one beginning, wherein we see that nature giueth place to Gods wil, forasmuch as the one sorte is made to lie above in the ayre, & the other to swimme beneath in the water.

a First of all, & before that anie creature was, God made heauen and earth of noa thing.

Psal 33. 6. & 136. 5 eccl. 18. 1. alt. 14. 15

b As a rude lump. & without anie creature in it: for the waters covered all. c Darkenes covered y<sup>e</sup> depe waters: for as yet y<sup>e</sup> light was not created.

d He maintained this confusio heape by his secret power. Ebr. 11. 3.

e The light: was made before ether fune or moone was created: therefore we must not attribute that to y<sup>e</sup> creatures that are Gods instruments, & onely appertene to God. || The 1. day. Psal. 33. 6. & 136. 5. iere. 10. 12. & 33. 15.

f As the sea & riuer, from those waters that are in the cloudes, which are vpholden by Gods power, lest they shoulde ouerwhelme the worlde.

g That is, the region of the ayre, and all y<sup>e</sup> is aboute vs. || The 2. day. Psal. 33. 7. & 136. 5.

h So that we see it is the onely power of Gods worde that maketh y<sup>e</sup> earth fruteful, which els naturally is barren.



# The woman seduced. Genesis.

2

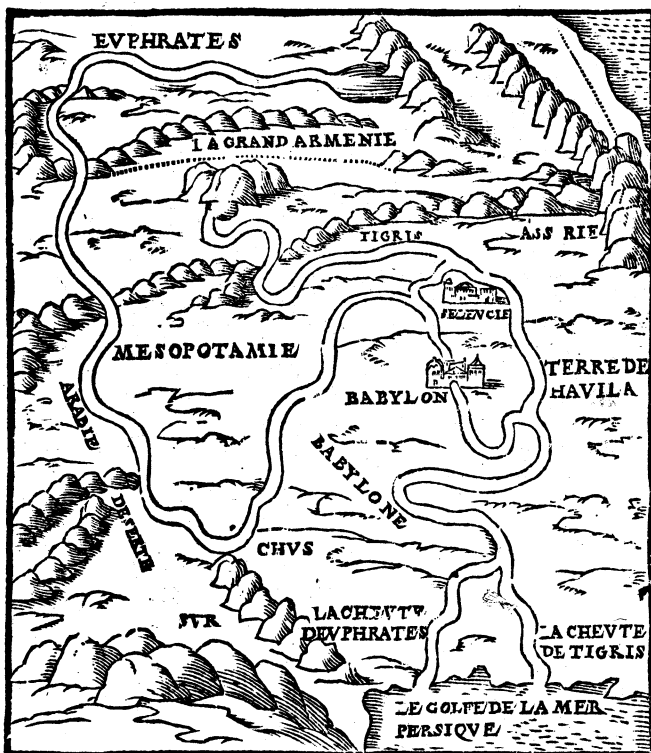
1. Cor. 11. 8. 23 Then the man said, \* This now is bone of my bones, and flesh of my flesh. She shalbe called woman, because she was taken out of man.
- 24 \* Therefore shal man leaue p his father and his mother, and shal cleaue to his wife, and they shalbe one flesh.
- 25 And they were bothe naked, the man & his wife, and were not a ashamed.

\* Or, Menner, because she cometh of man: for in Ebr. 1 ph. is man, and 1 ph. is the woman.

Mat. 19. 5. mar. 10. 7. 1. Cor. 6. 16. ephes. 5. 31. p So that marriage requirereth a greater ductie of vs towards 8 wives, the otherwife we are bounde to flee to our parents.

9 For before sinne entred, all things were honest and comely.

THE SITVACION OF THE GARDEN OF EDEN.



La grand Arménie.  
Or, Armenia the great.

Terre de Havilah.  
Or, land of Havilah.

La chene d Euphrates.  
Or, the fall of Euphrates.  
La chene de Tygris.  
Or, the fall of Tygris.  
Le golf de la mer Persique.  
Or, the golfe of the Persian sea.

"Because mention is made in the tenth verse of this seconde chapter of the riuer that watered the garden, we muste note that Euphrates and Tygris called in Ebrewe, Perath and Hiddikel, were called but one riuer where they ioynd together, els they had foure heades: that is, two at their springs, & two where they fel into the Persian sea. In this countrey and moste plentiful land Adam dwelt, and this was called Paradise: that is, a garden of pleasure, because of the frutesfulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Hauilah, it is meant of Tygris, which in some place, as it passed by diuers places, was called by sundry names, as some time Diglitto, in other places Pasitygris, & of some Phasin or Pishon. Likewise Euphrates towards the countrey of Cush or Ethiopia, or Arabia was called Gihon. So that Tygris and Euphrates (which were but two riuers, and some time when they ioynd together, were called after one name) were according to diuers places called by these foure names, so that they might seme to haue bene foure diuers riuers.

## CHAP. III.

- 1 The woman seduced by the serpēt, 6 Eniseth her houshold to sinne. 14 They thre are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of paradise.

Wisdo. 2. 25. a As Satan cā change him selfe into an Angel of lighte, so did he abuse the wisdom of the serpent to deceaue man.

b God suffereth Satan to make the serpent his instrument and to speake in him.

c In douring of Gods threatening, he yielded to Satan.

NOW the serpent was more a subtil then anie beast of the field, which y Lord God had made: and he b said to the woman, Yea, hath God in dede said, Ye shal not eat of euerie tre of the garden?

And the woman said vnto the serpēt, We eat of the frute of the trees of the garden, But of the frute of the tre, which is in the middes of the garden, God hath said, Ye shal not eat of it, nether shal ye touche it, c lest ye dye.

- 4 Then \* the serpent said to the woman, Ye shal not d dye at all,
- 5 But God doeth knowe, that when ye shal eat thereof, your eyes shalbe opened, & ye shalbe as gods, e knowing good and euil.
- 6 So the woman (seing that the tre was good for meat, and that it was pleasant to the eyes, & a tre to be desired to get knowledge) toke of the frute thereof, and did \* eat, and gaue also to her hous band with her, and he f did eat.
- 7 Then the eyes of them bothe were opened, & they s knewe that they were naked, and they sewed figre leaues together, and made them selues breeches.
- 8 ¶ Afterwarde they heard the voyce of a.ii.

2. Cor. 11. 3. d This is Satans chiefest subtiltie, to cause vs not to feare Gods threatnings.

e As though he shulde say, God doeth not forbid you to eat of the frute, saue that he knoweth that if you shulde eat thereof, you shulde be like to him.

Eccles. 2. 33. f Not so much to please his wife, as moved by ambition at her persuasion.

g They began to fele their miserie, but they sought not to God for remedie.

"Ebr. things so girde about thē to hide their priuities.

# The promised fede.

# Genesis.

# Hábel slayne.

*\*Or, winds.*

*h The sinful cōscience beeth Gods presen-*

*ce. i His hypocrite appereth in that he hid his cause of his nakednes, & was the transgression of Gods commā-*

*dement. k His wickednes & lacke of true repentance appereth in this y he burdeneth God w his faute, because he had giue hi awife.*

*l In fead of confesing her sinne, she increaseth it by accusing the serpent.*

*m He asked y reason of Adā and his wife, because he wolde bring them to repentance, but he asketh not the serpent, because he wolde shewe him no mercie.*

*n As a vile & contemptible beast, Isa. 65, 25.*

*o He chiefly meaneth Satā, by whose motion & craft y serpent deceiued y woman.*

*p That is, the power of sinne and death.*

*q Satan shall bring Christ & his members, but not ouercome them.*

*r The Lord comforteth Adā by the promes of the blessed fede, & also punisheth y body for the sinne, which y soule shulde haue bene punished for, y the spirit hauing conceiued hope of forgiveness, might liue by faith.*

*r. Cor. 14, 34.*

*s The transgression of Gods commandement was the cause y bothe mankinde and all other creatures were subiect to the curse.*

*t These are not y natural frutes of the earth, but proceede of y corruption of sinne.*

*u Or gaue the knowledge to make the felices coates.*

*x By this declaration he reprocheth Adās miserie, whereinto he was fallen by ambition.*

the Lord God walking in the garden in the coole of the day, and the man and his wife hid them selues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to the man, and said vnto him, Where art thou?

10 Who said, I heard thy voyce in the garden, and was afraied: because I was naked, therefore I hid my self.

11 And he said, Who tolde thee, that thou wast naked? Hast thou eaten of the tre, whereof I cōmanded thee that thou shuldest not eat in no case?

12 Then the man said, The woman which thou gauest to be with me, she gaue me of the tre, and I did eat.

13 And the Lord God said to the woman, Why hast thou done this? And the womā said, The serpent beguyled me, and I did eat.

14 ¶ Then the Lord God said to the serpent, Because thou hast done this, thou art cursed about all cattel, and about euerie beast of the field: vpon thy belly shalt thou go, and a dust shalt thou eat all the dayes of thy life.

15 I wil also put enimitie betwene thee and the womā, & betwene thy sede & her fede. He shal breake thine head, & thou shalt bruise his heele.

16 ¶ Vnto the woman he said, I wil greatly increase thy sorowes, & thy concepiōs. In sorowe shalt thou bring forth the childre, and thy desire shal be subiect to thine housband, and he shal rule ouer thee.

17 ¶ Also to Adām he said, Because thou hast obied the voyce of thy wife, and hast eaten of the tre (whereof I cōmāded thee, saying, Thou shalt not eat of it) cursed is the earth for thy sake: in sorowe shalt thou eat of it all the dayes of thy life.

18 ¶ Thornes also, and thystles shal it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweat of thy face shalt thou eat bread, til thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuáh, because she was the mother of all liuing)

21 Vnto Adām also and to his wife did the Lord God make coates of skinnnes, and clothed them.

22 ¶ And the Lord God said, Beholde, the man is become as one of vs, to knowe good and euil. And now lest he put forth his hand, and take also of the tre of life and eat and liue for euer,

23 Therefore y Lord God sent him forth from the garden of Eden, to til the earth, whencē he was taken.

24 Thus he cast out man, and at the Eastside of the garden of Eden he set the Cherubims, and the blade of a sword shakē, to kepe the waye of the tre of life.

## CHAP. III.

*The generacion of mankinde. 8 Káin killeth Hábel. 23 Lámech a tyrant encourageth his feareful wiues. 26 True religion is restored.*

Afterwarde the man knewe Heuáh his wife, which cōceiued & bare Káin, & said, I haue obtained a man by y Lord. And againe she broght forth his brother Hábel, and Hábel was a keeper of shepe, & Káin was a tiller of the grounde.

¶ And in processe of time it came to passe, that Káin broght an oblation vnto the Lord of the frute of the grounde.

And Hábel also him selfe broght of the first frutes of his shepe, and of the fat of them, and the Lord had respect vnto Hábel, and to his offering,

But vnto Káin and to his offering he had no regarde: wherefore Káin was exceeding wroth, & his countenance fel downe.

Then the Lord said vnto Káin, Why art thou wroth? and why is thy countenance cast downe?

If thou do wel, shalt thou not be accepted? and if thou dost not wel, sinne lieth at the dore: also vnto thee his desire shal be subiect, and thou shalt rule ouer him.

¶ Then Káin spake to Hábel his brother. And when they were in the field, Káin rose vp against Hábel his brother, and slewe him.

Then the Lord said vnto Káin, Where is Hábel thy brother? Who answered, I can not tel. Am I my brothers keeper?

Again he said, What hast thou done? the voyce of thy brothers blood cryeth vnto me from the grounde.

Now therefore thou art cursed fro the earth, w hathe opened her mouth to receiue thy brothers blood from thine hand.

When thou shalt til the grounde, it shal not henceforth yelde vnto thee her strength: a vagabonde and a rennegate shalt thou be in the earth.

Then Káin said to the Lord, My punishment is greater, then I can beare.

Beholde, thou hast cast me out this day from the earth, and from thy face shal I be hid, and shal be a vagabonde and a rennegate in the earth, & whosoever findeth me, shal slaye me.

Then the Lord said vnto him, Douteles whosoever slayeth Káin, he shal be punished seven folde. And y Lord set a marke vpon Káin, lest anie man finding him shulde kil him.

Then Káin went out from the presence of the Lord and dwelt in the land of Nod towards the Eastside of Eden.

because he did punish him so sharply. *Or, my sinne is greater then can be pardoned.* *n Not for the loue he bare to Káin, but to suppress a murder.* *o A visible signe of Gods iudgement that others shulde feare.*

*a Mans nature, the state of marriage, & Gods blessing were not vterly abolished through sinne, but the qualitie or condition thereof was changed. b That is, according to the Lords promes, as chap. 3, 15: some read, To the Lord, as reioicing for y sonne, w the hadborne, who me the wolde offer to y Lord as the first frutes of her birth. c This declarereth that the father instructed his child in y knowledge of God, and also how God gaue the sacrifices to signifye their saluation: albeit they were defective of the sacrament of the tre of life.*

*Ebr. 11, 4. d Because he was an hypocrite and offered only for an outwarde shew without sinceritie of heart.*

*e Bothe thou and thy sacrifice shal be acceptable to me.*

*f Since shal fill tōmē thy conscience. g The dignitie of y first borne is giuen to Káin ouer Hábel.*

*Wisd. 10, 3. mat. 23, 35. 1. ioh. 3, 12.*

*iud. 11. h This is the nature of the reprobate whē they are reproued of their hypocrisie, eue to neglece God and despise him.*

*i God reuengerh y wrongs of his Saints, though none can plainefor the iniquitie itselfe cryeth for vengeance.*

*k The earth shal be a wages against thee which mercifully receiued that blood, w thou most cruelly shed. l Thou shalt ouer haue rest for thine heart shal be in continual feare & care. m He burdeneth God as a cruel iudge.*



17 Káin also knewe his wife, which cōcei-  
ued and bare Henóch: and he buylt a ci-  
tie and called the name of the citie by the  
name of his sonne, Henóch.

18 And to Henóch was borne Irád, and Ir-  
rád begate Methuíaél, and Methuíaél be-  
gate Methushaél, and Methushaél be-  
gate Lámech.

19 ¶ And Lámech toke to him two wi-  
ues: the name of the one was Adáh, and the  
name of the other Zilláh.

20 And Adáh bare Iabál, who was the fa-  
ther of such as dwell in the tentes, and of  
such as haue cattel.

21 And his brothers name was Iubál, who  
was the father of all that playe on the har-  
pe and organes.

22 And Zilláh also bare Tubal-káin, who  
wrought cunningly euerie crafte of brasse  
and of yron: and the sister of Tubal-káin  
was Naamáh.

23 Then Lámech said vnto his wiues Adáh  
and Zilláh, Heare my voyce, ye wiues of  
Lámech: hearken vnto my speche: for I  
wolde slaye a man in my woude, & a yong  
man in mine hurt.

24 If Káin shalbe auenged seuen folde,  
truely Lámech, seuentie times seuen  
folde.

25 ¶ And Adám knewe his wife againe, and  
she bare a sonne, and she called his name  
Sheth: for God, said she, hath appointed  
me another sēde for Hábel, because Káin  
slewe him.

26 And to the same Sheth also there was  
borne a sonne, and he called his name E-  
nósh. Then began men to call vpon the  
Name of the Lord.

CHAP. V.

The genealogie, 5 Age and deathe of Adám, 6 His  
succession vnto Noah and his children.

¶ His is the booke of the generacions of  
Adám. In the day that God created  
Adám, in the likenes of God made he  
him,

2 Male and female created he thē, & blef-  
sed them; and called their name Adám  
in the day that they were created.

¶ Now Adám liued an hūdreth and thir-  
tie yeres, and begate a childe in his owne  
likenes after his image, and called his  
name Sheth.

¶ And the dayes of Adám, after he had be-  
gotten Sheth, were eight hundreth yeres,  
and he begate sonnes and daughters.

3 So all the dayes that Adám liued, were  
nine hundreth and thirtie yeres: and he  
died.

4 And Sheth liued an hundreth, and fy-  
ue yeres, and begate Enósh.

5 And Sheth liued, after he begate Enósh,  
eight hundreth and seuen yeres, and be-  
gate sonnes and daughters.

8 So all the dayes of Sheth were nine hū-  
dreth and twelue yeres: & he dyed.

9 ¶ Also Enósh liued ninety yeres & bega-  
te Kenán.

10 And Enósh liued, after he begate Kenán,  
eight hundreth and fiftene yeres, and be-  
gate sonnes and daughters.

11 So all the daies of Enósh were nine hun-  
dreth and fiue yeres: and he dyed.

12 ¶ Likewise Kenán liued seuentie yeres,  
and begate Mahalaleél.

13 And Kenán liued, after he begate Maha-  
laleél, eight hundreth and fourty yeres, &  
begate sonnes and daughters.

14 So all the dayes of Kenán were nine hū-  
dreth and ten yeres: and he dyed.

15 ¶ Mahalaleél also liued sixty & fiue ye-  
res and begate Iéred.

16 Also Mahalaleél liued, after he begate  
Iéred, eight hundreth and thirtie yeres; &  
begate sonnes and daughters.

17 So all the dayes of Mahalaleél were  
eight hundreth ninety and fiue yeres: and  
he dyed.

18 ¶ And Iéred liued an hundreth sixty and  
two yeres, and begate Henóch.

19 Then Iéred liued, after he begate He-  
nóch, eight hundreth yeres, and begate  
sonnes and daughters.

20 So all the dayes of Iéred were nine  
hundreth sixty and two yeres: & he dyed.

21 ¶ Also Henóch liued sixty and fiue ye-  
res, and begate Methushélah.

22 And Henóch walked with God, after  
he begate Methushélah, thre hundreth ye-  
res, and begate sonnes and daughters.

23 So all the daies of Henóch were thre hū-  
dreth sixty and fiue yeres.

24 And Henóch walked with God, and he  
was no more sene: for God toke him a-  
way.

25 Methushélah also liued an hundreth  
eighty and seuen yeres, and begate Lá-  
mech.

26 And Methushélah liued, after he begate  
Lámech, seuen hundreth eighty and two  
yeres, and begate sonnes and daughters.

27 So all the dayes of Methushélah were  
nine hundreth sixty and nine yeres: and  
he dyed.

28 ¶ Then Lámech liued an hūdreth eigh-  
ty and two yeres, and begate a sonne,

29 And called his name Nōah, saying,  
This same shal comforte vs concerning  
our worke and sorowe of our hands, as  
touching the earth, which the Lord hath  
curfed.

30 And Lámech liued, after he begate Nō-  
ah, fiue hundreth ninety and fiue yeres,  
and begate sonnes and daughters.

31 So all the dayes of Lámech were seue  
hundreth seuentie and seuen yeres: and he  
died.

The chief  
cause of long  
life in the first  
age was the  
multiplicatio  
of mankind  
th at accordig  
to Gods com-  
mandement at  
the beginning  
the worlde  
might be in-  
creased with  
people, which  
might vniuer-  
sally praise  
his Name.

Ecd. 4.4.13.  
ebr. 11.5.

f That is, he  
led an vpright  
& godlie life.

g To shewe  
there was a  
better life pre-  
pared, & to be  
a testimonie of  
the immortali-  
tie of soules &  
bodies. As to  
inquire where  
he became, is  
mere curiosi-  
tie.

h Lámech had  
respect to the  
promes, Chap.  
9.11. and desi-  
red to se the  
deliuerer, &  
shulde be sene,  
& yet sawe but  
a figure the-  
roof. he also  
spoke this by  
the Spirit of  
prophecie, be-  
cause Nōah  
deliuered the  
Church, and  
preserued it  
by his obe-  
dience.

p Thinking  
thereby to be  
sure & to haue  
lesse occasion  
to feare Gods  
iudgements a-  
gainst him.

q The lawfull  
institution of  
marriage, & is  
y two thulde  
be one flesh,  
was first cor-  
rupt in y house  
of Káin by  
Lámech.  
Or, first sinners.

Or, fluter and  
pipes.

r His wiues  
seing that all  
men hated him  
for his cruel-  
tie, were affrai-  
ed: therefore  
he braggeth y  
there is none  
so lusty that  
were able to  
rist, although  
he were alrea-  
dy wounded.  
s He mocked  
at Gods ius-  
tice in Káin,  
ieging as though  
God wolde  
suffre none to  
punish him, &  
yet giue him  
licēce to mur-  
der others.  
t In these  
dayes God be-  
gan to moue y  
hearts of the  
godlie to resto-  
re religion, &  
at long time by  
y wicked had  
bene suppress-  
ed.

Or, rehearsal  
of the stocke.  
a Read Chap.  
1.26.

b By giuing  
them bothe o-  
ne name, he  
noteth the in-  
separable cō-  
iunction of mā  
and wife.

c As wel con-  
cerning his  
creation, as his  
corruption.

2. Chro. 1.1.

d He prouneth  
Adams gene-  
ration by thē,  
which came of  
Sheth, to the-  
we which is y  
true Church,  
and also what  
care God had  
ouer the same  
from the be-  
ginning, in that  
he continued  
ouer his gra-  
ces toward it  
by a continual  
succession.

38 And Nóah was fue hundreth yere olde. And Nóah begate Shem, Ham and Iápheth.

CHAP. VI.

3 God threateneth to bring the flood. 5 Man is altogether corrupt. 18 Nóah is preferred in the Arke, which he was commanded to make.

a The childre of the godlie, which begate to degenerate.

b Those that came of wicked parents as of Kain.

c Having more respect to their beautie, & to worldly considerations, then to their manners, and godlines.

d Because man coulde not be wonne by Gods lenitie and log sufferance, whereby he stroue to overcome him, he wolde no longer stay his vengeance.

e Which terme God gaue man to repent before he wolde destroy the earth, 1 Pet. 3. 20.

f Which usurped autoritie ouer others & did degenerate from simplicity, wherein their fathers liued.

Chap. 8. 21.

mat. 11. 19.

g God doeth neuer repent, but he speaketh after our capacite, because he did destroy him, & in that, as it were, did disauowe him to be his creature.

h God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the brute beasts.

i God was merciful vnto him.

16. historie.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them,

2 Then the <sup>a</sup> sonnes of God sawe the daughters <sup>b</sup> of men that they were <sup>c</sup> faire, and they toke them wiues of all that they liked.

3 Therefore the Lord said, My Spirit shal not alway <sup>d</sup> striue with man, because he is but flesh, & his dayes shal be an <sup>e</sup> hundredeth and twentie yeres.

4 There were <sup>d</sup> gyantes in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of me, and they had borne them children, these were mightie men, which in olde time were men of <sup>f</sup> renoume.

5 ¶ When the Lord sawe that the wickednes of man was great in the earth, and all the imaginacions of the thoughts of his <sup>g</sup> heart were onely euil continually,

6 Then it <sup>h</sup> repented the Lord, that he had made man in the earth, and he was sorie in his heart.

7 Therefore the Lord said, I wil destroye from the earth the man, whome I haue created, from man <sup>i</sup> to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.

8 But Nóah <sup>i</sup> founde grace in the eyes of the Lord.

9 ¶ These are the <sup>j</sup> generacions of Nóah. Nóah was a iuste and vpright man in his time, and walked with God.

10 And Nóah begate three sonnes, Shem, Ham and Iápheth.

11 The earth also was corrupt before God:

for the earth was filled with <sup>k</sup> crueltie.

12 Then God looked vpo the earth, and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God said vnto Nóah, "An end of all flesh is come before me: for the earth is filled with <sup>k</sup> crueltie through them: and beholde, I wil destroye them with the earth.

14 ¶ Make thee an Arke of <sup>l</sup> pine trees: thou shalt make <sup>m</sup> cabines in the Arke, and shalt pyrch it within and without with pyrch.

15 And <sup>n</sup> thus shalt thou make it: The length of the Arke shalbe thre hundreth cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A windowe shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the dore of the Arke shalt thou set in the side thereof: thou shalt make it with the <sup>o</sup> lowe, seconde and third <sup>p</sup> roume.

17 And I, beholde, I wil bring a flood of waters vpon the earth to destroye all flesh, wherein is <sup>q</sup> breath of life vnder the heauen: all that is in the earth shal perish.

18 But with thee wil I <sup>r</sup> establish my couenant, & thou shalt go into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.

19 And of euerie liuing thing, of all flesh two of euerie sorte shalt thou cause to come into the Arke, to kepe <sup>s</sup> them aliuie with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattel after their kinde, of euerie creeping thing of the earth after his kinde, two of euerie sorte shal come vnto thee, that thou maiest kepe <sup>t</sup> them aliuie.

21 And take thou with thee of all meat that is eaté: & thou shalt gather it to thee, that it may be meat for thee & for them.

22 <sup>u</sup> \*Nóah therefore did according vnto all, that God commanded him: <sup>v</sup> euen <sup>w</sup> so did he.

k Meaning y all were giuen to the concept of God and oppression of their neighbours.

l Or, I wil destroy mankinde.

m Or, oppression

n Or, wickednes.

o Ebr Gopher.

p Ebr nestes.

q Or, of this measure.

r That is, of three heights, as appeareth in this figure.

s To the insect that in this great enterprise & mocking of the whole world thou wouldest thou maiest be confirmed, that thy faith faile not.

t

u

v

w

x

y

z

aa

ab

ac

ad

ae

af

ag

ah

ai

aj

ak

al

am

an

ao

ap

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ar

as

at

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ax

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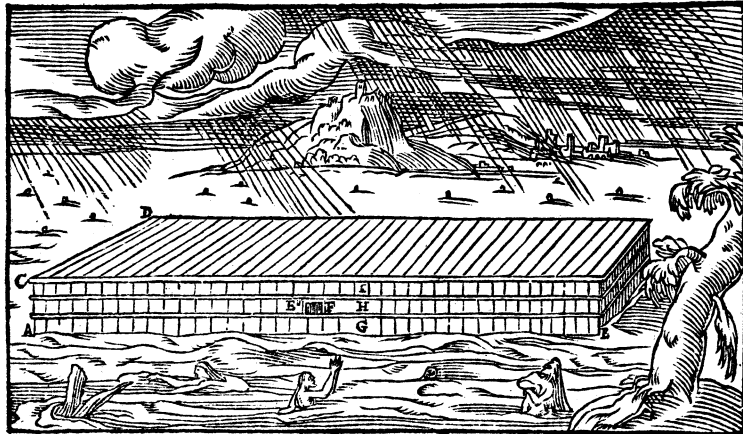
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A. B. The length thre hundreth cubites.

A. C. The breadth fiftie.

D. E. The height thirtie.

F. The windowe a cubite long.

G. H. I. The three heights.

## CHAP. VII.

*1 Noah and his entrie into the Arke. 20 The flood destroyed all the rest vpon the earth.*

**1** And the Lord said vnto N<sup>o</sup>ah, Entre thou and all thine house into the Arke: for thee haue I sene <sup>a</sup> righteous before me in this age.

**2** Of euerie <sup>b</sup> cleane beast thou shalt take to thee by sevens, the male and his female: but of vnclane beastes by couples, <sup>c</sup> y male and his female.

**3** Of the foules also of the heauen by sevens, male and female, to kepe sede aliue vpon the whole earth.

**4** For seuen dayes hence I wil cause it raine vpon the earth fourty dayes & fourty nights, and all the substance that I haue made, wil I destroye from of the earth.

**5** \*N<sup>o</sup>ah therefore did according vnto all that the Lord commanded him.

**6** And N<sup>o</sup>ah <sup>d</sup> was six hundreth yeres olde, when the flood of waters was vpon the earth.

**7** ¶ So N<sup>o</sup>ah entred and his sonnes, & his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

**8** Of the cleane beastes, and of the vnclane beastes, and of the foules, & of all that creepeth vpon the earth,

**9** There came two & two vnto N<sup>o</sup>ah into the Arke, male & female, as God had commanded N<sup>o</sup>ah.

**10** And so after seuen dayes the waters of the flood were vpon the earth.

**11** ¶ In the six hundreth yere of Noahs life in the <sup>e</sup> seconde moneth, the seuententh day of the moneth, in the same day were all the <sup>f</sup> fountaines of the great depe broken vp, and the windowes of heauen were opened,

**12** And the raine was vpon the earth fourty dayes and fourty nights.

**13** In the selfe same day entred N<sup>o</sup>ah with Shem, & Ham and Iapheth, the sonnes of N<sup>o</sup>ah, and Noahs wife, and the thre wiues of his sonnes with the into the Arke.

**14** They and euerie beast after his kinde, & all cattel after their kinde, & euerie thing that creepeth and moueth vpon the earth after his kinde, & euerie foule after his kinde, <sup>g</sup> euen euerie birde of euerie fether.

**15** For they came to N<sup>o</sup>ah into the Arke, two and two, <sup>h</sup> of all flesh wherein is the breath of life.

**16** And they entring in, came male & female of all flesh, as God had comanded him: and the Lord <sup>i</sup> shut him in.

**17** Then the flood was fourty dayes vpon the earth, and the waters were increased, & bare vp <sup>j</sup> y Arke, which was lifte vp aboue the earth.

**18** The waters also waxed strong, and were

increased exceedingly vpon the earth, and the Arke went vpon the waters.

**19** The waters <sup>k</sup> preuailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

**20** Fiftene cubites vpwarde did the waters preuaile, when the mountaines were couered.

**21** \*Then all flesh perished that moued vpon the earth, bothe foule and cattel and <sup>l</sup> beast, & euerie thing that creepeth & moueth vpon the earth, and euerie man.

**22** Euerie thing in whose nostrils the spirit of life did breathe, whatsoeuer they were in the drye land, they dyed.

**23** So <sup>m</sup> he destroyed euerie thing that was vpon the earth, from man to beast, to the creeping thing, and to the foule of the heauen: they were euen destroyed from the earth, and N<sup>o</sup>ah onely <sup>n</sup> remained, & they that were with him in the Arke.

**24** And the waters preuailed vpon the earth an hundreth and fiftie dayes.

## CHAP. VIII.

*13 The flood ceaseth. 16 N<sup>o</sup>ah is commanded to come forth of the Arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first ordre.*

**1** Now God <sup>a</sup> remembred N<sup>o</sup>ah & <sup>b</sup> euerie beast, & all the cattel that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

**2** The fountaines also of the depe & the windowes of heauen were stopped & the raine from heauen was restrained,

**3** And the waters returned from about the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

**4** And in the <sup>c</sup> seuenth moneth, in the seuenth day of the moneth, the Arke <sup>d</sup> rested vpon the mountaines of <sup>e</sup> Ararat.

**5** And the waters were going & decreasing vntil the <sup>f</sup> tenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaines sene.

**6** ¶ So <sup>g</sup> after fourty dayes, N<sup>o</sup>ah opened <sup>h</sup> y windowe of the Arke, which he had made,

**7** And sent forthe a <sup>i</sup> rauen, which went out going forthe and returning, vntil the waters were dried vp vpon the earth.

**8** Againe he sent <sup>j</sup> a doue from him, that he might see if the waters were diminished from of the earth.

**9** But the doue founde no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) & he <sup>k</sup> put forthe his hand, & toke her, and pulled her to him into the Arke.

a.iiii.

<sup>2. Pet. 2. 5.</sup>  
<sup>a</sup> In resp<sup>a</sup> of the rest of the worlde, & because he had a desire to serue God and lue vprightly.  
<sup>b</sup> Which might be offered in sacrifice, whereof six were for breed and the seuech for sacrifice.

<sup>Mat. 24. 37.</sup>  
<sup>luk 17. 26.</sup>  
<sup>1. Pet. 3. 20.</sup>

<sup>e</sup> God compelled them to prefer the selues to N<sup>o</sup>ah, as they did before to Adam, when he gaue them names, Chap. 2. 19.

<sup>d</sup> Which was about the beginning of Maie, when all things did moste flourish.  
<sup>e</sup> Bothe y waters in y earth did ouerflowe, and also the cloudes powdered downe.

<sup>f</sup> Euerie liuig thing that God wolde haue to be preferred on earth, came into the Arke to N<sup>o</sup>ah.  
<sup>g</sup> So y Gods secret power defended him against the rage of y mighty waters.

<sup>h</sup> Ebr. waxed very mightie.

<sup>l</sup> Wisd. 10. 4. eccl. 39. 28.

<sup>h</sup> That is, God.

<sup>i</sup> Learne what it is to obey God onely, & to forsake the multitude, 1. Pet. 3. 20.

<sup>a</sup> Not that God forgetteth his at any time, but when he sendeth sicour, then he sheweth that he remembreth them.  
<sup>b</sup> If God remembre euerie brute beast, what ought to be the assurance of his children?

<sup>c</sup> Which contained partee of September & parte of October.

<sup>d</sup> Or, stayed.  
<sup>e</sup> Or, Armenia.  
<sup>f</sup> Which was the moneth of December.

<sup>g</sup> Ebr at the end of fourty dayes.

<sup>h</sup> The rauen is sent forthe & returneth.

<sup>i</sup> He sendeth the doue.

<sup>j</sup> It is like, y the rauen did flie to and fro, resting on the Arke, but came not in to it, as the doue that was taken in.

10 And he abode yet other seven dayes, and againe he sent forth the doue out of the Arke.

11 And the doue came to him in the euenig, & lo, in her<sup>a</sup> mouthe was an<sup>b</sup> oliue leafe that she had pluckt: whereby Nóah knewe that y<sup>c</sup> waters were abated from of y<sup>e</sup> earth.

12 Notwithstanding he waited yet other seven dayes, & sent forth the doue, which returned not againe vnto him any more.

13 ¶ And in the six hundreth and one yere, in the first<sup>d</sup> daie of the s<sup>t</sup> first moneth the waters were dreyed vp from of the earth: & Nóah remoued the couering of the Arke & looked, & beholde, the vpper parte of the grounde was dreye.

14 And in the seconde moneth, in the seven and twentieth day of the moneth was the earth dreye.

15 ¶ Then God spake to Nóah, saying,

16<sup>h</sup> Go forth of y<sup>e</sup> Arke, thou & thy wife, & thy sonnes & thy sonnes wiues w<sup>th</sup> thee.

17 Bring forth the with thee euerie beast that is with thee, of all flesh, bothe foule and cattel, & euerie thing that creepeth & moueth vpon the earth, that thei maie brede abundantly in the earth, \* & bring forth the frute and increafe vpon the earth.

18 So Nóah came forth, and his sonnes, & his wife, and his sonnes wiues with him.

19 Euerie beast, euerie creeping thing, & euerie foule, all that moueth vpon the earth after their kindes went out of the Arke.

20 ¶ Then Nóah<sup>i</sup> buylt an altarto y<sup>e</sup> Lord and toke of euerie cleane beast, & of euerie cleane foule, and offered burnt offerings vpon the altar.

21 And the Lord smelled a<sup>o</sup>k sauour of rest, & y<sup>e</sup> Lord said in his heart, I wil henceforth curse the ground no more for más cause: for the imaginacion of mans<sup>e</sup> heart is euil, euen frō his youth: nether wil I smite anie more all things liuing, as I haue done.

22 Hereafter<sup>l</sup> s<sup>t</sup>ide time & haruest, & colde & heate, & sommer and winter, & daie & night shal not cease, so long as the earth remaineth.

CHAP. IX.

1 The confirmacio of marriage. 3 Permissiō of meates. 8 The power of the sword. 14 The rainebowe is the signe of Gods promes. 21 Nóah is drunken & mocked of his sonne, whome he curseth. 29 The age & death of Nóah.

And God<sup>a</sup> blessed Nóah & his sōnes, and said to them, Bring forth the frute, and multiplie, and replenish the earth.

Also the<sup>b</sup> feare of you, and the dread of you shalbe vpon euerie beast of the earth, and vpon euerie foule of the heauen, vpon all that moueth on the earth, & vpon all the fishes of the sea: into your hand are<sup>c</sup> thei deliuered.

Euerie<sup>c</sup> thing that moueth & liueth, shalbe meat for you: as y<sup>e</sup>\* grene herbe, haue I

giuen you all things.

\*<sup>d</sup> But flesh with the life thereof, I mean, with the blood thereof, shal ye not eat.

\* For surely I wil require your blood, wherein your liues are: at the hand of euerie beast wil I require it: and at the hand of man, euen at the hand of a más<sup>e</sup> brother wil I require the life of man.

6 Whofo<sup>f</sup> shedeth mans blood, f<sup>g</sup> by man shal his blood be shed: for in the s<sup>t</sup> image of God hathe he made man.

7 But bring ye forth the frute and multiplie: growe plentifully in the earth, and increafe therein.

8 ¶ God spake also to Nóah & to his sonnes with him, saying,

9 Beholde, I, euen I establish my<sup>h</sup> couenāt with you, and with your<sup>i</sup> seds: after you,

10 And with euerie liuing creature that is with you, with the foule, with the cattel, & with euerie beast of the earth with you, from all that go out of the Arke, vnto euerie beast of the earth.

11 \* And my couenāt wil I establish with you, that from henceforth the all flesh shal not be rooted out by the waters of the flood, nether shal there be a flood to destroye the earth any more.

12 Then God said, This is the token of the couenāt which I make betwene me and you, & betwene euerie liuing thing, that is with you vnto perpetual generacions.

13 I haue set my<sup>k</sup> bowe in the cloude, and it shalbe for a signe of the couenāt betwene me and the earth.

14 And when<sup>l</sup> I shal couer the earth with a cloude, and the bowe shal be sene in the cloude,

15 Then wil I remēber my<sup>m</sup> couenāt, which is betwene me and you, & betwene euerie liuing thing in all flesh, & there shalbe no more waters of a flood to destroy all flesh.

16 Therefore y<sup>n</sup> bowe shalbe in the cloude, y<sup>o</sup> I may se it, & remember the euerlasting couenāt betwene God, and euerie liuing thing in all flesh that is vpon the earth.

17 God said yet to Nóah, This is the signe of the couenāt, which I haue established betwene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Nóah going forth of the Arke, were Shem & Ham & Iapheth. And Ham is the father of Canaan.

19 These are the thre sonnes of Nóah, and of them was the<sup>p</sup> whole earth ouerspred.

20 \* Nóah also began to be an housband mā and plantēd a vineyard.

21 And he drōke of y<sup>e</sup> wine & was drunken, & was vncouered in y<sup>e</sup> middes of his tent.

22 And when Ham the father<sup>q</sup> of Canaan sawe the nakednes of his father, he tolde his two brethren without.

23 Then toke Shem and Iapheth a garmēt, and

Leu. 17. 14. d That is, liuing creatures & the flesh of beastes that are strangled: & hereby all crueltie is forbidden.

e That is, I wil take vengeance for your blood.

f Or, neighbour.

Mat. 26. 32. g Not onely by the magistrate, but oft times God raieth vp one murderer to kill another.

h Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but to God.

i To assure you that the world shalbe no more destroyed by a flood.

k The children which are not yet borne, are comprehēded in Gods couenāt made w<sup>th</sup> their fathers.

l Isa. 54. 9.

k Hereby we see that signes or sacraments ought not to be separate from the worde.

Eccles. 43. 12.

l When men shal se my bowe in y<sup>e</sup> heauen, thei shal knowe that I haue not forgotten my couenāt with them.

m God doeth repeat this the oftener to confirm Noahs faith so muche more.

n This declarerth what was the vertue of Gods blessing, when he said, Increase and bring forth.

Chap. 1. 28.

o Or, Noah begā againe.

p This is set before our eyes to shewe what an horrible thing drunkenness is.

q Of whome came the Canaanites that wicked nation, who were also cursed of God.

r In derisio & contempt of his father.

107. 311. f Which was a signe that y<sup>e</sup> waters were muche diminished: for the oliues growe not on the hie mountaines.

g Called in E-brew. Abib, cōtaining part of Marche & parte of April.

h. Noah declarerth his obedience in y<sup>e</sup> he wolde not departe out of the Arke without Gods expresse commaundment, as he did not entre in without the same.

Chap. 1. 22. & p. 1.

i. For sacrifices, which were as an exercise of their faith, whereby thei vied to giue thanks to God for his benefites.

Or, a sweet savour.

k That is, thereby he shewed him selfe appeased, and his angrie to rest.

Chap. 6. 5.

l The orde of nature destroyed by the flood is restored by Gods promes.

2 a God increased them with frute, & declared vnto them his counsel as touching replenishing of the earth.

b By the vertue of this commaundment

1 beastes rage not so muche against man as they wolde.

2 yea and many serue to his vse thereby.

c By this permission man may with a good conscience vse y<sup>e</sup> creatures of God for his necessitie.

Chap. 2. 29.

and put it vpon bothe their shulders and wēt backward, and couered the nakednes of their father with their faces backward: so thei sawe not their fathers nakednes.

24 Then Nóah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And said, *Cursed be Canaan:* a *seruant* of seruantes shal he be vnto his brethren.

26 He said moreouer, *Blessed be the Lord God of Shem,* and let Canaan be his seruant.

27 God *perfuade* Iápheth, that he may dwel in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Nóah liued after *ſ* flood thre húdredh and fifty yeres.

29 So all the dayes of Nóah were nine húdredh and fifty yeres: and he dyed.

CHAP. X.

*The increafe of mankinde by Nóah and his sonnes.*  
*The beginning of cities, countreys and nations.*

**N**OW these are the *a* generacions of *ſ* sonnes of Nóah, Shem, Ham & Iápheth: vnto whome sonnes were borne after the flood.

1 The sonnes of Iápheth were Gómer and Magóg, and *b* Madái, and Iauán, and Tubál and Méshech, and Tírá.

2 And the sonnes of Gómer, Afhkenáz, and Rípháth and Togarmáh.

3 Also *ſ* sonnes of Iauán, Elísháh and Tarsísh, Kittím, and Dodaním.

4 Of these were the *c* yles of the Gentiles deuided in their landes, euerie man after his tongue, and after their families in their nacions.

5 ¶ Moreouer *ſ* sonnes of Ham were *d* Cush, and Mizráím, and Put, and Canaan.

6 And the sonnes of Cush, Sebá, and Hauiláh, and Sabtáh, and Raamáh, and Sabtechá: also the sonnes of Raamáh were Shebá and Dedán.

7 And Cush begate Nimród, who began to be *e* mighty in the earth.

8 He was a mighty hunter before the Lord. wherfore it is said, *f* As Nimród *ſ* mighty hunter before the Lord.

9 And the beginning of his kingdome was Babel, and Erech, and Accád, and Calnéh, in the land *g* of Shinár.

10 Out of that land came Afhúr, & buylded Niniuéh, and the *h* citie Rehobóth, and Cáláh:

11 Réfen also betwene Niniuéh and Cáláh: this is a great citie.

12 And Mizráím begate *i* Ludím, and Ananím, and Lehabím, and Naphruhím.

13 Pathrusím also, and Casluhím (out of whome came the Philistims) and *j* Caphatoríms.

14 ¶ Also Canaan begate Zidón his first

borne, and Heth,

15 And Iebusi, and Emorí, and Girgashí,

16 And Hiuí, and Arkí, and Síní,

17 And Aruadí, and Zemarí, & Hamathí: & afterwarde were the families of *k* Canaanites spred abroad.

18 Then the border of the Canaanites was from Zidón, as thou comest to Gerár vntil Azzáh, & as thou goest vnto Sodóm, and Gomoráh, and Admáh, & Zebóíím, euen vnto Lálha.

19 These are *ſ* sonnes of Ham according to their families, according to their tongues in their coutries and in their nacions.

20 ¶ Vnto *l* Shem also the father of all the sonnes *m* of Eber, and elder brother of Iápheth were children borne.

21 ¶ The sonnes of Shem were Elám and Afshúr, and Arpachshád, and Lud, and Arám.

22 And the sonnes of Arám, Vz & Hul, and Gether and Mash.

23 And Arpachshád begate Shéláh, and Shéláh begate Eber.

24 Vnto Eber also were borne two sonnes: the name of the one was Péleg: for in his dayes was the earth *n* diuided: & his brothers name was Ioktán.

25 Then Ioktán begate Almodád and Shéleph, & Hazarmáueh, and Iérah,

26 And Hadorám, & Vzál, and Dickláh,

27 And Obál, & Abimaél, and Shebá,

28 And Ophír, and Hauiláh, and Iobáb. all these were the sonnes of Ioktán.

29 And their dwelling was from Meshá, as thou goest vnto Sephá a mount of the East.

30 These are *o* *ſ* sonnes of Shem according to their families, according to their tongues, in their countreys and nacions.

31 These are the families of the sonnes of Nóah, after their generacions amog their people: and *p* out of these were the nacions diuided in the earth after the flood.

CHAP. XI.

*The buylding of Babel was the cause of the confuson of tongues.*  
*The age and generation of Shem vnto Abram.*  
*Abrams departure from Ur with his father Téráh, Sarái & Lot.*  
*The age and death of Téráh.*

**T**HEN the whole earth was of one *q* language and one speache.

2 And *r* as *s* they went from the *t* East, they founde a plaine in the land of *u* Shinár, & there they abode.

3 And they said one to an other, Come let vs make brycke, and burne it in the fire. So thei had brycke for stone, and slyme had they in steade of morter.

4 Also they said, Go to, let vs *v* buylde vs a citie and a tower, whose toppes may reach vnto the heauen, that we may get vs a name, lest we be feared vpon *w* whole earth.

5 But the Lord *x* came downe, to se the citie & tower, which *y* sonnes of men buylde.

b.i.

*r* He pronou-  
ceth as a Pro-  
phet the cur-  
se of God a-  
gainst all the  
that honour  
not their pa-  
rents: for Ham  
and his poste-  
ritie were ac-  
curied.  
*s* That is, a  
most vile sta-  
ue.

*t* Or, enlarge,  
or, cause to re-  
turne.  
The declareth  
that the Gen-  
tiles, which ca-  
me of Iápheth  
& were sepa-  
rated from the  
Church, shul-  
de be ioyned  
to the same by  
the perswasion  
of Gods Spi-  
rit and prea-  
ching of the  
Gospel.

*a* These gene-  
rations are he-  
re recited par-  
tely to decla-  
re the marue-  
lous increafe  
in so smale a  
time, and also  
to set forth  
their great for-  
getfulness of  
Gods graces  
toward their  
fathers.

*b* Of Madái,  
& Iauán came  
the Medes and  
Greekes.

*c* The Iewes so  
call all coëreís  
w are sepa-  
rated frō the by  
sea, as Grecia,  
Italie, &c. w  
were giuen to  
the childre of  
Iápheth, of  
whome came  
the Gentiles.

*d* Of Cush &  
Mizráím came  
the Ethiopias  
& Egyptians.

*e* Meaning, a  
cruel oppress-  
or & tyrant.

*f* His tyrannie  
came into a  
uerbe as ha-  
red bothe of  
God and man:

for he passed  
nort to commit  
crueltie eue in  
Gods prefere.

*g* For there  
was an other  
citie in Egypt  
called also Ba-  
bél.

*h* Or, the Breter  
of the citie.

*i* Of Lud came  
the Lydians.

*j* Or, the Cappa-  
docians.

*i* In his stock  
the Church  
was preferred  
therefore Mo-  
ses leaueh of  
speaking of  
Iápheth and  
Ham, and in-  
creaseth of  
Shem more at  
large.  
*k* Of whome  
came the E-  
brewes or  
Iewes.

*l* Chro. 1. 17.

*m* This diui-  
sion came by  
the diuersitie  
of languages,  
as appeareth  
chap. 11. 9.

*o* Or, of these ca-  
me diuers na-  
cions.

*p* Wisd. 10. 5.

*q* In the yere  
an hundred  
and thirtie a-  
fter the flood.

*r* To wit, Nim-  
ród and his  
companie.

*s* That is, frō  
Armenia, whe-  
re the Arke  
staied.

*t* Which was  
afterward cal-  
led Caldea.

*u* They were  
moued w pride  
and ambiti-  
on, thinking  
to preferre  
their own glo-  
rie to Gods  
honour.

*v* Meaning, *y*  
he declared  
by effect that  
he knewe  
their wicked  
entrepris: for  
Gods power  
is euerie  
where.

*g* God spe-  
keth this in  
derisio becau-  
se of their foo-  
lish persuasion  
& enserpise.

*h* He spea-  
keth, as thogh  
he toke coun-  
sell with his owne  
wisdom and  
power to wit,  
with the Sonne  
and holy Gost:  
signifying the  
greatnes and  
certaintie of  
punishment.  
*i* By this great  
plague of the  
confusion of  
tongues, appea-  
reth Gods hor-  
rible iudgement  
against mans  
pride and vai-  
ne glorie.

*Or, confusion.*

*1. Chro. 1. 17.*

*k* He re-  
turneth to  
genealogie  
of Shem, to  
come to the  
historie of  
Abrám, wherein  
the Church of  
God is descri-  
bed, which is  
Moses princi-  
pal purpose.

*1. Chro. 1. 29.*

*1. Chro. 1. 26.*  
*10th. 24. 2.*

*l* He maketh  
mencion first  
of Abrám, not  
because he was  
the first borne,  
but for the hi-  
storie, which  
properly ap-  
pertaineth va-  
cillum.

6 And the Lord said, Beholde, the people  
is one, & they all have one language, & this  
they beginne to do, neither can they now be  
stopped from whatsoever they have ima-  
gined to do.

7 Come on, let vs go downe, and there  
confounde their language, that euery one  
perceiue not anothers speache.

8 So the Lord scatred them from then-  
ce vpon all the earth, and they left of to  
buyld the citie.

9 Therefore the name of it was called Babel,  
because the Lord did there confounde  
the language of all the earth: fro thence  
then did the Lord scatter them vpon all  
the earth.

10 ¶ These are the generacions of Shem:  
Shem was an hundred yere olde, and begate  
Arpachshad two yere after the flood.

11 And Shé liued, after he begate Arpach-  
shad, five hundred yeres, and begate son-  
nes and daughters.

12 Also Arpachshad liued five and thirty  
yeres, and begate Shélah.

13 And Arpachshad liued, after he begate  
Shélah, four hundred and thre yeres, and  
begate sonnes and daughters.

14 And Shélah liued thirty yeres, and be-  
gate Eber.

15 So Shélah liued, after he begate Eber,  
four hundred and thre yeres, and begate  
sonnes and daughters.

16 Likewise Eber liued four and thirty ye-  
res, and begate Péleg.

17 So Eber liued, after he begate Péleg, four  
hundred and thirty yeres, and begate  
sonnes and daughters.

18 And Péleg liued thirty yeres, and begate  
Réú.

19 ¶ And Péleg liued, after he begate Réú,  
two hundred and nine yeres, and begate  
sonnes and daughters.

20 Also Réú liued two and thirty yeres, &  
begate Serúg.

21 So Réú liued, after he begate Serúg, two  
hundred and seven yeres, and begate son-  
nes and daughters.

22 Moreover Serúg liued thirty yeres, and  
begate Nahór.

23 And Serúg liued, after he begate Nahór,  
two hundred yeres, and begate sonnes &  
daughters.

24 And Nahór liued nine & twenty yeres,  
and begate Térá.

25 So Nahór liued, after he begate Térá,  
an hundred and ninetene yeres, and begate  
sonnes and daughters.

26 ¶ So Térá liued seuentie yeres, & begate  
Abrám, Nahór, and Harán.

27 ¶ Now these are the generaciōs of Térá:  
Térá begate Abrám, Nahór, & Harán:  
and Harán begate Lot.

28 Then Harán dyed before Térá his fa-

ther in the land of his natiuitie, in Vr of  
the Caldees.

29 So Abrám and Nahór toke them wiues.  
the name of Abrams wife was Sarái, and  
the name of Nahors wife Milcáh, the  
daughter of Harán, the father of Milcáh,  
and the father of Ifcáh.

30 But Sarái was barren, and had no childe.

31 Then Térá toke Abrám his sonne, &  
Lot the sonne of Harán, his sonnes sonne,  
and Sarái his daughter in lawe, his sonne  
Abrams wife: and they departed together  
from Vr of the Caldees, to go into the  
land of Canán, and they came to Har-  
rán, and dwelt there.

32 So the dayes of Térá were two hun-  
dredth and five yeres, and Térá dyed in  
Harán.

## CHAP. XII.

*1. Abrám by Gods commandement goeth to Canán. 3. Christ is promised. 7. Abrám buyldeth altars for exercise and declaration of his faith among the infidels. 10. Because of the derthe he goeth into Egypt. 15. Pharaoh taketh his wife, and is punished.*

1 For the Lord had said vnto Abrám,  
¶ Get thee out of thy countrei, and  
fro thy kindred, and fro thy fathers house  
vnto the land that I wil shewe thee.

2 And I wil make of thee a great nacion,  
and wil blesse thee, and make thy name  
great, and thou shalt be a blessing.

3 I wil also blesse them that blesse thee, &  
curse them that curse thee, & in thee shal  
all families of the earth be blessed.

4 So Abrám departed, euen as the Lord  
spake vnto him, and Lot went with him.  
(And Abrám was seuentie and five yere  
olde, when he departed out of Harán)

5 Then Abrám toke Sarái his wife, & Lot  
his brothers sonne, and all their substance  
that they possessed, & the soules that they  
had gotten in Harán, and they departed,  
to go to the land of Canán: and to the  
land of Canán they came.

6 ¶ So Abrám passed through the land vnto  
the place of Shechém, and vnto the plaine  
of Moré (and the Canaanite was then in  
the land)

7 And the Lord appeared vnto Abrám,  
and said, Vnto thy sedewil I giue this  
lād. And there buylded he an altar vnto  
the Lord, which appeared vnto him.

8 Afterward remouing thence vnto a  
mountaine Eastward from Beth-él, he pit-  
ched his tent hauing Beth-él on the West-  
side, & Haái on the East: and there he buylt  
an altar vnto the Lord, and called on the  
name of the Lord.

9 ¶ Again Abrám wēt forthe going & iour-  
neing towarde the South.

10 ¶ Then there came a famine in the lād:  
therefore Abrám went downe into Egypt,  
to sojourne there: for there was a great  
famine

*Elr. Castim.*  
m Some thin-  
ke that this If-  
cáh was Sarái.  
n Albeit the  
oracle of God  
came to A-  
brám, yet the  
honour is gi-  
uen to Térá,  
because he  
was y father.  
*10th. 24. 2.*  
*nébe. 9. 7.*  
*iudi. 5. 6.*  
*act. 7. 4.*  
o Which was  
a citie of Me-  
sopotamia.

*Act. 7. 3.*  
a From the  
flood to this  
time were thre  
hundredth thre  
score and thre  
yere.

b In appoin-  
ting him no  
certaine place  
he proueth  
so muche more  
his faith &  
obedience.

c The worlde  
shal recouer  
by thy fede, w  
is Christ, the  
blesig w the  
lost in Adam.

d Meaning, af-  
wel seruats as  
cattel.

e He wandred  
to and fro in  
lād before he  
colde finde a  
settling place:  
thus God ex-  
erciseth the  
faith of his  
children.

*Or, the groue.*  
f Which was  
a cruel and re-  
bellious natio,  
by whome  
God kept his  
in a continual  
exercise.

g It was not  
yough for hi  
to worship  
God in his be-  
art, but it was  
expedient to  
declare by  
outward pro-  
fession his  
faith before  
men, whereof  
this altar was  
a signe.

h Because of  
the troubles  
that he had  
among that wic-  
ked people.

i And so ser-  
ued y true God  
& renoued all  
idolatrie.

k Thus y chil-  
dren of God  
may loke for  
no rest in this  
worlde, but  
must waite for  
ye heuelic rest  
and quiernes.

l This was a  
newe trial of  
Abrams faith:  
whereby we se  
that the end  
of one affliction  
is y beginning  
of another.

famine in the land.

11 And when he drewe nere to entre into Egypt, he said to Sarái his wife, Beholde now, I knowe that thou art a faire woman to loke vpon:

12 Therefore it wil come to passe, that whe the Egyptians se thee, they wil say, She is his wife: so wil thei kil me, but they wil kepe thee aliuie.

13 Say, I pray thee, y thou art my <sup>m</sup> sifter, that I may fare wel for thy sake, and that my <sup>n</sup> life may be preferued by thee.

14 ¶ Now, when Abrám was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the princes of Pharaóh sawe her, and commended her vnto Pharaóh: so the woman was <sup>n</sup> taken into Pharaóhs house:

16 Who intreated Abrám wel for her sake, and he had shepe, and beues, and he asses, and men seruantes and maide seruantes, and she asses, and camelles.

17 But the Lord <sup>o</sup> plagued Pharaóh and his house with great plagues, because of Sarái Abrams wife.

18 Then Pharaóh called Abrám and said, Why hast y done this vnto me? Wherefore didest thou not tel me, that she was thy wife?

19 Why saidest thou, She is my sifter, that I shulde take her to be my wife? Now therefore beholde thy wife, take her and go thy way.

20 And Pharaóh gaue men <sup>p</sup> commandemēt concerning him: and they conueied him forth, and his wife, and all y he had.

#### CHAP. XIII.

1 Abrám departeth out of Egypt. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promises made to Abrám renewed. 18 Abrám buyldeth an altar to the Lord.

1 Then <sup>a</sup> Abrám went vp from Egypt, the, and his wife, and all that he had, & Lot with him towards the South.

2 And Abrám was very riche in cattel, in siluer and in golde.

3 And he wēt on his iourney frō the South toward <sup>b</sup> Beth-él, to the place where his tent had bene at the beginning, betwene Beth-él and Haái,

4 Vnto y place of the <sup>c</sup> altar, which he had made there at the first: and there Abrám called on the Name of the Lord.

5 ¶ Lot also, who wēt with Abrám, had shepe cattel and tentes,

6 So that the land colde not <sup>c</sup> beare them, that they might dwel together: for their <sup>d</sup> subistance was great, so that they colde not dwel together.

7 Also there was débate betwene the herdmen of Abrams cattel, & the herdmen of Lots cattel. (and the <sup>d</sup> Canaanites & the

Perizzites dwelled at that time in y lād)

8 Then said Abrám vnto Lot, Let there be no <sup>e</sup> strife, I pray thee, betwene thee & me, nether betwene mine herdmen and thine herdmen: for we be brethren.

9 Is not the whole lād before thee? departe I pray thee frō me: if thou wilt <sup>f</sup> take y left hand, then I wil go to the right: or if thou go to the right hand, then I wil take the left.

10 So when Lot lifted vp his eies, he sawe y all the plaine of Iordén was watered euerie where: (for before the Lord destroyed Sodóm and Gomoráh, <sup>g</sup> it was as the garden of the Lord, like the land of Egypt, as thou goest vnto Zóar)

11 The Lot chose vnto him all y plaine of Iordén and toke his iourney frō the East: & they departed the <sup>h</sup> one from y other.

12 Abrám dwelled in the land of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodóm.

13 Now the men of Sodóm were wicked & exceding <sup>i</sup> sinners against the Lord.

14 ¶ The y Lord said vnto <sup>k</sup> Abrám, (after that Lot was departed from him) Lift vp thine eies now, and loke from the place, where y art, Northward, and Southward, and Eastward, and Westward:

15 For all <sup>l</sup> the land, which thou seest, wil I giue vnto thee and to thy sede for <sup>l</sup> euer,

16 And I wil make thy sede, as the dust of y earth: so that if a man can number y dust of the earth, then shal thy sede be nobred.

17 Arise, walke through the land, in the length thereof, and bredth thereof: for I wil giue it vnto thee.

18 Then Abrám remoued his tent, and came and dwelled in the plaine of Mamré, which is in Hebrón, & buylded there an altar vnto the Lord.

#### CHAP. XIII.

12 In the ouerthrowe of Sodóm Lot is taken prisoner. 16 Abrám deliuereth him. 18 Melchizedek commeth to mete him. 23 Abrám wolde not be enriched by the King of Sodóm.

And in the daies of Amraphél King of <sup>a</sup> Shinár, Arióch King of Ellafár, Chedor-laómer King of Elám, and Tidál King of the <sup>b</sup> nacions:

2 These men made warre with Berá King of Sodóm, & with Birsá King of Gomoráh, Shináb King of Admáh, and Shembér King of Zeboiím, and the King of Belá, which is Zóar.

3 All these <sup>c</sup> ioyned together in the vale of <sup>d</sup> Siddím, which is the <sup>d</sup> salte Sea.

4 Twelue yeres were they subiect to Chedor-laómer, but in y thirteenth yere they rebelled.

5 And in the fourteenth yere came Chedor-laómer, & the Kings that were with him, & smote the Rephaims in Ashteroth kar-

<sup>e</sup> He cutteth off the occasion of contention: therefore the euil ceaseth.

<sup>f</sup> Abrám refuseneth his owne right to his peace.

<sup>g</sup> Which was I Edc, chap. 2. 10

<sup>h</sup> This was done by Gods guidance, that only Abrám and his sede might dwell in the lād of Canaan.

<sup>i</sup> Lot thinking to get paradise found hel.

<sup>k</sup> The Lord comforted him, lest he shulde haue taken thought for the departure of his nephew.

<sup>l</sup> Chap. 12. 7. & 13. 1. & 26. 4.

<sup>m</sup> deu 34. 4. 1 Meaning, a long time, and til y coming of Christ, as Exo. 21. 6. deu. 15. 17.

<sup>n</sup> ier. 2. 20. and spiritually this is referred to the true children of Abrám, borne according to y promises & not according to y flesh, which are heires of the true land of Canaan.

<sup>a</sup> That is, of Babylon: by Kings here meaning the, that were gouernors of cities.

<sup>b</sup> Of a people gathered of diuers countries.

<sup>c</sup> Ambicion is the chief cause of warres among princes. <sup>d</sup> Or, of the laborious field. <sup>e</sup> Called also y dead Sea, or y lake Asphaltite nere vnto Sodóm and Gomoráh.

<sup>m</sup> By this we maie learne not to vie vnlawful meanes, nor to put othurs in danger to saue our selues. <sup>n</sup> read verse twentie albeit it maie appeare y Abrám feared not somuch death, as that, if he shuld die with outissue, Gods promises shulde not haue takē place: wherein appeared a weakē faith. <sup>o</sup> Ebr. that my suster maie liue, n To be his wife. <sup>p</sup> The Lord toke y defence of this poore stranger against a mightie King: and as he is euer careful ouer his, so did he preferue Sarái.

<sup>q</sup> To the entē y none shulde hurt him ether in his persone or goods.

<sup>a</sup> His great riches gotte in Egypt hindred him not to folowe his vocatiō.

<sup>b</sup> He calleth y place by that name, which was after giue vnto it. chap. 23. 19. Chap. 12. 7.

<sup>c</sup> This inbmo diecie came by their riches, y brake friendship, and as it were, the bond of nature. Chap. 36. 7. <sup>d</sup> Who seing their cōtēcio might blasphemē y God and dishoie them.



*Or, plaine.* náim, and the Zuzims in Ham, and the Emims in Shauh Kiriathaim.

6 And the Horites in their mount Seir, vnto the plaine of Parán, w̄ is by ȳ wilderness.

*Or, desiered.*

7 And thei returned and came to En-mishpát, which is Kadésh, and smote all ȳ countrie of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the King of Sodóm, & the King of Gomoráh, & ȳ King of Admah & ȳ King of Zeboiim, & the King of Béla, w̄ is Zóar: and thei ioyned battel with them in the vale of Siddim:

9 To wit, with Cheder-laómer King of Elám, and Tidál King of nations, and Amraphél King of Shinár, and Arióh King of Eliásar: foure Kings against fiue.

*e And afterward was overwhelmed with water and so was called the salt Sea.*

*Or, were dispersed.*

10 Now the vale of Siddim was ful of flyme pittes, and ȳ Kings of Sodóm and Gomoráh fled & fel there: and ȳ residue fled to the mountaine.

11 Then thei toke all the substance of Sodóm and Gomoráh, and all their vitailles and went their waie.

*f The godlie are plagued manie times with the wicked: therefore their companie is dangerous.*

12 Thei toke Lot also Abráms brothers sonne, and his substance (for he dwelt at Sodóm) and departed.

13 ¶ Then came one that had escaped, and tolde Abrám the Ebrew, which dwelt in ȳ plaine of Mamré the Amorite, brother of Eshcól, and brother of Anér, which were confederat with Abrám.

*g God moued them to ioine with Abrám, and preferred him fro their idolatrie and superstitions.*

*Or, armed.*

14 When Abrám heard that his brother was taken, he broght forth the of them that were borne and broght vp in his house, thre hūdreth & eightene, & pursued the vnto Dan.

15 The he, & his seruantes diuided them selues against the by night, & smote them and pursued them vnto Hobáh, which is on the left side of Damascus,

*Or, Damiék.*

16 And he recouered all the substance, and also broght againe his brother Lot, and his goods, & the women also and ȳ people.

17 ¶ After that he returned fro the slaughter of Chedor-laómer and of the Kings that were with him, came the King of Sodóm forth to mete him in the valley of Shauh, which is the Kings dale.

*3 Sam. 18, 18. Ebr. 7, 3.*

*h For Abrám and his soldiers refectiō, & not to offer sacrifice.*

*i In that Melchi-zédek fed Abrám, he declared him selfe to represent a King: & in ȳ he blessed him, the high Priest.*

*Ebr. 7, 8. Or, somer.*

18 And Melchi-zédek King of Shalém broght forth the bread and wine: & he was a Priest of the moste high God.

19 Therefore he blessed him, saying, Blessed art thou, Abrám, of God moste high possessor of heauen and earth,

20 And blessed be the moste high God, w̄ hath deliuered thine enemies into thine hand. ¶ And Abrám gaue him tithe of all.

21 Then the King of Sodóm said to Abrám, Giue me the personnes, and take ȳ goods to thy selfe.

*Or, I have purcat.*

22 And Abrám said to the King of Sodóm, I haue lift vp mine hand vnto the Lord the moste high God possessor of heauen

and earth,

23 ¶ That I wil not take of all that is thine, so muche as a threde or shoulachet, lest ȳ shuldest saie, I haue made Abrám riche,

24 ¶ Saue onely that, which the yong men haue eaten, and the partes of the men w̄ wet with me, Anér, Eshcól, and Mamré: let them take their partes.

#### CHAP. XV.

*1 The Lord is Abráms defence and rewarde. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.*

1 After these things, ȳ worde of ȳ Lord came vnto Abrám in a visio, saying, Feare not, Abrám, I am thy buckler, and thine exceeding great rewarde.

*Or, the Lord spake to Abrám. Rom. 12, 6.*

*Psalm 116, 6. a His feare was not onely left he shulde not haue children, but left the promes of the blessed fede shulde not be accomplished in him.*

2 And Abrám said, O Lord God, what wilt thou giue me, seing I go childeles, and the stuarde of mine house is this Eliezer of Damascus?

3 Againe Abrám said, Beholde, to me thou hast giuen no sede: wherefore lo, a seruant of mine house shalbe mine heire.

4 Then beholde, the worde of ȳ Lord came vnto him, saying, He shal not be thine heire, but one that shal come out of thine owne bowelles, he shalbe thine heire.

5 Moreouer he broght him forth and said, Loke vp now vnto heauen, & tel the starres, if thou be able to nombre them: and he said vnto him, So shal thy fede be.

*Rem. 4, 18. Rem. 4, 3. iam. 2, 2. gal. 3, 6.*

6 And Abrám beleued the Lord, and he counted that to him for righteounes.

7 Againe he said vnto him, I am the Lord, that broght thee out of Vr of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, whereby shal I knowe that I shal inherit it?

9 Then he said vnto him, Take me an heifer of thre yeres olde, and a she goate of thre yeres olde, and a ramme of thre yeres olde, a turtel doue also and a pigion.

10 So he toke all these vnto him, & diuided them in the middes, and laied euerie pece one against an other: but the birdes diuided he not.

11 Then foules fel on the carkases, and Abrám droue them awaie.

12 And when the sunne went downe, there fel an heauie slepe vpon Abrám: & lo, a verie feareful darcknes fel vpon him.

13 Then he said to Abrám, Knowe this of a suretie, that thy fede shal be a stranger in a land, that is not theirs, foure hundredth yeres, and shal serue them: and thei shal entreate them euil.

14 Notwithstanding the nacion, whome thei shal serue, wil I iudge: and afterward shal thei come out with great substance.

15 But ȳ shalt go vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the fourth generaciō thei shal come

*Or, after foure hundredth yeres.*



<sup>e</sup> Though God  
suffre the wic  
ked for a time,  
yet his végan  
ce falleth vpo  
them, whē the  
measure of  
their wicked-  
nes is ful.

*Chā. 12. 7. 13.*  
*15. 26. 4. deut.*

*4. 4.*

*1. King. 4. 21.*

*3 chro. 9. 26.*

*12 Ebr. Perath.*

come hether againe : for the wickednes  
of the Amorites is not yet ful.

<sup>17</sup> Also when the sunne went downe, there  
was a darkenes: & beholde, a smoking fur  
nace, and a firebrāde, which went betwene  
those peces.

<sup>18</sup> \* In that same day the Lord made a co-  
uenant with Abrám, saying, Vnto thy fede  
haue I giuen this land, \* from the riuer of  
Egypt vnto the great riuer, the riuer" Eu-  
phrates.

<sup>19</sup> The Kenites, & the Kenizites, & ſ Kad-  
mónites,

<sup>20</sup> And the Hittites, and the Perizzites, &  
the Repháims,

<sup>21</sup> The Amorites also, & the Canaanites &  
the Girgashites, and the Iebusites.

#### CHAP. XVI.

<sup>1</sup> Sarái being barren, giueth Hagár to Abrám. <sup>4</sup> Which  
cōceiueth & despieth her dame: <sup>6</sup> And being il hande  
led fleeth. <sup>7</sup> The Angel comforteth her. <sup>11, 12</sup> The name  
and maners of her some. <sup>13</sup> She calleth vpon the Lord,  
whome she findeth true.

<sup>1</sup> **N**Ow Sarái Abrams wife bare him  
no children, and she had a maide an  
Egyptian, Hagár by name.

<sup>2</sup> And Sarái said vnto Abrám, Beholde  
now, the Lord hath<sup>b</sup> restrayned me from  
childe bearing. I pray thee go in vnto my  
maide: it may be y I shal receiue a childe  
by her. And Abrám obeyed the voice of  
Sarái.

<sup>3</sup> Then Sarái Abrams wife toke Hagár her  
maide the Egyptian, after Abrám had  
dwelled ten yre in the land of Canaan,  
and gaue her to her housband Abrám for  
his wife.

<sup>4</sup> ¶ And he wēt in vnto Hagár, & she con-  
ceiued. and when she sawe y she had con-  
ceiued, her dame was<sup>c</sup> despied in her eies.

<sup>5</sup> Then Sarái said to Abrám, " Thou doest  
me wrōg. I haue giuen my maide into thy  
bosome, and she seeth that she hath cōcei-  
ued, and I am despied in her eies: y Lord  
iudge betwene me and thee.

<sup>6</sup> Then Abrám said to Sarái, Beholde, thy  
maide is in thine<sup>d</sup> hand: do with her as it  
pleaseth thee. Thē Sarái delt roughly with  
her: wherefore she fled from her.

<sup>7</sup> ¶ But the<sup>d</sup> Angel of the Lord founde her  
beside a fountayne of water in the wilder-  
nes by the fountaine in the way to Shur,

<sup>8</sup> And he said, Hagár Sarais maide, whence  
comest thou? and whether wilt thou go?  
And she said, I flee from my dame Sarái.

<sup>9</sup> Thē the Angel of y Lord said to her, <sup>e</sup> Re-  
turne to thy dame, and humble thy selfe  
vnder her hands.

<sup>10</sup> Again the Angel of the Lord said vn-  
to her, I wil so greatly encrease thy fede,  
that it shal not be nōbred for multitude.

<sup>11</sup> Also the Angel of the Lord said vnto  
her, Se, thou art with childe, and shalt bea-

re a sonne, and shalt call his name Ishma-  
él: for the Lord hath heard thy tribula-  
tion.

<sup>12</sup> And he shal be a<sup>f</sup> wilde man: his hand  
shal be against cuerie man, and cuerie mā  
had against him. \* and<sup>g</sup> he shal dwel in the  
prefence of all his brethren.

<sup>13</sup> Then she called the name of the Lord,  
that spake vnto her, Thou God lokest on  
me: for she said, s Haue I not also here lo-  
ked after him that seeth me?

<sup>14</sup> \* Wherefore the well was called, "Beér-la-  
hái-roi. lo, it is betwene Kadésh & Béréd:

<sup>15</sup> ¶ And Hagár bare Abrám a sonne, and A-  
brám called his sonnes name, which Ha-  
gár bare, Ishmaél.

<sup>16</sup> And Abrám was foure score and fixe ye-  
re olde, when Hagár bare him Ishmaél.

#### CHAP. XVII.

<sup>1</sup> Abrams name is changed to confirme him in the pro-  
mes. <sup>3</sup> The land of Canaan is the first time promised.

<sup>12</sup> Circūcision is instituted. <sup>15</sup> Sarái is named Sarah.

<sup>18</sup> Abraham prayeth for Ishmaél. <sup>19</sup> Ix hāik is promised.

<sup>1</sup> **W**HEN Abrám was ninety yere ol-  
de and nine, the Lord appeared  
to Abrám, and said vnto him, I am God  
all sufficient. \* walke before me, and be  
thou vpright,

<sup>2</sup> And I wil make my couenant betwene  
me and thee, and I wil multiply thee ex-  
ceedingly.

<sup>3</sup> Then Abrám fel on his face, and God  
talked with him, saying,

<sup>4</sup> Beholde, I make my couenant with thee,  
& thou shalt be a<sup>a</sup> father of manie naciōs,

<sup>5</sup> Nether shal thy name anie more be cal-  
led Abrám, but thy name shal be<sup>b</sup> Abra-  
hām: \* for a father of manie naciōs haue  
I made thee.

<sup>6</sup> Also I wil make thee exceeding fruteful,  
and wil make naciōs of thee: yea, Kings  
shal procede of thee.

<sup>7</sup> Moreouer I wil establish my couenant  
betwene me and thee, and thy fede after  
thee in their generaciōs, for an<sup>c</sup> euerla-  
sting couenant, to be God vnto thee and  
to thy fede after thee.

<sup>8</sup> And I wil giue thee and thy fede after  
thee the land, wherein thou art a stranger,  
euen all the lād of Canaan, for an euerla-  
sting possession, and I wil be their God.

<sup>9</sup> ¶ Again God said vnto Abraham, Thou  
also shalt kepe my couenant, thou, and  
thy fede after thee in their generaciōs.

<sup>10</sup> <sup>c</sup> This is my couenant, which ye shal ke-  
pe betwene me and you, and thy fede after  
thee, \* Let euerie man childe among you  
be circūcised:

<sup>11</sup> That is, ye shal circūcise the<sup>d</sup> foreskin  
of your flesh, and it shal be a<sup>e</sup> signe of  
the couenant betwene me and you.

<sup>12</sup> And euerie mā childe of eight daies ol-  
de among you, shalbe circūcised in your

b.iii.

<sup>f</sup> Or, fierce and  
cruel, or, as a  
wilde asse.

*Chap. 25. 19.*

<sup>g</sup> That is, the

Ishmaelites

shalbe a pecu-

liar people by

them selues &

not a portion

of an other

people.

<sup>h</sup> She rebu-

keeth her owne

duelnes and ac-

know ledgeth

Gods graces,

who was pres-

ent with her

euery where.

*Chap. 24. 62.*

<sup>i</sup> Or, she well of

the liuing and

seing me.

<sup>j</sup> Or, almighty.

*Chap. 1. 22.*

<sup>k</sup> Or, with one

hypocrite.

<sup>l</sup> Not only ac-

cording to y

fleshe, but of a

farre greater

multitude by

faith, ro. 4. 17.

<sup>m</sup> The chan-

ging of his na-

me is a seale

to confirme

Gods promes

vnto him.

*Rom. 4. 37.*

<sup>n</sup> Circūcisō

is called the

cōuenāt, becau-

se it signifieth

the cōuenāt &

hath the pro-

mes of grace

ioyned to it:

which phrase

is commune

to all sacra-

ments.

*Act. 7. 8.*

<sup>o</sup> That priue

parte is circū-

cised to shewe

that all that is

begotten of

mā is corrupte

and must be

mortified.

*Rom. 4. 12.*

<sup>a</sup> It seemeth  
that she had  
respect to  
Gods promes,  
which colde  
not be accom-  
plished with-  
out issue.

<sup>b</sup> She faileth  
in binding  
Gods power  
to the commō  
ordre of natu-  
re, as though  
God colde  
not giue her  
children in  
her olde age.

<sup>c</sup> Ebr. be buyl-  
ded by her.

<sup>e</sup> This punish-  
ment declar-  
eth what thei  
gaine that at-  
tempt any  
thing agāst  
the worde  
of God.

<sup>f</sup> Ebr. mine ini-  
urie vpon thee.

<sup>g</sup> Or, power.

<sup>h</sup> Which was  
Christ, as ap-  
peareth verse  
10. & chap. 18.  
13.

<sup>i</sup> God reie-  
ceth none  
estate of people  
in their mis-  
eries; but sen-  
deth them cō-  
fort.

generaciós, aswel he that is borne in thine house, as he that is boght with money of any stranger, which is not of thy sēde.

13 He that is borne in thine house, and he that is boght with thy money, must nedes be circumcised: so my couenant shal be in your flesh for an euerlasting couenant.

<sup>e</sup> Albeit women were not circumcised, yet were they partakers of Gods promise for vnder the mankinde all was consecrated. & here is declared, that whosoever cōtēneth y<sup>e</sup> signe, despiseth also the promise. <sup>f</sup> Or, dame, or, princeffe.

14 But the vncircumcised man childe, in whose flesh the foreskinne is not circumcised, euen that personne shal be cut of frō his people, because he hathe brokē my couenant.

15 ¶ Afterward God said vnto Abrahám, Sarái thy wife shalt thou not call Sarái, but <sup>g</sup> Saráh shalbe her name.

16 And I wil blesse her, & wil also giue thee a sonne of her, yea, I wil blesse her & she shalbe the mother of nations: Kings also of people shal come of her.

<sup>f</sup> Which proceeded of a laden ioye, and not of inūdelitie.

17 Thē Abrahám fel vpō his face, & <sup>h</sup> laughed, & said in his heart, Shal a childe be borne vnto him, that is an hundred yere olde? and shal Saráh that is ninety yere olde beare?

Chap. 18. 10. and 21. 2.

18 And Abrahám said vnto God, \* Oh, that Ishmaél might liue in thy sight.

19 Thē God said, Saráh thy wife shal beare thee a sonne in dede, & thou shalt call his name Izhák: & I wil establish my couenāt with him for an euerlasting couenāt, and with his sēde after him.

<sup>g</sup> The euerlasting couenāt is made with the childre of the Spirit: and with the childre of the flesh is made y<sup>e</sup> temporal promise, as was promised to Ishmaél. <sup>h</sup> Or, greatly grieuēly.

20 And as cōcerning Ishmaél, I haue heard thee: lo, I haue blessed him, and wil make him fruteful, and wil multiplie him exceedingly: twelue princes shal he beget, and I wil make a great nacion of him.

21 But my couenant wil I establish with Izhák, which Saráh shal beare vnto thee, y<sup>e</sup> next yere at this season.

22 And he left of talking with him, and God went vp from Abrahám.

23 ¶ Then Abrahám toke Ishmaél his sonne and all that were borne in his house, & all that was boght with his money, that is, euerie man childe among the men of Abrahams house, and <sup>i</sup> he circumcised the foreskinne of their flesh in that self same day, as God had commanded him.

<sup>h</sup> Thei were wel instructed which obeyed to be circumcised without resistance: & this declareth y<sup>e</sup> masters in their houses ought to be as preachers to their families, that from the hieft to y<sup>e</sup> lowest they may obey the wil of God.

24 Abrahám also him selfe was ninety yere olde & nine, when the foreskinne of his flesh was circumcised.

25 And Ishmaél his sonne was thirtene yere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abrahám circumcised, and Ishmaél his sonne:

27 And all the men of his house, bothe borne in his house, and boght with money of the strāger, were circumcised with him.

#### CHAP. XVIII.

1 Abrahám receiueth thre Angels into his house.

10 Izhák is promised againe. 12 Saráh laugheth, 13 Christ is promised to all nations. 19 Abrahám

taught his familie to knowe God. 21 The destruction of Sod: m is declared vnto Abrahám. 23 Abrahám prayeth for them.

1 **A** Gaine the Lord appeared vnto him in the<sup>e</sup> plaine of Mamré, as he sate in his tent dore about the heate of the day.

Ebr. 13. 2. Or, the greue.

2 And he lift vp his eies, and looked: and lo, thre men stode by him, and when he sawe them, he ran to mete them from the tent dore, & bowed him selfe to the grounde.

<sup>a</sup> That is, thre Angels in mans shape.

3 And he said, <sup>b</sup> Lord, if I haue now found fauour in thy sight, go not, I praie thee, from thy seruant.

<sup>b</sup> Speaking to one of them, in whome appeared to be most maistie: for he thought thei had bene men.

4 Let a litle water, I pray you, be broght, and wash your fete, and rest your selues vnder the tre.

<sup>c</sup> For men vfed because of the great heat to go bare footed in thoir parries. <sup>d</sup> As sent of God, that I shulde do my ductie to you.

5 And I wil bring a morsel of bread, that you may cōfort your heartes, afterwarde ye shal go your waies: for therfore are ye come to your seruant. And they said, Doe euen as thou hast said.

6 Then Abrahám made haste into the tēt vnto Saráh, and said, Make ready at once thre measures of fine meale: knede it, and make cakes vpon the herthe.

Ebr. Scim.

7 And Abrahám ran to y<sup>e</sup> beastes, & toke a tender and good calfe, and gaue it to the seruant, who halted to make it ready.

8 And he toke butter & milke, and the calfe, which he had prepared, and set before them, and stode him selfe by them vnder the tre, and thei did eat.

<sup>e</sup> For as God gaue them bodies for a time, so gaue he thei y<sup>e</sup> faculties thereof, to walke, to eat and drinke, & such like.

9 ¶ Thē thei said to him, Where is Saráh thy wife? And he answered, Beholde, she is in the tent.

Chap. 17. 19. and 21. 2. 70.

10 And he said, \* I wil certainly come againe vnto thee according to y<sup>e</sup> time of life: and lo, Saráh thy wife shal haue a sonne. and Saráh heard in the tēt dore, which was behinde him.

<sup>f</sup> That is, whē she shalbe deliuered, or whē the childe shal come into this life. <sup>g</sup> For she rather had respect to the ordre of nature, then belueed the promise of God.

11 (Now Abrahám and Saráh were olde & stryken in age, and it ceased to be with Saráh after the maner of women)

1. Pet. 3. 6.

12 Therfore Saráh laughed within her selfe, saying, After I am waxed olde, \* & my lord also, shal I haue lust?

Or, hid.

13 And y<sup>e</sup> Lord said vnto Abrahám, Wherefore did Saráh thus laugh, saying, Shal I certainly beare a childe, which am olde?

14 (Shal anie thiḡ be hard to the Lord? at y<sup>e</sup> time appointed wil I returne vnto thee, euen according to the time of life, and Saráh shal haue a sonne.)

15 But Saráh denied, saying, I laughed not: for she was afraied. And he said, It is not so: for thou laughedst.

<sup>h</sup> Iehowāh the Ebrewe word, which we call Lord, sheweth that this Angel was Christ: for this worde is onely applied to God.

16 ¶ Afterward y<sup>e</sup> mē did rise vp frō thece & looked toward Sodóm: and Abrahám wēt with them to bring them on y<sup>e</sup> waie.

17 And the<sup>e</sup> Lord said, Shal I hide from Abrahám that thing which I do,

18 Seig y<sup>e</sup> Abrahám shalbe in dede a great and a mightie nacion, & \* all the naciós of the

Chap. 12. 13. and 13. 17.

*i He sheweth that fathers ought bothe to knowe Gods iudgements & so declare them to their children.*

the earth shal be blessed in him?

19 For I knowe him: if he wil commande his sonnes and his housholde after him, that thei kepe the waie of the Lord, to do righteounes and iudgement, that the Lord maie bring vpon Abraham that he hath spoken vnto him.

20 Then the Lord said, Because the crie of Sodóm and Gomoráh is great, and because their sinne is exceeding grieuous,

21 I wil \* go downe now, and se whether thei haue done altogether according to y<sup>e</sup> crie, which is come vnto me: and if not, that I maie knowe.

22 And y<sup>e</sup> men turned thence & went toward Sodóm: but Abraham stode yet before the Lord.

23 The Abraham drewe nere, & said, Wilt y<sup>e</sup> also destroe y<sup>e</sup> righteous with y<sup>e</sup> wicked?

24 If there be fiftie righteous within the citie, wilt thou destroe & not spare the place for y<sup>e</sup> fiftie righteous that are therein?

25 Be it farre fro theefro doing this thing, to slay the righteous with the wicked: & that the righteous shulde be euen as the wicked, be it farre from thee. shal not the iudge of all the worlde? do right?

26 And the Lord answered, If I shal finde in Sodóm <sup>m</sup> fifty righteous within y<sup>e</sup> citie, the wil I spare all the place for their sakes.

27 Then Abraham answered and said, Beholde now, I haue begonne to speake vnto my Lord, and I am <sup>a</sup> but dust and ashes.

28 If there shal lacke fise of fiftie righteous, wilt y<sup>e</sup> destroe all the citie for fise? And he said, If I finde there fise and fourty, I wil not destroe it.

29 And he yet spake to him againe, and said, What if there shal be founde fourty? Then he answered, I wil not do it for fourties sake.

30 Againe he said, Let not my Lord now be angry y<sup>e</sup> I speake, What if thirtie be founde there? Then he said, I wil not do it, if I finde thirtie there.

31 Morcouer he said, Beholde, now I haue begonne to speake vnto my Lord, What if twentie be founde there? And he answered, I wil not destroe it for twentys sake.

32 Then he said, Let not my Lord be now angrie, & I wil speake but this <sup>o</sup> once, What if ten be founde there? And he answered, I wil not destroe it for tens sake.

33 ¶ And y<sup>e</sup> Lord went his waie when he had left communing with Abraham, & Abraham returned vnto his place.

#### CHAP. XIX

¶ 3 Lot receiueth two Angels into his house. 4 The filthy lustes of the Sodomites. 10 Lot is deliuered 24 Sodóm is destroid. 26 Lots wife is made a pillar of salt. 33 Lots daughters lye with their father, of whome come Moab and Ammon.

And in y<sup>e</sup> euening their came two <sup>a</sup> Angels to Sodóm: and Lot sat at the gate

of Sodóm, & Lot sawe them, & rose vp to mete them, and he bowed him selfe with his face to the grownd:

2 And he said, Se my Lords, I praie you turne in now into your seruants house, & tarie all night, and \* wash your fete, and ye shal rise vp early and go your waies.

Who said, Naie, but we wil abide in the strete all night.

3 Then <sup>b</sup> he preased vpon them earnestly, and thei turned into him, and came to his house, and he made them a feast, and did bake vnleauened bread; and thei <sup>c</sup> did eat.

4 But before thei went to bed, the men of the citie, <sup>euen</sup> the men of Sodóm compassed the house round about from the yong to the olde, <sup>d</sup> all the people from all quarters.

5 Who cryng vnto Lot said to him, Where are y<sup>e</sup> men, which came to thee this night? bring them out vnto vs that we maie knowe them.

6 Then Lot went out at y<sup>e</sup> dore vnto them, and shut the dore after him,

7 And said, I praie you, my brethren, do not so wickedly.

8 Beholde now, I haue two <sup>e</sup> daughters, w<sup>h</sup> haue not knowen man: the wil I bring out now vnto you, and do to them as semeth you good: onely vnto these men do nothing. <sup>f</sup> for therfore are thei come vnder the shadowe of my rose.

9 Then thei said, Awaie hence. and thei said, He is come alone as a stranger, & shal he iudge and rule? we wil now deale worse with thee then with them. So thei preased fore vpon Lot <sup>g</sup> him selfe, & came to breake y<sup>e</sup> dore.

10 But the men put forthe their hand & pulled Lot into the house to them and shut to the dore.

11 \* Then thei smote the men that were at the dore of y<sup>e</sup> house with blindenes bothe smale and great, so that thei were wearie in <sup>h</sup> seeking the dore.

12 ¶ Then the men said vnto Lot, Whome hast thou yet here? ether sonne in lawe or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For we wil destroe this place, because the <sup>i</sup> crie of them is great before y<sup>e</sup> Lord, and the Lord hath sent vs to destroe it.

14 Then Lot went out and spake vnto his sonnes in lawe, which <sup>j</sup> married his daughters, & said, Arise, get you out of this place: for the Lord wil destroe the citie: but he semed to his sonnes in lawe as thogh he had mocked.

15 ¶ And when y<sup>e</sup> morning arose, the Angels halted Lot, saying, Arise, take thy wife and thy two daughters <sup>k</sup> which are here, lest y<sup>e</sup> be destroyed in the punishment of the citie.

b. iiii.

*Chap. 18. 4.*

*b That is, he praised them so instantly. c Not for y<sup>e</sup> thei had neede fite, but because y<sup>e</sup> time was not yet come that thei wolde reuile them selues. d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.*

*e He deserueth praise in defending his gueses, but he is to be blamed in seeking vnlaful meane. f That I shulde preferre them from all iniurie.*

*¶ Pet. 2. 7.*

*Wisd. 19. 16.*

*¶ Ebr. finding.*

*g This pro- ueth that the Angels are ministers, as wel to execute Gods wrath, as to declare his fauour Chap. 22. 20. On y<sup>e</sup> side of mo- rie.*

*h Ebr. which are founde.*

*k God spea- keth after the faction of mē: that is, I wil encre into iudgements with good aduis. l For our sins grie for vengeance though no we accuse vs.*

*¶ Ebr. do iudge- ment?*

*m God decla- reth that his iudgements were done w<sup>th</sup> great mercie, forasmuche as all were so cor- rupt, that not onely fittie, but ten righte- ous men coulde not be founde there: and also that the wic- ked are spared for the righte- ous sake. n Hereby we learne, that y<sup>e</sup> merer we ap- proche vnto God, the more doeth our mi- serable estate appeare, and the more are we humbled.*

*o If God re- fused not the praiser for the wicked Sodomites, euen to y<sup>e</sup> sixt request, how muche more wil he graunte the prai- ers of the god- lie for y<sup>e</sup> sancti- fied Church?*

*a Wherein we se Gods pro- uideat care in preferring his: albeit he re- uelleth not him selfe to all a like: for Lot had but two Angels and Abraham thre.*

h The mercie of God striueth mans slownes in following Gods calling. *Wisd. 10. 6.*

i He willed hi to flee from Gods iudgements, and not to be sorie to depart from y<sup>e</sup> richie countrei and ful of vai-  
ne pleasures.

k Though it be litle, yet it is great ynough to saue my li-  
fe: wher he of fendeth in cho-  
sing another place then the  
Angel had ap-  
pointed him.

l Because Gods commandemēt was to destroie the cite and to saue Lot.  
m Which befo-  
re was called  
Belah, *cha. 14. 2.*

*Deu. 29. 23.*  
*Isai. 13. 19.*  
*Ierem. 50. 40.*  
*Ezech. 16. 49.*  
*Eccl. 11. 8.*  
*Amo. 4. 11.*  
*Luk. 17. 29.*  
*Iude 7.*

n As touching the bodie on-  
ly: & this was a notable mo-  
nument of Gods vengeance to  
all them that  
passed that  
way.

o Having befo-  
re felt Gods  
mercies, he  
durst not pro-  
uoke him agai-  
ne by continu-  
ing among the  
wicked.

p Meaning, in  
the countrei,  
which y<sup>e</sup> Lord  
had now des-  
troied.

q For except  
he had bene  
ouercome w<sup>th</sup>  
wine, he wol-  
de neuer haue  
done y<sup>e</sup> abomi-  
nable act.

16 And as he<sup>h</sup> prolonged the time, \* the men caught bothe him & his wife, and his two daughters by the handes (y<sup>e</sup> Lord being merciful vnto him) & they brought him forthe, & set him without the citie.

17 ¶ And when they had brought the out, the Angel said: escape for thy life: loke not behinde thee, nether tarie thou in all the plaine: escape into the mountaine, lest thou be destroyed.

18 And Lot said vnto them, Not so, I praie thee, my Lord.

19 Beholde now, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life: and I can not escape in the mountaine, lest some euil take me, and I die.

20 Se now this citie hereby to flee vnto, which is a litle one: Oh let me escape thither: is it not a \* litle one, & my soule shal liue?

21 Then he said vnto him, Beholde, I haue receiued thy request also concerning this thing, that I wil not ouerthrowe this citie, for the which thou hast spoken.

22 Hastee thee, saue thee there: for I ca<sup>n</sup> do nothing til thou be come thether. Therefore y<sup>e</sup> name of y<sup>e</sup> citie was called<sup>m</sup> Zoar.

23 ¶ The sunne did rise vpon the earth, whe<sup>n</sup> Lot entred into Zoar.

24 Then the Lord \* rained vpon Sodóm and vpon Gomoráh brimstone, and fire from the Lord out of heauen,

25 And ouerthrewe those cities, and all the plaine, & all the inhabitáts of the cities, and that that grewe vpon the earth.

26 ¶ Now his wife behíde him looked backe, and was turned into a<sup>n</sup> pillar of salt.

27 ¶ And Abrahám rising vp early in y<sup>e</sup> mornig went to y<sup>e</sup> place, where he had stand before the Lord, and looking toward Sodóm and Gomoráh and toward all the land of the plaine:

28 Beholde, he sawe the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abrahám, and sent Lot out from the middes of the destructiō, whe<sup>n</sup> he ouerthrewe the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp frō Zoar, and dwelt in the mountaine with his two daughters: for he<sup>o</sup> feared to tarie in Zoar, but dwelt in a caue, he, and his two daughters.

31 And the elder said vnto y<sup>e</sup> yonger, Our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the earth.

32 Come, we wil make our father drink wine, and lye with him, that we maie pre-  
serue sede of our father.

33 So thei made their father drinke wine y<sup>e</sup>

night, and the elder went and laie with her father: but he perceiued not, nether when she laie downe, nether when she rose vp.

34 And on the morow the elder said to the yonger, Beholde, yester night laie I with my father: let vs make him drinke wine this night also, and go thou and lye with him, y<sup>e</sup> we maie<sup>r</sup> preserue sede of o<sup>r</sup> father.

35 So thei made their father drinke wine y<sup>e</sup> night also, and the yonger arose, and laie with him, but he perceiued not, when she laie downe, nether when she rose vp.

36 Thus were<sup>r</sup> bothe the daughters of Lot with childe by their father.

37 And the elder bare a sonne, & she called his name Moáb: the same is the father of y<sup>e</sup> Moabites vnto this daie.

38 And the yonger bare a sonne also, and she called his name<sup>r</sup> Ben-ammi: the same is y<sup>e</sup> father of y<sup>e</sup> Ammonites vnto this daie.

# CHAP. XX.

1 Abrahám dwelleth as a stranger in the land of Gerár.  
2 Abimelech taketh awaie his wife. 3 God reprobeth the King. 9 And the King, Abrahám. 11 Saráh is resto-  
red with great giftes. 17 Abrahám praieeth, and the King and his are healed.

1 ¶ Ferwarde Abrahám departed thence toward the South countrei and dwel-  
led betwene Cadésh & \* Shur, and sojour-  
ned in Gerár.

2 And Abrahám said of Saráh his wife, She is my sister. The Abimelech King of Gerár sent and toke Saráh.

3 But God came to Abimelech in a dreame by night and said to him, Beholde, thou art but dead, because of the womā, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come nere her) And he said, Lord, wilt thou slaie euen<sup>d</sup> the righteous nation?

5 Said not he vnto me, She is my sister: yea, and she her selfe said, He is my brother: w<sup>h</sup>an vp<sup>r</sup>ight minde, and innocēt hāds haue I done this.

6 And God said vnto him by a dreame, I knowe y<sup>e</sup> thou didest this euen with an vp-  
right minde, & I kept thee also that thou shuldest not sinne against me: therefore suf-  
fred I thee not to touche her.

7 Now then deliuer y<sup>e</sup> man his wife againe: for he is a<sup>h</sup> Prophet, & he<sup>i</sup> shal praye for thee y<sup>e</sup> thou mayest liue: but if thou deliuer her not againe, be sure y<sup>e</sup> thou shalt die the death, thou, & all that thou hast.

8 Then Abimelech rising vp early in the morning called all his seruátes, and tolde all these things vnto them, and the men were fore afraide.

9 Afterward Abimelech called Abrahám, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me and on my<sup>k</sup> king dome this great sinne? thou hast done things vnto me that ought not to be done.

*"Ebr. kepe ali-  
uc."*

r Thus God permitted him to fall moste horribly in y<sup>e</sup> solitarie mountaynes, whome the wickednes of Sodóm col-  
de not ouer-  
come.

s Who<sup>as</sup> they were borne in moste horrible incest, so were they and their posteritie vile and wicked.

t That is, sōne of my people: signifying, that thei rather reioyced i<sup>n</sup> their sinne, then re-  
pentet for the same.

a Which was toward Egypt.

b Abrahám had now twise fallē into this faute: such is mans frailtie.  
c So greatly God detesteth the breach of marriage.

d The infideles confessed that God wold not punish but for iust occasions: therefore when foucer he punisheth, y<sup>e</sup> occasion is iust.  
e As one fail-  
ling by igno-  
rance, and not doing euil of purpose.

f Not thinkig to do any man harme.

g God by his holie Spirit reteineth the that offend by ignorance, that thei fall not into greater inconueniēce.

h That is, one, to whom God reuileth him self famili-  
arly.

i For y<sup>e</sup> pray-  
er of y<sup>e</sup> godlie is of force towards God.

*"Ebr. in their  
cares."*  
k The wicked-  
nes of the King bringeth Gods wrath vpon y<sup>e</sup> whole realme.

10 So Abimélech said vnto Abrahám, What sawest thou that thou hast done this thing?

11 Then Abrahám answered, Because I thought thus, Surely thou fearest of God is not in this place, and they will slay me for my wives sake.

12 Yet in very dede she is my sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.

13 Now when God caused me to wandre out of my fathers house, I said the to her, This is thy kindenes that thou shalt shewe vnto me in all places where we come, \* Say thou of me, He is my brother.

14 Then toke Abimélech shepe & beues, & men seruantes, and women seruantes, and gaue them vnto Abrahám, and restored him Saráh his wife.

15 And Abimélech said, Behold, my land is before thee: dwel where it pleaseth thee.

16 Likewise to Saráh he said, Beholde, I haue giuen thy brother a thousand peces of siluer: beholde, he is thy vaile of thine eies to all that are with thee, and to all others: and she was thus reprovéd.

17 ¶ Then Abrahám praised vnto God, & God healed Abimélech, and his wife, and his maid seruants: and they bare children.

18 For thou Lord hadst shut vp euery wombe of thy house of Abimélech, because of Saráh Abrahams wife.

#### CHAP. XXXI.

1 Izhák is borne. 9 Ishmael mocketh Izhák. 14 Hagár is cast out with her sonne. 17 The Angel comforteth Hagár. 22 The covenant betwene Abimélech & Abrahám.

1 Now thou Lord visited Saráh, as he had said, and did vnto her according as he had promised.

2 For Saráh conceived, & bare Abrahám a sonne in his olde age, at the same season that God tolde him.

3 And Abrahám called his sonnes name that was borne vnto him, which Saráh bare him, Izhák.

4 Then Abrahám circumcised Izhák his sonne, when he was eight daies olde, \* as God had commanded him.

5 So Abrahám was an hundredth yere olde, when his sonne Izhák was borne vnto him.

6 ¶ The Saráh said, God hath made me to reioyce: all that heare wil reioyce with me.

7 Again she said, Who wolde haue said to Abrahám, that Saráh shulde haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grew & was weaned: & Abrahám made a great feast the same day that Izhák was weaned.

9 ¶ And Saráh sawe thy sonne of Hagár the Egyptiā (which she had borne vnto Abrahám) mocking.

10 Wherefore she said vnto Abrahám, Cast out this bond woman and her sonne: for

the sonne of this bond woman shal not be heire with my sonne Izhák.

11 And this thing was very grievous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abrahám, Let it not be grievous in thy sight for the childe, and for thy bond womā: in all that Saráh shal saie vnto thee, heare her voice: for in Izhák shal thy sede be called.

13 As for thy sonne of thy bond womā, I wil make him a naciō also, because he is thy sede.

14 So Abrahám arose vp early in the morning, and toke bread, and a bottel of water, and gaue it vnto Hagár, putting it on her shulder and the childe also, and sent her away: who departing wandred in the wilderness of Beer-sheba.

15 And when the water of the bottel was spent, she cast thy childe vnder a certeine tre.

16 Then she went and sate her ouer against him a farre of about a bowe shote: for she said, I wil not see the death of the childe, and she sate downe ouer against him, and lift vp her voyce and wept.

17 Then God heard the voyce of the childe, and the Angel of God called to Hagár from heauen, and said vnto her, What aileth thee, Hagár? feare not, for God hath heard thy voyce of the childe where he is.

18 Arise, take vp thy childe, and holde him in thine hand: for I wil make of him a great people.

19 And God opened her eies, & she sawe a well of water. So she went and filled the bottel with water, & gaue thy boye drinke.

20 So God was with the childe: & he grew and dwelt in the wilderness, and was an archer.

21 And he dwelt in the wilderness of Parān, and his mother toke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimélech and Phichól his chief captaine spake vnto Abrahám, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with thy countrie, where thou hast bene a stranger, according vnto the kindenes that I haue shewed thee.

24 Then Abrahám said, I wil sweare.

25 And Abrahám rebuked Abimélech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimélech said, I knowe not who hath done this thing: also thou toldest me not, neither heard I of it but this daie.

27 Then Abrahám toke shepe, and beues, and gaue them vnto Abimélech: and they two made a couenant.

28 And Abrahám set seven lambes of the

c.i.

He sheweth that no honour can be hoped for, where the feare of God is not.  
m By sister, he meaneth his cōsingermain, & by daughter, Abrahams nece: for so the Ebrewes vse these wordes.  
Chap. 12. 13.

\* Or, as at thy commandment.

n Such an head, as with whome thou maist be preserved from all dangers.  
o God caused this heathen King to reprove her, because she dissembled, since God had giuen her a husband, as her vaile and defence.  
p Had taken away from the gift of conceiving.

Chap. 17. 19.  
18. 10.  
Ab. 7. 8.  
gal. 4. 22.  
ebr. 11. 11.  
a Therefore thy miracle was greater.

Chap. 17. 12.

b She accuseth her selfe of ingratitude that she did not beleue the Angel.

c He derided Gods promises made to Izhák, which thy Apostle calleth persecutio.  
Gal. 4. 29.

d The promised sede shal be couited from Izhák and not from Ishmael.  
Rom. 9. 7. ebr. 11. 12.  
e The Ishmaelites shal come of him.  
f True faith receiveth all natural affections to obey Gods commandment.

g For his promises sake made to Abrahám, and not because thy childe had discretion and iudgement to pray.

h Except God open our eies, we can neither see, nor vie the means which are before vs.  
i As touching outward things God caused him to prosper.

\* Or, set in the bowe and was an hunter.

\* Ebr. deale falsely with me, or lye.

k So if it is a lausful thing to take an oath in matters of importance, for to iustifie the truth and to assure others of our sincerity.  
l Wicked seruants do many evils vnknewe to their masters.

flocke by them felues.

29 Then Abimelech said vnto Abrahám, What meane these seuen lambes, which thou hast set by them felues?

30 And he answered; Because thou shalt receiue of mine hand these seuen lambes, y<sup>e</sup> it may be a witnes vnto me, that I haue digged this well.

*Or, well of the  
birer, or, of some,  
meaning labor.*

*m Thus we see  
that y<sup>e</sup> godlie,  
as touching out  
warde things,  
may make pea-  
ce with y<sup>e</sup> wic-  
kid y<sup>e</sup> knowe  
not the true  
God.*

*n That is, he  
worshipped  
God in all  
pointes of true  
religion.*

31 Wherefore the place is called "Beer-sheba, because there thei bothe sware.

32 Thus made they a<sup>m</sup> couenant at Beer-sheba: afterward Abimelech & Phichól his chief captaine rose vp, & turned againe vnto the land of the Philistims.

33 ¶ And Abrahám planted a groue in Beer-sheba, and <sup>a</sup> called there on the Name of the Lord, the euerslating God.

34 And Abrahám was a stranger in the Philistims land a long season.

#### CHAP. XXII.

*1, 2. The faith of Abrahám is proued in offering his sonne Izhák, s. 12 Izhák is a figure of Christ. 20 The generation of Nahór Abrahams brother, of whom cometh Rebekáh.*

*Ebr. 11, 17.*

1 And after these thîgs God did<sup>a</sup> proue Abrahám, & said vnto hí, Abrahám. Who answered, "Here am I.

*\*Ebr. 12, 1.*

2 And he said, Take now thine onely sonne Izhák whome thou louest, & get thee vnto the lande of<sup>a</sup> Moriáh, and<sup>b</sup> offre him there for a burnt offering vpon one of the mountaines, which I wil shewe thee.

*a Which signi-  
feth the feare  
of God, in the  
which place  
he was hono-  
red; and Salo-  
món afterward  
buylt the tem-  
ple.*

*b Herein sto-  
de y<sup>e</sup> chiefest  
point of his re-  
tation, seing he  
was command-  
ed to offre vp  
him in whome  
God had pro-  
mised to bles-  
se all the na-  
tions of the  
worlde.*

*c He doubted  
not, but God  
wolde accom-  
plish his pro-  
mes thogh he  
shulde sacrific-  
e his sonne.*

3 Then Abrahám rose vp early in the morning, and saddled his asse, and toke two of his seruants with him, and Izhák his sonne, and cloue wood for the burnt offering, and rose vp and went to the place, which God had tolde him.

4 ¶ Then y<sup>e</sup> third day Abrahám lift vp his eies, and sawe the place a farre of,

5 And said vnto his seruants, Abide you here w<sup>th</sup> the asse: for I & the childe wil go y<sup>o</sup>der & worship, & come againe vnto you.

6 Then Abrahám toke the wood of y<sup>e</sup> burnt offering, & laied it vpon Izhák his sonne, & he toke the fire in his hand, & the knife: and they went bothe together.

7 Then spake Izhák vnto Abrahám his father; & said, My father. And he answered, Here am I, my sonne. And he said, Beholde the fire & the wood, but where is the lambe for the burnt offering?

8 Thē Abrahám answered, My sonne, God wil<sup>d</sup> prouide him a lambe for a burnt offering: so they went bothe together.

*d The onely  
way to ouer-  
come all ten-  
tations is to  
rest vpon Gods  
providence.*

*e For it is li-  
ke y<sup>e</sup> father  
had declared  
to him Gods  
comandement  
whereunto he  
shewed him-  
self obedient.*

*Lam. 3, 21.*

9 Whē they came to y<sup>e</sup> place w<sup>th</sup> God had thewed hí, Abrahám buylded an altar there, & couched y<sup>e</sup> wood, & bouōd Izhák his sōne<sup>e</sup> & laied him on y<sup>e</sup> altar vpon y<sup>e</sup> wood.

10 And Abrahám stretching forth his hand, toke the knife to kil his sonne.

11 But y<sup>e</sup> Angel of the Lord called vnto him from heauē, saying, Abrahám, Abrahám.

And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither do anie thing vnto him: for now I knowe that thou fearest God, seing for my sake<sup>f</sup> thou hast not spared thine onely sonne.

*f. That is, by  
thy true obe-  
dience thou  
hast declared  
thy luelie  
faith.*

13 And Abrahám lifting vp his eies, looked: & beholde, there was a ram behinde him caught by y<sup>e</sup> hornes in a bushe. then Abrahám wēt & toke the ram & offered him vp for a burnt offering in y<sup>e</sup> stede of his sonne.

*Or, and hath  
not withholden a  
thing out of  
sight from me.*

14 And Abrahám called the name of that place, "Iehouáh-iireh, as it is said this day, In the mount wil the Lord s<sup>e</sup> be seene.

*Or, The Lord  
wil see, or prin-  
de.*

15 ¶ And the Angel of the Lord cryed vnto Abrahám from heauen the seconde time,

*g The name is  
changed, to  
shewe y<sup>e</sup> God  
doth both se-  
& prouide se-  
cretly for his,  
and also eui-  
dently is se-  
ne and felt in  
time couenier.  
h Signifying,  
that there is  
no greater the  
he.*

16 And said, By<sup>h</sup> my selfe haue I sworne (saith y<sup>e</sup> Lord) because thou hast done this thîg, & hast not spared thine onely sonne,

17 Therefore wil I surely blesse thee, and wil greatly multiple thy sede, as y<sup>e</sup> starres of the heauen, and as y<sup>e</sup> sande which is vpon the seashore, and thy sede shal possesse the gate of his enemies.

*Or, holder.*

18 \*And in thy sede shal all y<sup>e</sup> naciōs of the earth be blessed, because thou hast obeyed my voyce.

*Chap. 12, 3, &  
18, 18.  
eccl. 1, 4, 25.  
alt. 3, 25.  
gal. 3, 8.*

19 Then turned Abrahám againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abrahám dwelt at Beer-sheba.

20 ¶ And after these thîgs one tolde Abrahám, sayig, Beholde Milcáh, she hath also borne children vnto thy brother Nahór:

21 To wit, Vz his eldest sonne, & Buz his brother, & Kemuél the father of<sup>i</sup> Arám,

*Or, of the Syr-  
ians.*

22 And Chéfed and Hazó, & Pildásh, & Iid láph, and Bethuél.

23 And Bethuél begate Rebekáh: these eight did Milcáh beare to Nahór Abrahams brother.

24 And his<sup>i</sup> concubine called Reumah, she bare also Tébah, & Gáhan & Tháhah & Maacháh.

*i Concubine  
is oftentimes  
taken in the  
good parte for  
those women  
which were  
inferior to the  
wives.*

2. Abrahám lamenteth the death of Saráh. 4 He bieth a field, to bury her of the Hittites. 13 The equitie of Abrahám. 15 Saráh is buried in Machpeláh.

1 W<sup>hen</sup> Saráh was an hūdreth twen-  
liued the ) ty and seuen yere olde ( "so long

*\*Ebr. the yeres  
of the life of Sa-  
rah.*

2 Then Saráh dyed in Kiriath-arbá: the same is Hebrón in the land of Canaan. & Abrahám came to mourne for Saráh and to wepe for her.

*a That is whē  
he had mour-  
ned: so y<sup>e</sup> god-  
lie may mour-  
ne, if thei passe  
not measure:  
and y<sup>e</sup> natural  
affection is co-  
mendable.*

3 ¶ Then Abrahám<sup>a</sup> rose vp frō y<sup>e</sup> sight of his corps, & talked w<sup>th</sup> the<sup>b</sup> Hittites, saying,

*\*Ebr. sooner of  
Hebre.*

4 I am a stranger, & a foriner among you, giue me a possession of buryal with you, that I may bury my dead out of my sight.

*b That is, god-  
lie or excellēt:  
for y<sup>e</sup> Ebrew-  
es so speake  
of all things  
that are nora-  
ble, because  
all excellēcie  
cometh of  
God.*

5 Then the Hittites answered Abrahám, saying vnto him,

6 Heare vs, my Lord: thou art a prince of God among vs: in the chiefest of our sepul-  
chres

chres bury thy dead: none of vs shal forbid thee his sepulchre, but thou maicst bury thy dead *therein*.

7 Then Abrahám stode vp, & bowed him selfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be<sup>e</sup> your minde, y I shal bury my dead out of my sight, heare me, and intreat for me to Ephrón the sonne of Zóhar,

9 That he wolde giue me y<sup>e</sup> caue<sup>e</sup> of Machpeláh, which he hath in the end of his field: y he wolde giue it me for as much<sup>e</sup> money as it is worthe, for a possession to bury in among you.

10 (For Ephrón dwelt among y<sup>e</sup> Hittites) Then Ephrón the Hittite answered Abrahám in the audience of all the Hittites y<sup>e</sup> went in at the gates of his citie, saying,

11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: *even* in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abrahám bowed him self before the people of the land,

13 And spake vnto Ephrón in the audience of the people of the cōtrei, saying, Seing y<sup>e</sup> wilt giue it, I praye thee, heare me, I wil giue y<sup>e</sup> price of the field: receiue it of me, and I wil bury my dead there.

14 Ephrón then answered Abrahám, saying vnto him,

15 My Lord, hearkē vnto me: y<sup>e</sup> land is worthe four hūdreth shekels of siluer: what is y<sup>e</sup> twene me & thee? bury therefore thy dead.

16 So Abrahám hearkened vnto Ephrón, & Abrahám weyed to Ephrón the siluer, which he had named, in the audience of the Hittites, *even* foure hūdreth siluer shekels of currant money among marchātes.

17 ¶ So y<sup>e</sup> field of Ephrón which was in Machpeláh, & ouer against Mamré, *even* y<sup>e</sup> field & the caue y<sup>e</sup> was therein, and all the trees y<sup>e</sup> were in the field, which were in all the borders round about, was made sure.

18 Vnto Abrahám for a possession, in the sight of the Hittites, *even* of all that went in at the gates of his citie.

19 And after this, Abrahám buried Saráh his wife in the caue of the field of Machpeláh ouer against Mamré: the same is Hebrón in the land of Canaan.

20 Thus bothe the field and the caue, y<sup>e</sup> is therein, was made sure vnto Abrahám for a possession of buryal<sup>e</sup> by the Hittites.

#### CHAP. XXIII.

Abrahám causeth his seruant to sweare to take a wife for Izhák in his owne kinred. 12 The seruant prayeth to God. 34 His fidelitie toward his master. 50 The friends of Rebekáh commit the matter to God. 58 They aske her consent and she agreeth. 67 And is married to Izhák.

Now Abrahám was olde, and stricken in yeres, and the Lord had blessed

Abrahám in all things.

2 Therefore Abrahám said vnto his eldest seruant of his house, which had the rule ouer all that he had, \* Put now thine hand vnder my thigh,

3 And I wil make thee<sup>e</sup> sweare by the Lord God of y<sup>e</sup> heauen, & God of y<sup>e</sup> earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whome I dwell.

4 But thou shalt go vnto my<sup>e</sup> cōtrie, & to my kinred, & take a wife vnto my sonne Izhák.

5 And the seruant said to him, What if the woman wil not come w<sup>th</sup> me to this land: shal I bring thy sonne againe vnto the lād from whence thou camest?

6 To whome Abrahám answered, Beware y<sup>e</sup> bring not my sonne<sup>e</sup> thether againe.

7 ¶ The Lord God of heauen, who toke me from my fathers house, & from y<sup>e</sup> lād where I was borne, and that spake vnto me, & that sware vnto me, saying, \* Vnto thy sede wil I giue this land, he shal send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 Neuertheles if the womā wil not followe thee, then shalt thou be<sup>e</sup> discharged of this mine othe: onely bring not my sonne thether againe.

9 Then the seruant put his hand vnder the thigh of Abrahám his master, & sware to him for this matter.

10 ¶ So the seruant toke ten camels of the camels of his master, and departed: for he had all his masters goods in his hād, & so he arose, and went to Arám Naharaim, vnto the<sup>e</sup> citie of Nahór.

11 And he made his camels to lie downe without the citie by a well of water, at *even* about the time that women come out to drawe water.

12 And he said, O Lord God of my master Abrahám, I beseeche thee, send me good spede this day, and shewe mercie vnto my master Abrahám.

13 Lo, I stand by the well of water, whiles the mēs daughters of this citie come out to drawe water.

14 & Grant that y<sup>e</sup> maide, to whome I saie, Bowe downe thy pitcher, I pray thee, that I may drinke: if she say, Drinke, and I wil giue thy camels drinke also: may be she y<sup>e</sup> thou hast ordeined for thy seruant Izhák: & thereby shal I knowe y<sup>e</sup> thou hast shewed mercie on my master.

15 ¶ Now yer he had left speaking, beholde, Rebekáh came out, the daughter of Bethuél, sonne of Milcáh the wife of Nahór Abrahams brother, and her pitcher vpon her shuldre.

16 (And the maide was very faire to loke vpon, a virgine and vnknown of man) &

c.ii.

Chap. 47. 29.

a Which ceremony declared y<sup>e</sup> seruants obedience towards his master, and y<sup>e</sup> masters power ouer the seruants.

b This sheweth that another may be required in a lawfull cause.

c He wolde not y<sup>e</sup> his sonne shulde marry out of the godlie familie: for the inconuenients y<sup>e</sup> come by marrying with the vngodlie are set forthe in sondrie places of the Scriptures.

d Let he shal lose the inheritance promised.

e Ch. 12. 7. & 13. 15. & 18. 18. & 26. 4.

f Ebr. inuenerunt

g The seruant moued by Gods Spirit desired to be assured by a signe, whether God prospered his journey or no.

h God giueth good successe to all things y<sup>e</sup> are undertaken for the glorie of his Name and according to his worde.

i Or, despondens, or, Syria of the two floodes: wit, of Tygris and Euphrates.

k Thar is, to Charán.

l Ebr. so bowe their knees.

m He groundeth his prayer vpon Gods promise made to his master.

n Or, cause me to meet.

o The seruant moued by Gods Spirit desired to be assured by a signe, whether God prospered his journey or no.

p God giueth good successe to all things y<sup>e</sup> are undertaken for the glorie of his Name and according to his worde.

q The seruant moued by Gods Spirit desired to be assured by a signe, whether God prospered his journey or no.

r God giueth good successe to all things y<sup>e</sup> are undertaken for the glorie of his Name and according to his worde.

s The seruant moued by Gods Spirit desired to be assured by a signe, whether God prospered his journey or no.

t God giueth good successe to all things y<sup>e</sup> are undertaken for the glorie of his Name and according to his worde.

u The seruant moued by Gods Spirit desired to be assured by a signe, whether God prospered his journey or no.

v God giueth good successe to all things y<sup>e</sup> are undertaken for the glorie of his Name and according to his worde.

w The seruant moued by Gods Spirit desired to be assured by a signe, whether God prospered his journey or no.

x God giueth good successe to all things y<sup>e</sup> are undertaken for the glorie of his Name and according to his worde.

y The seruant moued by Gods Spirit desired to be assured by a signe, whether God prospered his journey or no.

e Ebr. in your soul.

f Or, double cause, because one was within another.

g Ebr. in full security.

h Meaning, all the citizens and inhabitants.

i To shewe y<sup>e</sup> he had them in good estimation and reuerence.

j The common shekel is about 20 pence, so the 400 shekels moue to 33 li. 6. shill. & 8 pence, after 5. shill. sterl. the once.

k Or, iniquit.

l That is, all the people consented y<sup>e</sup> sale.

m Ebr. come into dayes.



i Here is declared y<sup>e</sup> God euer heareth the praies of his, and granteth their requests.

<sup>Ebr.</sup> my lord.

<sup>Ebr.</sup> have made an end of drinking.

<sup>Or, eating.</sup> God permitted manie things both in apparel and other things w<sup>h</sup> are nowe forbid: speciallly when they appertaine not to our mortification.  
l The golden shekel is here ment and not that of silver.

m He boasteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promises.

a For he waited on Gods hand, who had now heard his prayer.  
o To wit, Labán.  
p The gentle intertainment of strangers vsed among the godly fathers.  
q The fidelitie that seruantes owe to their masters, causeth them to preferre their masters busines to their owne necessitie.  
r To blesse, signifieth here to enriche, or encrease with substance, as y<sup>e</sup> text in y<sup>e</sup> same verse declarerh.

she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ran to mete her, and said, Let me drinke, I praye thee a little water of thy pitcher.

18 And she said, Drinke y<sup>e</sup> fyrr: and she hasted, & let downe her pitcher vpon her hand & gaue him drinke.

19 And when she had giuen him drinke, she said, I wil drawe water for thy camels also vntil they haue dronken ynough.

20 And she poured out her pitcher into the trogh spedely, and ranne againe vnto the well to drawe water, and she drewe for all his camels.

21 So the man wondred at her, and helde his peace, to wit, whether the Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man toke a golden <sup>u</sup> abillement of halfe a shekel weight, & two bracelettes for her háds, of tē shekels weight of golde:

23 And he said, Whose daughter art thou? tel me, I praie thee, Is there roume in thy fathers house for vs to lodge in?

24 Then she said to him, I am y<sup>e</sup> daughter of Bethuél the sonne of Milcáh whome she bare vnto Nahór.

25 Moreouer she said vnto him, We haue lytter also and prouander ynough, and roume to lodge in.

26 And the man bowed him selfe and worshipped the Lord,

27 And said, Blessed be the Lord God of my master Abrahám, w<sup>h</sup> hath not withdrawn his mercie <sup>m</sup> and his trueth from my master: for whē I was in y<sup>e</sup> waie, y<sup>e</sup> Lord brought me to my masters brethrēs house.

28 And the maide ran & tolde them of her mothers house according to these wordes.

29 ¶ Now Rebekáh had a brother called Labán, & Labán ran vnto y<sup>e</sup> mā to the well.

30 For when he had sene the earings & the bracelettes in his sisters hands, & when he heard the wordes of Rebekáh his sister, saying, Thus said the man vnto me, then he went to the man, & lo<sup>a</sup> he stode by the camels at the well.

31 And he said, Come i y<sup>e</sup> blessed of y<sup>e</sup> Lord: wherfore standest y<sup>e</sup> without, seing I haue prepared the house, & roume for y<sup>e</sup> camels?

32 ¶ Then y<sup>e</sup> man came into y<sup>e</sup> house, and he vnsadeled the camels and brought lytter & prouander for the camels, and water to washe his fete, & the mens fete that were with him.

33 Afterward, the meat was set before him: but he said, I wil not eat, vntil I haue said my message: And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath <sup>r</sup> blessed my master wonderfully, that he is become great: for he hath giuen him shepe, and beues, & fil-

uer, and golde, and men, seruantes, & maide seruantes, and camels, and asses.

36 And Saráh my masters wife hath borne a sonne to my master, whē she was olde, & vnto him hath he giue all that he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the <sup>f</sup> Canaanites, in whose land I dwel:

38 But thou shalt go vnto my <sup>f</sup> fathers house and to my kinned, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman wil not followe me?

40 Who answered me, The Lord, before whome I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinned and my fathers house.

41 Then shalt y<sup>e</sup> be discharged of <sup>u</sup> mine othe, when thou comest to my kinned: and if they giue thee not one, thou shalt be fre from mine othe.

42 So I came this daie to the well, and said, O Lord, the God of my master Abrahám, if y<sup>e</sup> now prosper my <sup>u</sup> iourney which I go,

43 Beholde, <sup>\*</sup> I stand by the well of water: when a virgine cometh forth to drawe water, & I saie to her, Giue me, I praie thee, a litle water of thy pitcher to drinke,

44 And she saie to me, Drinke y<sup>e</sup>, and I wil also drawe for thy camels, let her be the wife, which the Lord hath <sup>u</sup> prepared for my masters sonne.

45 And before I had made an end of speaking in mine <sup>x</sup> heart, beholde, Rebekáh came forth, and her pitcher on her shuldre, & she went downe vnto the well, and drewe water. Thē I said vnto her, Giue me drinke, I praie thee.

46 And she made haste, and toke downe her pitcher from her <sup>u</sup> shuldre, and said, Drinke, & I wil giue thy camels drinke also. So I dranke, & she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art y<sup>e</sup>? And she answered, The daughter of Bethuél Nahors sonne, whome Milcáh bare vnto him. Then I put the abillement vpon her face, and the bracelettes vpon her handes:

48 ¶ And I bowed downe & worshipped y<sup>e</sup> Lord, and blessed the Lord God of my master Abrahám, which had brought me y<sup>e</sup> right waie to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye wil deale <sup>z</sup> mercifully and truly with my master, tel me: and if not, tel me that I maie turne me to the <sup>a</sup> right hand or to the left.

50 Then answered Labán and Bethuél, & said, <sup>b</sup> This thing is proceeded of the Lord: we can not therefore saie vnto thee, <sup>c</sup> neither euil nor good.

<sup>f</sup> The Canaanites were accursed & therefore the godly could not come with them in marriage. <sup>+</sup> Meaning, among his kinsfolk, as ver. 40.

<sup>u</sup> Which by mine authority I caused thee to make.

<sup>Or, waie.</sup> <sup>Verf</sup> 13.

<sup>Or, offered.</sup>

<sup>x</sup> Signifying y<sup>e</sup> this prayer was not spokē by the mouth, but onely meditate in his heart.

<sup>y</sup> He sheweth what is our ducie, when we haue receiued anie benefite of the Lord.

<sup>z</sup> Ebr. in the waie of truth.

<sup>a</sup> If you wil freely & faithfully giue your daughter to my masters sonne, <sup>b</sup> That is, y<sup>e</sup> I maie provide ys where. <sup>c</sup> So sone as they perceiue that it is Gods ordinance they yelde.



<sup>e</sup> Or, as thy com mandment.

<sup>e</sup> Or, ordained.

<sup>e</sup> Ver. 56, & 59.

<sup>e</sup> Ebr. dayes, or ye.

<sup>e</sup> This sheweth that parents haue not autoritie to marry their childre without consent of the parties.

<sup>e</sup> Ebr. her member.

<sup>d</sup> That is, let it be victorious ouer his enemies: w blessing is fully accomplished in Iesus Christ.

<sup>e</sup> Chap. 16, 14. and 25, 10.

<sup>e</sup> This was exercise of godlie fathers to meditate Gods promises & to pray for the accomplishment thereof.

<sup>f</sup> The custome was, that the spouse was brought to her husband, her head being couered, in token of shamefastnes & chastitie.

<sup>e</sup> Or, had left mourning for his mother.

<sup>a</sup> Whiles Sarah was yet aliue.

51 Beholde, Rebekáh is before thee. take her & go, that she maie be thy maisters sonnes wife, euen as the Lord hath said.

52 And when Abrahams seruaut heard their wordes, he bowed him selfe toward the earth vnto the Lord.

53 Then the seruaut toke for the iewels of siluer, & iewels of golde, & raiment, & gaue to Rebekáh: also vnto her brother and to her mother he gaue giftes.

54 Afterwarde they did eat & drinke, both he, and the men that were with him, and taried all night. and when they rose vp in the morning, he said, \* Let me departe vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least ten dayes: then shal she go.

56 But he said vnto the, Hidre you me not, seig y Lord hath prospered my iourney: send me away, y I may go to my master.

57 Then they said, We wil call the maide, and aske her consent.

58 And they called Rebekáh, and said vnto her, Wilt thou go with this man? And she answered, I wil go.

59 So they let Rebekáh their sister go, and her nourse, with Abrahams seruaut and his men.

60 And thei blessed Rebekáh, and said vnto her, Thou art our sister, growe into thousand thousandes, and thy fede possesse the gate of his enemies.

61 ¶ Then Rebekáh arose, and her maides, & rode vpon the camels, and followed y mā. & y seruaut toke Rebekáh, & departed.

62 Now Izhák came from the way of \* Beér-lahái-roí, (for he dwelt in the South countrey)

63 And Izhák went out to pray in the field toward the euening: who lift vp his eies and looked, and beholde, the camels came.

64 Also Rebekáh lift vp her eies, and when she sawe Izhák, she lighted downe from the camel.

65 (For she had said to the seruaut, Who is yonder man, that commeth in the field to mete vs: And the seruaut had said, It is my master) So she toke a vaile and couered her.

66 And the seruaut tolde Izhák all things, that he had done.

67 Afterward Izhák brought her into the tēt of Saráh his mother, & he toke Rebekáh, & she was his wife, & he loued her: so Izhák was comforted after his mothers death.

CHAP. XXV.

1 Abrahám taketh Keturáh to wife, and getteth many children. 6 Abrahám giueth all his goods to Izhák. 12 The genealogie of Ishmaél. 25 The birth of Iakób and Esau. 30 Esau selleth his birth right for a messe of porrage.

NOW Abrahám had taken him another wife called Keturáh,

2 Which bare him Zimrán, & Iokshán, & Medán, & Mideán, & Ishbák, and Shúah.

3 And Iokshán begate Shebá & Dedán: \* And the sonnes of Dedán were Asshurím, & Letushím, and Leummím.

4 Also the sonnes of Mideán were Epháh, & Ephér, & Hanóch, & Abidá, and Eldáh. all these were the sonnes of Keturáh.

5 ¶ And Abrahám gaue all his goods to Izhák,

6 But vnto the sonnes of the concubines, which Abrahám had, Abrahám gaue giftes, and sent them away from Izhák his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth seuenty and fíue yere.

8 Thé Abrahám yelded the spirit, & dyed in a good age, an olde man, and of great yeres, and was gathered to his people.

9 And his sonnes, Izhák and Ishmaél buried him in the caue of Machpeláh in the field of Ephrón sonne of Zóhar the Hittite, before Mamré.

10 Which field Abrahám boght of the Hittites, where Abrahám was buried w Saráh his wife.

11 ¶ And after the death of Abrahám God blessed Izhák his sonne, \* and Izhák dwelt by Beér-lahái-roí.

12 ¶ Now these are the generacions of Ishmaél Abrahams sonne, whome Hagar the Egyptian Sarahs handmaide bare vnto Abrahám.

13 \* And these are y names of the sonnes of Ishmaél, name by name, accordig to their kinreds: the eldest sonne of Ishmaél was Nebaióth, then Kedár, & Adbeél, & Mibsam,

14 And Mishmá, & Dumáh, & Massá,

15 Hadár, & Temá, Ietúr, Naphíth, & Kédemah.

16 These are the sonnes of Ishmaél, and these are their names, by their townes and by their castles: to wit, twelue princes of their nations.

17 (And these are y yeres of the life of Ishmaél, an hundreth thirty and seuen yere, and he yelded the spirit, and dyed, & was gathered vnto his people)

18 And they dwelt fró Hauiláh vnto Shur, that is towardes Egypt, as thou goest to Asshúr. Ishmaél dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generacions of Izhák Abrahams sonne. Abrahám begate Izhák,

20 And Izhák was fourty yere olde, when he toke Rebekáh to wife, the daughter of Bethuél the Aramite of Padán Arám, and sister to Labán the Aramite.

21 And Izhák prayed vnto the Lord for his

c. iii.

1. Chro. 1. 32.

<sup>e</sup> Ebr. all that he had.

<sup>b</sup> For by the verue of Gods worde he had not onely Izhák, but begate many more.

<sup>c</sup> Reade, chap. 22, 24.

<sup>e</sup> Hereby the Anciens signified that man by death perished not wholly: but as the soules of the godlie liued after in perpetual ioye, so the soules of the wicked in perpetual paine.

Chap. 16, 24. and 24, 62.

1. Chro. 1. 29.

<sup>e</sup> Ebr. first borne.

<sup>f</sup> Which dwelt among the Arabians, and were separat from the blessed seed.

<sup>e</sup> Or, but not yet.

<sup>e</sup> He meaneth that his Iosef dwelt among his brethren, as the Angel promised. chap. 16.

<sup>e</sup> Or, Syrian of Mesopotamia.

- wife, because she was barren: and the Lord was intreated of him, and Rebekáh his wife conceived,
- Or, hath one as  
other.*  
h That is, v  
childe, seing  
one shal de-  
stroye ano-  
ther.  
i For that is  
the onely re-  
fuge in all our  
miseries.  
Rom 9, 10.
- 22 But the children stroue together within her: therefore she said, Seig it is so, why am I thus? wherefore she wēt to aske y Lord.
- 23 And the Lord said to her, two nations are in thy wombe, and two maner of people shalbe deuided out of thy bowels, and the one people shalbe mightier then the other, and the \* elder shal serue y younger.
- 24 ¶ Therefore when her time of deliuerāce was fulfilled, beholde, twinnes were in her wombe.
- 25 So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esáu.
- Eccl. 12, 3.  
Mat. 11, 2.*
- 26 \* And afterwarde came his brother out, and his hand held Esáu by the heele: there- fore his name was called Iaakób. Now Izhák was thre score yere olde when Re- bekáh bare them.
- 27 And the boyes grewe, & Esáu was a cunning hunter, & liued in y fields: but Iaakób was a plaine man, and dwelt in tētes.
- Or, a man of  
the field.  
Or, simple and  
innocent.  
Ebr. venison in  
his mouth.*
- 28 And Izhák loued Esáu, for venison was his meat, but Rebekáh loued Iaakób.
- 29 Now Iaakób sodde pottage, & Esáu came from the field and was wearie.
- Or, fede me  
quickly.*
- 30 Then Esáu said to Iaakób, Let me eat, I pray thee, of y pottage so red, for I am weary. Therefore was his name called Edóm.
- 31 And Iaakób said, Sel me euen now thy birthright.
- k The repro-  
bat esteeme not  
Gods benefits  
except they  
fele them pre-  
sently, & there-  
fore they pre-  
ferre present  
pleasures.  
Ebr 12, 16.  
l Thus y wick-  
ed preferre  
their worldlie  
comodities  
to Gods spiri-  
tual graces:  
but y childre  
of God do the  
contrary.*
- 32 And Esáu said, Lo, I am almost dead, what is then this k birthright to me?
- 33 Iaakób then said, Swear to me eue now. And he sware to him, \* & solde his birthright vnto Iaakób.
- 34 Then Iaakób gaue Esáu bread and pot- tage of lentiles: and he did eat and drinke and rose vp, & went his way: So Esáu cō- temned his birthright.
- CHAP. XXVI.
- God prouideth for Izhák in the famine. 3 He renueth his  
promes. 9 The king blameth him for denying his wife.  
14 The Philistims hate him for his riches, 15 Stoppe  
his welles. 16 And driue him away. 24 God comforteth  
him. 31 He maketh alliance with Abimélech.*
- 1 And there was a famine in the a land besides the first famine that was in the dayes of Abraham. wherefore Izhák went to Abimélech King of the Philistims vnto Gerár.
- a In the land  
of Canaan.*
- 2 For the Lord appeared vnto him, & said, Go not downe into Egypt, but abide in the land which I shal shewe vnto thee.
- b Gods prou-  
dce alwaies  
watcheth to  
direct y waies  
of his childre.*
- 3 Dwel in this land, & I wil be with thee, and wil blesse thee: for to thee, and to thy fede I wil giue all these \* countreis: and I wil performe the othe which I sware vnto Abraham thy father.
- Chap. 13, 15.  
Eccl. 15, 16.*
- 4 Also I wil cause thy fede to multiplie as the starres of heauen, and wil giue vnto
- thy fede all these countreis: & in thy fede shal all the naciós of the earth be \* blessed,
- Chap. 12, 37.  
and 15, 13. &  
22, 19, and 23, 14.*
- 5 Because that Abraham obeyed my voy- ce and kept mine ordinance, my com- mandemētes, my statutes, and my Lawes.
- 6 ¶ So Izhák dwelt in Gerár.
- 7 And the men of the place asked him of his wife, & he said, She is my sister: for he feared to say, She is my wife, lest, said he, the men of the place shulde kil me, be- cause of Rebekáh: for she was beautiful to the eie.
- 8 So after he had bene there long time, Abimélech King of the Philistims looked out at a windowe, and lo, he sawe Izhák sporting with Rebekáh his wife.
- 9 Then Abimélech called Izhák, and said, Lo, she is of a suretie thy wife, & why saidst y, She is my sister? To whome Izhák answered, Because I thought this, It maie be that I shal die for her.
- 10 Then Abimélech said, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shuldest thou haue broght sinne vpon vs.
- 11 Thē Abimélech charged all his people, saying, He that toucheth this man, or his wife, shal die the death.
- f In all ages  
men were per-  
suaded y Gods  
vengeance shul-  
de light vpon  
wedoake bre-  
akers.*
- 12 Afterward Izhák sowed in that land, and founde in the same yere an hūdreth folde by estimacion: and so y Lord blessed him.
- Or, an hūdreth  
measures.*
- 13 And the man waxed mightie, and itil increased, til he was exceeding great.
- Or, he went  
forthe going &  
increasing.*
- 14 For he had flockes of shepe, and herdes of cattel, and a mightie houtholde: therefore the Philistims had enuie at him,
- g The malici-  
ous enuie al-  
waies the graces  
of God is  
others.*
- 15 In so muche that y Philistims stopped & filled vp with earth all the wells which his fathers seruants digged in his father Abrahams time.
- 16 Then Abimélech said vnto Izhák, Get thee from vs, for thou art mightier thē we a great deale.
- 17 ¶ Therefore Izhák departed thēce & pitched his tent in the h vallei of Gerár, and dwelt there.
- 18 And Izhák returning, digged the wel- les of water, which thei had digged in the dayes of Abraham his father: for the Phi- listims had stopped them after the death of Abraham, & he gaue thē the same na- mes, which his father gaue them.
- h The Ebrewe  
worde signifi-  
eth a flood, or  
vallei, where  
water at any  
time runneth.*
- 19 Izhaks seruants then digged in the val- lei, & found there a well of liuing water.
- Or, springing.*
- 20 But the herd men of Gerár did strue w Izhaks herd mē sayig, The water is ours: therefore called he the name of the well Esēk, because thei were at stric w him.
- Or, Contentious  
strife.*
- 21 Afterward thei digged another well, and stroue for that also, and he called the na- me of it Sitnáh.
- Or, hatred.*
- 22 Then he remoued thence, & digged an other well, for the w thei stroue not: there-

<sup>Or, largesse,  
paine.</sup>

fore called he the name of it <sup>a</sup> Rehobóth, & said, Because <sup>y</sup> Lord hath now made vs rouse, we shal encrease vpon <sup>y</sup> earth.

23 So he went vp thence to Beer-sheba.

<sup>i</sup> God assureth Izhák against all feare by rehering the promes made to Abraham. <sup>k</sup> To signifie that he wolde serue none other God, but the God of his father Abraham.

24 And the Lord appeared vnto him the same night, and said, I am the God<sup>i</sup> of Abraham thy father: feare not, for I am with thee, and wil blesse thee and multiplie thy sede for my seruant Abrahams sake.

25 The he buyt an <sup>k</sup> altar there, and called vpon the name of the Lord, & there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him fró Gerár, and Ahuzzáth <sup>one</sup> of his friends, and Phichól the captaine of his armie.

27 To whome Izhák said, Whersfore come ye to me, seing ye hate me and haue put me awaie from you?

28 Who answered, We sawe certainly that the Lord was with thee, and we thought thus, Let there be now an othe betwene vs, <sup>euén</sup> betwene vs and thee, and let vs make a couenant with thee.

<sup>l</sup> The Ebre- wes in swea- ring begin co- monly w<sup>th</sup> if, & vnderstand <sup>y</sup> rest: <sup>y</sup> is that God shal pun- ish him that breaketh the othe: here the wicked shewe that they are afraid lest <sup>y</sup> come to them w<sup>th</sup> they wolde do to other.

29 Thou <sup>l</sup> shalt do vs no hurt, as we haue not touched thee, and as we haue done vn to thee nothing but good, and sent thee awaie in peace: thou now, the blessed of the Lord, <sup>do this</sup>.

30 Then he made them a feast, & thei did eat and drinke.

31 And thei rose vp betimes in the morning, and sware one to an other: then Izhák let them go, and thei departed from him in peace.

32 And that same daye Izhaks seruants came & tolde him of a well, which thei had digged, & said vnto him, We haue found water.

<sup>Or, ebe.</sup>

<sup>Or, the well of  
the othe.</sup>

33 So he called it <sup>a</sup> Shibáh: therefore the name of the citie is called <sup>a</sup> Beer-sheba vn to this daye.

34 ¶ Now when Esáu was fourtie yere olde, he toke to wife Iudith, the daughter of Beerí an Hittite, & Bassemáth <sup>y</sup> daughter of Elón an Hittite <sup>also</sup>.

<sup>Chap. 27. 46.</sup>  
<sup>Or, disordie  
and rebellious.</sup>

35 And thei <sup>a</sup> were <sup>a</sup> a grief of minde to Izhák and to Rebekáh.

#### CHAP. XXVII.

<sup>8</sup> Iakób getteth the blessing from Esáu by his mothers counsel. <sup>38</sup> Esáu by weeping moueth his father to pitie him. <sup>41</sup> Esáu hateth Iakób and threatneth his death. <sup>43</sup> Rebekáh sendeth Iakób awaie.

<sup>1</sup> And when Izhák was olde, & his eies were dimme (so that he colde not se) he called Esáu his eldest sonne, and said vnto him, My sonne. And he answered him, "I am here.

<sup>Or, lo, I.</sup>

2 Then he said, Beholde, I am now olde and knowe not the daie of my death:

3 Wherefore now, I praie thee take thine instruments, thy quier and thy bowe, & get thee to the field, that thou maist

"take me some venison.

<sup>Or, beate.</sup>

4 Then make me sauourie meat, such as I loue, and bring it me that I maie eat, and

<sup>y</sup> my <sup>a</sup> soule maie blesse thee, before I dye. (Now Rebekáh heard, when Izhák spake to Esáu his sonne) and Esáu went into the field to hunt for venison, and to bring it.

<sup>a</sup> The carnal affectio, which he bare to his sonne, made him forget <sup>y</sup> which God spake to his wife. Chap. 23.

6 ¶ Then Rebekáh spake vnto Iakób her sonne, saying, Beholde, I haue heard thy father talking w<sup>th</sup> Esáu thy brother, saying,

7 Bring me venison, and make me sauourie meat, that I maie eat and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I commande thee.

9 <sup>b</sup> Get thee now to the flocke, & bring me thence two good kyds of the goates, that I maie make pleasant meat of them for thy father, such as he loueth.

<sup>b</sup> This subtil- tie is blame- worthy be- cause the shulde haue taried till God had performed his promise.

10 Then thou shalt bring it to thy father, and he shal eat, to the intent that he maie blesse thee before his death.

11 But Iakób said to Rebekáh his mother, Beholde, Esáu my brother is rough, and I am smothe.

12 My father maie possibly fele me, and I shal seme <sup>a</sup> to him to be a mocker: so shal I bring a curse vpon me, and not a blessing.

<sup>Or, before his  
eies.</sup>

<sup>Or, as though I  
wolde deceiue  
him</sup>

13 But his mother said vnto him, <sup>c</sup> Vpó me be thy curse, my sonne: onely heare my voyce, and go and bring me them.

<sup>Or, I wil take  
the danger on  
me.</sup>

14 So he went and fet them, and brought them to his mother: and his mother made pleasant meat, such as his father loued.

<sup>c</sup> The assurance of Gods decre made her bolde.

15 And Rebekáh toke faire clothes of her elder sonne Esáu, which were in her house, and clothed Iakób her yonger sonne:

16 And she couered his hands and the smothe of his necke with the skinned of the kyds of the goates.

17 Afterwarde she put the pleasant meat and bread, which she had prepared, in the hand of her sonne Iakób.

18 ¶ And whé he came to his father, he said, My father. Who answered, I am here: who art thou, my sonne?

19 And Iakób said to his father, <sup>d</sup> I am Esáu thy first borne, I haue done as <sup>y</sup> badeest me, arise, I praie thee: sit vp and eat of my venison, that thy soule maie blesse me.

<sup>d</sup> Although Iakób was assured of this blessing by faith: yet he did euil to seke it by lies and the more because he abused Gods Name therunto.

20 Then Izhák said vnto his sonne, How hast thou founde it so quickly my sonne? Who said, Because the Lord thy God brought it to mine hand.

21 Againe said Izhák vnto Iakób, Come nere now, that I maie fele thee, my sonne, whether thou be that my sonne Esáu or not.

22 Then Iakób came nere to Izhák his father, and he felt him and said, The voyce is Iakobs voyce, but the hāds are the handes of Esáu.

<sup>e</sup> This declar- eth that he suspected some thing, yet God wolde not haue his decre altered.

- 23 (For he knewe him not, because his handes were rough as his brother Esaus handes: wherefore he blessed him)
- 24 Again he said, Art thou that my sonne Esáu? Who answered, "Yea."
- 25 Then said he, Bring it me hether, and I wil eat of my sonnes venisón, that my soule may blesse thee. And he broght it to him and he ate: also he broght him wine, and he dranke.
- 26 Afterwarde his father Izhák said vnto him, Come nere now, and kisse me, my sonne.
- 27 And he came nere and kissed him. Then he smelled the sauour of his garments, & blessed him, and said, Beholde, the smel of my sonne is as the smel of a field, which y<sup>e</sup> Lord hath blessed.
- 28 \* God giue thee therefore of the dewe of heauen, and the fatnes of the earth, and plenty of wheat and wine.
- 29 Let people be thy seruants, and nations bowe vnto thee: be lord ouer thy brethré, and let thy mothers childré honour thee. cursed be he that curseth thee, and blessed be he that blesseth thee.
- 30 ¶ And when Izhák had made an end of blessing Iakób, and Iakób was scace gone out from the presence of Izhák his father, then came Esáu his brother from his hunting,
- 31 And he also prepared sauourie meat and broght it to his father, and said vnto his father, Let my father arise, and eat of his sonnes venisón, that thy soule may blesse me.
- 32 But his father Izhák said vnto him, Who art thou? And he answered, I am thy sone, even thy first borne Esáu.
- 33 Then Izhák was stricken with a meruelous great feare, & said, Who and where is he that hunted venisón, and broght it me, and I haue eat of all before thou camest? and I haue blessed him, therefore he shal be blessed.
- 34 When Esáu heard the wordes of his father, he cryed out with a great crye and bitter, out of measure, and said vnto his father, Blesse me, *even* me also, my father.
- 35 Who answered, Thy brother came with subtiltie, and hath taken away thy blessing.
- 36 Then he said, Was he not iustly called Iakób? for he hath deceived me these two times: he toke my birthright, and lo, now hath he taken my blessing. Also he said, Hast thou not reserved a blessing for me?
- 37 Then Izhák answered, and said vnto Esáu, Beholde, I haue made him thy lord, and all his brethren haue I made his seruantes: also with wheat and wine haue I furnished him, and vnto thee now what shal I do, my sonne?
- 38 Thē Esáu said vnto his father, Hast thou but one blessing my father: blesse me, *even* me also, my father: and Esáu lifted vp his voyce, and wept.
- 39 Then Izhák his father answered, and said vnto him, Beholde, the fatnes of the earth shalbe thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.
- 40 And by thy sworde shalt thou liue, and shalt be thy brothers' seruant. But it shal come to passe, when thou shalt get the mastery, that thou shalt breake his yoke from thy necke.
- 41 ¶ Therefore Esáu hated Iakób, because of y<sup>e</sup> blessing, wherewith his father blessed him. And Esáu thought in his minde, The dayes of mourning for my father wil come shortly, then I wil slay my brother Iakób.
- 42 And it was tolde to Rebekáh of y<sup>e</sup> wordes of Esáu her elder sonne, and she sent and called Iakób her yonger sonne, and said vnto him, Beholde, thy brother Esáu is comforted against thee, meaning to kill thee:
- 43 Now therefore my sone, heare my voyce: arise, and flee thou to Harán to my brother Labán,
- 44 And tary with him a while vntil thy brothers fearcenes be swaged,
- 45 And til thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then wil I send and take thee from thence: why shulde I be depriued of you bothe in one day?
- 46 Also Rebekáh said to Izhák, I am weary of my life, for the daughters of Heth. If Iakób take a wife of the daughters of Heth like these of the daughters of the land, what auaileth it me to liue?

## CHAP. XXVIII.

1 Izhák forbiddeth Iakób to take a wife of the Canaanites. 6 Esáu taketh a wife of the daughters of Ishmael against his fathers wil. 12 Iakób in the way to Harán seeth a ladder reaching to heauen. 14 Christi is promised. 20 Iakób asketh of God onely meat and clothing.

1 Then Izhák called Iakób and blessed him, and charged him, and said vnto him, Take not a wife of the daughters of Canaan.

2 Arise, get thee to Padán Arám to the house of Bethuél thy mothers father, and thence take thee a wife of the daughters of Labán thy mothers brother.

3 And God all sufficiēt blesse thee, & make thee to encrease, & multiplie thee, that thou maiest be a multitude of people,

4 And giue thee the blessing of Abraham, *even* to thee & to thy sedewith thee, that thou maiest inherit the lād (wherein thou art a stranger) which God gaue vnto Abraham.

*Or, I am also (thy sonne)*

*Ebr. 12, 16.*

*i Because thine enemies shalbe rounde about thee. k Which was fulfilled in his posteritie the Idumeas: who were tributaries for a time to Israel, and after came to libertie.*

*Abd. 1, 10. l Hypocrites onely abstaine from doing euil for feare of men.*

*m He hath good hope to recover his birthright by killing thee.*

*n For y<sup>e</sup> wicked sonne wil kill the godlie: & y<sup>e</sup> plague of God wil afterward light on y<sup>e</sup> wicked foue.*

*Chap. 26, 35. o Which were Esaus wiues. p Hercby she perswaded Izhák to agree to Iakobs departing.*

*a This seede blessing was to confirme Iakobs faith, lest he shuld thinke y<sup>e</sup> his father had giuen it without Gods motion.*

*Oxg. 12, 12.*

*Chap. 24, 10.*

*Or, all mightie.*

*b The godlie fathers were put in minde continually, y<sup>e</sup> they were but strangers in this world: so that they shulde lift vp their eyes to y<sup>e</sup> heauen, where they shulde haue a sure dwelling.*

5 Thus Izhák sent forthe Iaakób, and he went to Padán Arám vnto Labán sonne of Bethuél the Arámite, brother to Rebekáh, Iaakobs and Esaus mother.

6 ¶ Whē Esáu sawe that Izhák had blessed Iaakób, and sent him to Padán Arám, to fet him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And that Iaakób had obeyed his father & his mother, & was gone to Padán Arám:

8 Also Esáu seing y the daughters of Canaan displeased Izhák his father,

*Or, before his wifes.*

9 Then went Esáu to Ishmaél, & toke vnto y wiues, *which he had*, Mahaláth the daughter of Ishmaél Abrahams sonne, the sister of Nabaióth, to be his wife.

*c Thinkg hereby to haue reconciled hi selfe to his father, but all in vaine: for he taketh not awaie the cause of the euil.*

10 ¶ Now Iaakób departed frō Beer-sheba, and went to Harán,

11 And he came vnto a certaine place, & tarried there all night, because y sonne was downe, and toke of the stones of the place and laied vnder his head and slept in the same place.

12 Then he dreamed, and beholde, there stode a ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it.

*d Christ is the ladder where-by God and mā are ioyned together, and by whome the Angels minstre vnto vs: all graces by him are giuen vnto vs, & we by him ascende into heaue.*

13 ¶ And beholde, the Lord stode aboue it, and said, I am the Lord God of Abraham thy father, & the God of Izhák: the land, vpon the which thou sleepest, wil I giue thee and thy fede.

*Chap. 35. 1. and 48. 3.*

14 And thy fede shal be as the dust of the earth, and thou shalt spreade abroad to y West, and to the East, and to the North, and to the South, and in thee and in thy fede shal all the families of the earth be blessed.

*e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.*

15 And lo, I am with thee, & wil kepe thee whitherfocuer thou goest, and wil bring thee againe into this land: for I wil not forsake thee vntil I haue performed that, that I haue promised thee.

*Deut. 32. 20. and 31. 14. Chap. 28. 35. and 32. 18. & 22. 18. and 26. 4.*

16 ¶ Then Iaakób awoke out of his slepe, and said, Surely the Lord is in this place, and I was not aware.

*f He was touched with a godlie feare & reuerence.*

17 And he was afraid and said, How fearful is this place! this is none other but the house of God, and this is the gate of heauen.

18 Then Iaakób rose vp early in the morning, and toke the stone that he had laied vnder his head, and set it vp as a piller, and powred oyle vpon the top of it.

*g To be a remembrance onely of y visio shewed vnto him.*

19 And he called the name of that place Beth-él: notwithstanding the name of the citie was at the first called Luz.

*h Or, house of God. He bindeth not God vnder this condition but acknowledging his infirmities, and promisseth to be thankfull.*

20 ¶ Then Iaakób vowed a vowe, saying, If God wil be with me, and wil kepe me in this iourney which I go, and wil giue me bread to eat, and clothes to put on:

21 So that I come againe vnto my fathers house in safety, then shal the Lord be my God.

22 And this stone, w I haue set vp as a piller, shal be Gods house: & of all that y shalt giue me, wil I giue the tenth vnto thee.

CHAP. XXX.

13 Iaakób commeth to Labán and serueth seuē yere for Rahél. 23 Leah brought to him bed in stede of Rahél. 27 He serueth seuē yere more for Rahél. 32 Leah conceiveth and beareth foure sones.

1 ¶ Then Iaakób lift vp his fete and came into the East countrei.

*a That is, he wet forthe on his iourney.*

2 And as he looked about, beholde there was a well in the field, and lo, thre flockes of shepe lay thereby (for at that well were y flockes watered) and there was a great stone vpon the welles mouth.

*b Ebr. to the laid of the children of the East. c Thus he was directed by y onely providence of God who brought hi also to Labán house.*

3 And thither were all y flockes gathered, and they rolled the stone from the welles mouthe, and watered the shepe, and put the stone againe vpon the welles mouthe in his place.

4 And Iaakób said vnto them, My brethren, whence be ye? And they answered, We are of Harán.

*c It seemeth y in those daies y custom was to call euē strangers brethren.*

5 Then he said vnto them, Knowe ye Labán the sonne of Nahór? Who said, We knowe him.

6 Again he said vnto them, Is he i good helth? And they answered, He is in good helth, and beholde, his daughter Rahél commeth with the shepe.

*d Or, is he in peace? by the w worde the Ebrewes signifi all prosperitie.*

7 Thē he said, Lo, it is yet hie day, nether is it time y the cattel shulde be gathered together: watter ye the shepe & go fede the.

8 But they said, We may not vntil all the flockes be brought together, & til that men rolle the stone frō the welles mouth; that we may watter the shepe.

9 ¶ While he talked with them, Rahél also came w her fathers shepe, for she kept the.

10 And as sone as Iaakób sawe Rahél the daughter of Labán his mothers brother, and the shepe of Labán his mothers brother, thē came Iaakób nere, and rolled the stone from the welles mouth, and watered the flocke of Labán his mothers brother.

11 And Iaakób kissed Rahél, and lift vp his voyce and wept.

12 (For Iaakób tolde Rahél, that he was her fathers brother, & that he was Rebekahs sonne) then she ran and tolde her father.

*Or, nephew.*

13 And whē Labán heard tel of Iaakób his sisters sonne, he ran to mete him, and embraced him and kissed him, & brought him to his house: and he tolde Labán all these things.

*e That is, the cause why he departed from his fathers house, & what he sawe in y way.*

14 To whome Labán said, Wel, thou art my bone and my flesh. and he abode with him the space of a moneth.

*f That is, of my blood and kindred.*

15 ¶ For Labán said vnto Iaakób, Thogh thou be my brother, shuldest thou therefore.

d. i.

fore ferue me for noght: tel me, what *shal*  
be thy wages?

16 Now Labán had two daughters, the el-  
der called Leáh, & yonger called Rahél.

10, blessed. 17 And Leáh was tender eyed, but Rahél  
was beautiful and faire.

18 And Iaakób loued Rahél, and said, I wil  
ferue thee feuen yeres for Rahél thy yon-  
ger daughter.

19 Then Labán answered, It is better that I  
giue her thee, then that I shulde giue her  
to another man: abide with me.

20 And Iaakób ferued feuen yeres for Ra-  
hél, and they semed vnto him but a fewe  
daies, because he loued her.

g Meaning, af-  
ter that the  
yerres were ac-  
complished.

21 ¶ Then Iaakób said to Labán, Giue me  
my wife that I maie go in to her: for my  
terme is ended.

"Hebr. my dai-  
es are ful.

22 Wherefore Labán gathered together  
all the men of the place, and made a feast.

23 But whé the euening was come, he toke  
Leáh his daughter and broght her to him,  
and he went in vnto her.

b The cause  
why Iaakób  
was deceived  
was, that in  
olde time the  
wife was cou-  
red with a va-  
le, when she  
was broght to  
her housband  
in signe of chal-  
tine & shame-  
fastnes.

24 And Labán gaue his maide Zilpáh to  
his daughter Leáh, to be her seruant.

25 But when the morning was come, behol-  
de, it was Leáh. Then said he to Labán,  
Wherefore hast thou done thus to me? did  
not I ferue thee for Rahél? wherefore then  
hast thou beguiled me?

i He offered  
more the pro-  
fit that he had  
of Iaakóbs fer-  
uice: the ether  
his promes or  
the manner of  
the countrie,  
thogh he alled-  
ged custome  
for his excuse.

26 And Labán answered, It is not the i-  
manner of this place, to giue the yonger befo-  
re the elder.

27 Fulfil feuen yeres for her, and we wil  
also giue thee this for the seruice, which  
thou shalt ferue me yet feuen yeres more.

28 Thē Iaakób did so, & fulfilled her feuen  
yerres, so he gaue him Rahél his daugh-  
ter to be his wife.

29 Labán also gaue to Rahél his daughter  
Bilháh his maide to be her seruant.

30 So entred he in to Rahél also, and loued  
also Rahél more then Leáh, and ferued  
him yet feuen yeres mo.

31 ¶ When the Lord sawe that Leáh was de-  
fised, he made her fruteful: but Rahél  
was barren.

¶ Hebr. opened  
her wombe.

32 And Leáh conceiued and bare a sonne,  
and she called his name Reubén: for she  
said, Because the Lord hathe loked vpon  
my tribulacion, now therefore mine hous-  
band wil loue me.

k This decla-  
reth, that oft  
times thei, w  
are despised  
of men, are fa-  
uoured of God.  
l Hereby ap-  
peareth, that  
she had re-  
cours to God  
in her afflic-  
tion.

33 And she conceiued againe and bare a  
sonne, and said, Because the Lord heard  
that I was hated, he hathe therefore giuen  
me this sonne also, and she called his name  
Simeón.

m For children  
are a greates  
use of mutual  
loue betwene  
man and wife.

34 And she conceiued againe and bare a  
sonne, and said, Now at this time wil my  
housbād kepe me companie, because I ha-  
ue borne him thre sonnes: therefore was  
his name called Leuí.

35 Morcouer she conceiued againe and ba-

re a sonne, saying, Now wil I praise the  
Lord: \* therefore she called his name Iu-  
dáh, and left bearing.

Or, confesse.  
Mat. 1. 2.  
"Ebr. side from  
bearing.

CHAP. XXX.

4. 9. Rahél and Leáh being bothe barren giue their mai-  
des vnto their housband, and they beare him children.  
15 Leáh giueth mādrakes to Rahél that Iaakób might  
lie with her. 27 Labán is enriched for Iaakóbs sake. 43  
Iaakób is made very rich.

1 And when Rahél sawe that she bare  
Iaakób no children, Rahél eniued  
her sister, and said vnto Iaakób, Giue me  
children, or els I dye.

2 Thē Iaakób angre was kindeled against  
Rahél, and he said, Am I in Gods stede,  
which hathe withholden frō thee the frute  
of the wombe?

a It is onely  
God that ma-  
keth barē and  
fruteful, and  
therefore I am  
not in faulte.

3 And she said, Beholde my maide Bilháh,  
go in to her, and she shal beare vpon my  
knees, & I shal haue childrē also by her.

b I wil recei-  
ue her childrē  
on my lappe,  
as thogh they  
were mine  
owne.  
"Ebr. I shal be  
bryded.

4 Then she gaue him Bilháh her maide to  
wife, and Iaakób went in to her.

5 So Bilháh conceiued and bare Iaakób a  
sonne.

6 Thē said Rahél, God hathe giuen sentēce  
on my side, & hathe also heard my voyce,  
and hathe giuen me a sonne: therefore  
called she his name, Dan.

7 And Bilháh Rahels maide conceiued a-  
gaine, and bare Iaakób the seconde sonne.

8 Then Rahél said, With excellēt wrest-  
lings haue I wrestled with my sister and  
haue gotten the vpper hand: and she cal-  
led his name, Naphtali.

"Ebr. wrestlings  
of God.

9 And when Leáh sawe that she had left  
bearing, she toke Zilpáh her maide, and  
gaue her Iaakób to wife.

c The arrogā-  
cie of mā's na-  
ture appeareth  
in that she co-  
temneth her  
sister, after she  
hath receiued  
this benefit of  
God to beare  
children.

10 And Zilpáh Leahs maide bare Iaakób a  
sonne.

11 Then said Leáh, A companie cometh:  
and she called his name, Gad.

d That is, God  
doeth increate  
me w a multi-  
tude of child-  
ren: for so  
Iaakób doeth  
exponde this  
name Gad,  
chap. 49. 9.

12 Againe Zilpáh Leahs maide bare Ia-  
kób another sonne.

13 Then said Leáh, Ah, blessed am I, for the  
daughters wil blesse me. and she called  
his name, Ashér.

14 ¶ Now Reubén went in the dayes of the  
wheat haruest and found mādrakes in  
the field & broght them vnto his mother  
Leáh. Then said Rahél to Leáh, Giue me,  
I pray thee, of thy sonnes mandrakes.

e Which is a  
kinde of herbe  
whose roote  
hath a certē  
likenes of  
figure of a  
man.

15 But she answered her, Is it a smale mat-  
ter for thee to take mine housbād, except  
thou take my sonnes mādrakes also? Thē  
said Rahél, Therefore he shal slepe with  
thee this night for thy sonnes mandrakes.

16 And Iaakób came from the field in the  
euening, and Leáh went out to mete him,  
& said, Come in to me, for I haue boght  
and payed for thee with my sonnes man-  
drakes: and he slept with her that night.

"Ebr. bying &  
haue boght.

17 And God heard Leáh and she cōceiued,  
and bare vnto Iaakób the fift sonne.

18 Then

*f In Reede of  
acknowledgig  
her faute, she  
boasteth as if  
God had re-  
warded her  
therefore.*

18 The said Leáh, God hath giuen me my rewarde, because I gaue my maide to my housband, & she called his name Issachár.

19 After, Leáh conceived againe, and bare Iaakób the sixt sonne.

20 The Leáh said, God hath endued me w<sup>th</sup> a good dowrie: now wil mine housbād dwell with me, because I haue borne him six sōnes: & she called his name Zebulún.

21 After that, she bare a daughter, and she called her name Dináh.

22 ¶ And God remembred Rahél, and God heard her, and opened her wombe.

23 So she conceived and bare a sonne, and said, God hath taken away my rebuke.

24 And she called his name Ioseph, saying, The Lord wil giue me yet another sonne.

25 ¶ And as sone as Rahél had borne Ioseph, Iaakób said to Labán, Séd me away that I may go vnto my place and to my country.

26 Giue me my wiues and my children, for whome I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.

27 To whome Labán answered, If I haue now founde fauour in thy sight, *carie*: I haue perceiued that the Lord hath blessed me for thy sake.

28 Also he said, Appoint vnto me thy wages, and I wil giue it thee.

29 But he said vnto hi, Thou knowest, what seruice I haue done thee, and in what taking thy cattel hath bene vnder me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee by my coming: but now whe shal I trauel for mine owne house also?

31 Then he said, What shal I giue thee? And Iaakób answered, Thou shalt giue me nothing at all: if thou wilt do this thing for me, I wil returne, sēde, and kepe thy shepe.

32 I wil passe through all thy flockes this day, and separat from them all the shepe with litle spotted and great spotted, & all blacke lambes among the shepe, and the great spotted, and litle spotted among the goates: and it shalbe my wages.

33 So shal my righteousnes answer for me hereafter, when it shal come for my rewarde before thy face, & euerie one that hath not litle or great spotted among the goates, and blacke among the shepe, the same shalbe theft with me.

34 Then Labán said, Go to, wolde God it might be according to thy saying.

35 Therefore he toke out the same day the he goates that were party coloured and with great spotted, and all the she goates with litle and great spotted, and all y<sup>e</sup> had white in the, and all the blacke among y<sup>e</sup> shepe, & put the in y<sup>e</sup> keeping of his sonnēs.

36 And he set thre daies iourney betwene him selfe and Iaakób. & Iaakób kept the rest of Labans shepe.

37 ¶ Then Iaakób toke rodde of grene popular, and of hasef, and of the chesnut tre, and pilled white strakes in them, and made the white appeare in the rodde.

38 Then he put y<sup>e</sup> rodde, which he had pilled, in the gutters and watering troghes, when the shepe came to drinke, before y<sup>e</sup> shepe: (for thei were in heate, when thei came to drinke)

39 And the shepe were in heate before the rodde, & afterward brought forth the yong of party colour, and with smale & great spotted.

40 And Iaakób parted these lambes, and turned the faces of the flocke towards these lambes, party coloured and all maner of blacke, among the shepe of Labán: so he put his owne flockes by them selues, & put them not with Labans flocke.

41 And in euerie ramming tyme of the stronger shepe, Iaakób laied the rodde before the eies of the shepe in the gutters y<sup>e</sup> thei might conceiue before the rodde.

42 But when the shepe were feble, he put them not in: and so y<sup>e</sup> febler were Labans, and the stronger Iaakobs.

43 So the man encreased exceedingly, and had manie flockes, and maide seruants, and men seruants, and camels and asses.

## CHAP. XXXI.

1 Labans children murmure against Iaakób. 3 God commandeth him to returne to his countrey. 14 The care of God for Iaakób. 19 Rahél stealeth her fathers idoles. 23 Laban followeth Iaakób. 44 The couenant betwene Laban and Iaakób.

1 Now he heard the wordes of Labán sonnes, saying, Iaakób hath takē away all that was our fathers, and of our fathers goods hath he gottē all this honour.

2 Also Iaakób behelde the countenance of Labán, that it was not towards him as in times past:

3 And the Lord had said vnto Iaakób, Turne againe into the land of thy fathers, and to thy kinred, and I wil be with thee.

4 Therefore Iaakób sent and called Rahél and Leáh to the field vnto his flocke.

5 The said he vnto them, I se your fathers countenance, that it is not towards me as it was wonte, and the God of my father hath bene with me.

6 And ye knowe that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages ten times: but God suffred him not to hurt me.

8 If he thus said, The spotted shalbe thy wages, the all the shepe bare spotted: & if he said thus, The partie coloured shalbe thy reward, the bare all y<sup>e</sup> shepe particoloured.

d. ii.

*Iaakób be-  
in vñd no de-  
ceit: for it was  
Gods comma-  
ndement as he  
declareth in y<sup>e</sup>  
next chapter,  
ver. 9. and 11.*

*Or, conceived.*

*m As they sh  
toke y<sup>e</sup> ram a-  
bout Septēbr,  
& brought for-  
the about mar-  
che: so the fe-  
bler in mar-  
che, & lambe  
in Septēembre.*

*a The childre  
vnterred in wor-  
des that the  
father dissem-  
bled in heart.  
for y<sup>e</sup> courteous  
think y<sup>e</sup> what-  
soeuer thei ca  
not snatche, is  
pluckt fro the.  
Ebr. and so, not  
be with him, as  
yesterday & yes-  
terday.*

*b The God  
whome my fa-  
ther worship-  
ped.*

*Or, many times*

*Or, made her  
fruitful.*

*g Because fru-  
tfulness came  
of Gods blef-  
sing, who said,  
Increase and  
multiplie: ba-  
rennes was  
counted as a  
curse.*

*Or, tried by ex-  
perience.*

*Or, with me.*

*h Ebr. as my fa-  
te.  
The ordre of  
nature requi-  
reth that eue-  
rie one prou-  
de for his ow-  
ne familie.*

*Or, separat  
shon.*

*Or, red.*

*i That which  
shal hereafter  
be thus spot-  
ted.  
k God shal te-  
stifie for my  
righteous dea-  
ling by rewar-  
ding my la-  
bours.  
Or, counted  
theft.*

*Or, Laban.*

*Or, red, or,  
brown.*

c This declar-  
eth that the  
thing, which  
Iaakób did  
before, was by  
Gods coman-  
dement, & not  
through de-  
ceite.

Or, carel.

d This Angel  
was Christ  
appeared to  
Iaakób in Be-  
thel: & hereby  
appeareth he  
had taught his  
wiues y<sup>e</sup> feare  
of God: for  
he talketh as  
thogh they  
knewe this  
thing.

Chap. 28. 18.  
e For they we-  
re giuen to  
Iaakób in re-  
compence of  
his seruice: &  
was a kinde of  
sale.

f For so the  
worde here si-  
gnifieth, becau-  
se Labán cal-  
leth the gods,  
ver. 30.  
Or, went a way  
privily from  
Labán.

Or, Euphrates.

Or, himselfes  
& friends.

Or, ioyued with  
him.

Ebr. from good  
to euil.

Or, conueighed  
thy selfe away  
privily.

9 Thus hathe God taken awaie your fa-  
thers substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine  
eies and sawe in a dreame, and beholde, the  
he goates leaped vpō the she goates, that  
were partie coloured with litle and great  
spottes spotted.

11 And the Angel of God said to me in a  
dreame, Iaakób. And I answered, Lo, I am  
here.

12 And he said, lift vp now thine eies, and  
se all the he goates leaping vpon the she  
goates that are partie coloured, spotted  
with litle & great spottes: for I haue sene  
all that Labán doeth vnto thee.

13 ¶ I am the God of Beth-él, where thou  
\* anointedst y<sup>e</sup> pillar, where thou vowedst  
a vowe vnto me. Now arise, get thee out  
of this countrei & returne vnto the land  
where thou wast borne.

14 Then answered Rahél and Leáh, and  
said vnto him, Haue we anie more porci-  
on and enheritance in our fathers house?

15 Doeth not he count vs as strangers? for  
he hathe solde vs, and hathe eaten vp &  
consumed our monie.

16 Therefore all y<sup>e</sup> riches, which God hathe  
taken from our father, is ours and our  
childrés: now then what foucer God hathe  
said vnto thee do it.

17 ¶ The Iaakób rose vp, and set his sonnes  
and his wiues vpon camels.

18 And he caried awaie all his flockes, and  
all his substance which he had gotten, to  
wit, his riches, which he had gotten in  
Padán Arám, for to go to Izhák his fa-  
ther vnto the land of Canáan.

19 When Labán was gone to there his she-  
pe, then Rahél stole her fathers idoles.

20 Thus Iaakób stole awaie the heart of  
Labán the Aramite: for he tolde him not  
that he fled.

21 So fled he with all that he had, & he rose  
vp, and passed the riuer, and set his face  
toward mount Gileád.

22 The third day after was it tolde Labán,  
that Iaakób fled.

23 Then he toke his brethren with him, &  
followed after him seuen dayes iourney,  
and ouertoke him at mount Gileád.

24 And God came to Labán the Aramite  
in a dreame by night, and said vnto him,  
Take hede that thou speake not to Iaakób  
ought saue good.

25 ¶ Then Labán ouertoke Iaakób, & Iaa-  
kób had pitched his tent in the mount: &  
Labán also with his brethren pitched vp-  
on mount Gileád.

26 Then Labán said to Iaakób, What hast  
thou done? thou hast euen stolen away  
mine heart & caried away my daughters  
as thogh they had bene taken captiues w<sup>th</sup>  
the sworde.

27 Wherefore diddest thou flee so secretly  
& steale away from me, & diddest not tel  
me, that I might haue sent thee forth  
with mirth & with songs, with timbrel &  
with harpe?

28 But thou hast not suffered me to kisse  
my sonnes and my daughters: now thou  
hast done foolishly in doing so.

29 I am able to do you euil: but the God  
of your father spake vnto me yester night,  
saying, Take hede that thou speake not to  
Iaakób ought saue good.

30 Now thogh thou wentest thy way, be-  
cause thou greatly longedst after thy fa-  
thers house: yet wherefore hast thou stollē  
my gods?

31 The Iaakób answered, & said to Labán,  
Because I was afraid, & thought that thou  
woldest haue taken thy daughters from  
me.

32 But with whome thou findest thy gods,  
let him not liue. Serche thou before our  
brethren what I haue of thine, and take it  
to thee (but Iaakób wist not that Rahél  
had stollen them)

33 Then came Labán into Iaakobs tent, &  
into Leahs tent, and into the two mai-  
des tentes, but founde them not. so he wēt out  
of Leahs tent, & entred into Rahels tent.

34 (Now Rahél had takē the idoles & put  
them in the camels litter & fate downe  
vpon them) & Labán serched all the tent,  
but founde them not.

35 Then said she to her father, My lord, be  
not angry that I cannot rise vp before  
thee: for the custome of womē is vpon me:  
so he serched, but found not the idoles.

36 ¶ The Iaakób was wroth, & chode with  
Labán: Iaakób also answered and said to  
Labán, What haue I trespassed: what haue  
I offended, that thou hast pursued after  
me?

37 Seing thou hast serched all my stuffe,  
what hast y<sup>e</sup> founde of all thine householde  
stuffe? put it here before my brethren and  
thy brethren, that they may iudge be-  
twene vs bothe.

38 This twēty yere I haue bene with thee:  
thine ewes and thy goates haue not cast  
their yong, & the rams of thy flocke haue  
I not eaten.

39 ¶ What foucer was torne of beasts, I broght  
it not vnto thee, but made it good my sel-  
fe: \* of mine hāde diddest thou require it,  
were it stollen by day or stollen by night.

40 I was in the day consumed with heat,  
and with frost in the night, and my slepe  
departed from mine eies.

41 Thus haue I bene twenty yere in thine  
house, and serued thee fourtē yeres for  
thy two daughters, and six yeres for thy  
shepe, and thou hast changed my wages  
ten times.

\* Ebr. power is  
in mine hand.  
g He was an  
idolater, and  
therefore wold  
not acknowla-  
ge the God of  
Iaakób for his  
God.

Or, let him die.

Or, serue, &  
fiddle.

Ebr. let me  
angre be in the  
eyes of my lord.

Or, bene barren.

Ebr. the sworne  
or sate by pray-  
Exod. 22. 12.

Or, I slepe not.



<sup>b</sup> That is, the God whome Izhak did feare & reuerence.

42 Except the God of my father, the God of Abraham, & the<sup>b</sup> feare of Izhak had bene with me, surely thou haddest sent me away now empty: but God behelde my tribulation, & the labour of mine handes, & rebuked thee yester night.

43 Then Laban answered, & said vnto Iaakob, These daughters are my daughters, and these sonnes are my sonnes, and these shepe are my shepe, and all that thou seest, is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore come and let vs make a covenant, I and thou, which may be a witness betweene me and thee.

45 Then toke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob said vnto his brethren, Gather stones: who broght stones, and made an heape, and they did eat there vpon the heape.

47 And Laban called it <sup>h</sup> Iegar-sahadutha, and Iaakob called it <sup>k</sup> Galeed.

48 For Laban said, This heape is witness betweene me & thee this day: therefore he called the name of it Galeed. Also he called it

49 Mizpah, because he said, The Lord<sup>l</sup> looke betweene me & thee, when we shalbe departed one from another,

50 If <sup>y</sup> shalt uexe my daughters, or shalt take<sup>m</sup> wiues beside my daughters: there is noman with vs, beholde, God is witness betweene me and thee.

51 Moreouer Laban said to Iaakob, Beholde this heape, & beholde, the pillar, which I haue set betweene me and thee,

52 This heape shalbe witness, and the pillar shalbe witness, <sup>y</sup> I wil not come ouer this heape to thee, and that <sup>y</sup> shalt not passe ouer this heape & this pillar vnto me for euil.

53 The God of Abraham, & the God of Nahor, & <sup>y</sup> God of their father be iudge betweene vs: but Iaakob sware by the<sup>o</sup> feare of his father Izhak.

54 Then Iaakob did offre a sacrifice vpon the mount, and called his brethren to eat bread, and they did eat bread, & taried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sonnes & his daughters, & blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

<sup>1</sup> God comforteth Iaakob by his Angels. <sup>9.10</sup> He praieth vnto God confessing his Unworthines. <sup>13</sup> He sendeth presentes vnto Esau. <sup>24.28</sup> He wrestled with the Angel who nameth him Israel.

<sup>1</sup> Now Iaakob wet forthe on his journey & the Angels of God met him. <sup>2</sup> And when Iaakob sawe them, he said, <sup>a</sup> This is Gods host, & called the name of

the same place Mahanaim.

Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir into the countrey of Edom:

To whome he gaue commandemēt, saying, Thus shal ye speake to my<sup>b</sup> lord Esau: Thy seruant Iaakob faith thus, I haue bene a stranger with Laban & taried vnto this time.

I haue beues also & asses, shepe, & men seruantes, and women seruantes, and haue sent to shewe my lord, that I may finde grace in thy sight.

So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee and foure hundreth men with him.

Then Iaakob was greatly afraid, and was sore troubled, & deuided the people that was with him, and the shepe, and the beues, and the camels into two copanies.

For he said, if Esau come to the one companie and smite it, the other companie shal escape.

Moreouer Iaakob said, O God of my father Abraham, and God of my father Izhak: Lord, which saidest vnto me, Returne vnto thy countrei & to thy kinred, and I wil do thee good,

I am not<sup>c</sup> worthie of the least of all the mercies & all the trueth, which thou hast shewed vnto thy seruant: For <sup>w</sup> my<sup>d</sup> staffe came I ouer this Iordē, and now haue I gotten two bandes.

I pray thee, Deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he wil come and smite me, & the<sup>e</sup> mother vpon the children.

For <sup>y</sup> saidest, I wil surely do thee good, and make thy fede as the sand of the sea, which can not be nombred for multitude.

And he taried there the same night, & toke of that which came to hand, a<sup>f</sup> presente for Esau his brother:

Two hundreth she goates and twenty he goates, two hundreth ewes and twentie rammes:

Thirty milche camels with their coltes, fourtie kine, & ten bullockes, twentie she asses and ten foles.

So he deliuered them into the hand of his seruantes, euerie droue by them selues, & said vnto his seruants, Passe before me, and put a space betweene droue & droue.

And he commanded the foremost, saying, If Esau my brother mete thee, and aske thee, saying, Whose seruant art thou? & whither goest thou? and whose are these before thee?

Then thou shalt say, they be thy seruant Iaakob: it is a presente sent vnto my lord Esau: and beholde, he him selfe also is behinde vs.

<sup>Or, Trueth</sup>

<sup>b</sup> He reuerenced his brother in worldly things, because he chiefly toke to be preferred to <sup>g</sup> spiritual promise.

<sup>c</sup> Albeit he was comforted by the Angels, yet the inhumane of <sup>h</sup> flesh doeth appeare

<sup>d</sup> Ebr. I am lesse then all thy mercies.

<sup>e</sup> That is, poore, & without all prouision.

<sup>f</sup> Meaning, he wil put all to death: this prouerbe cometh of them which kille the birde together with her young ones.

<sup>g</sup> Not distrusting Gods assistance, but relying such means as God had giue him.

<sup>i</sup> His conscience reproved him of his misbehaviour toward Iaakob and there fore moued him so like peace.

<sup>10</sup> The heape of witness. <sup>k</sup> The one name the place in the Syrian tongue, & the other in the Ebrew tongue.

<sup>l</sup> Or, watch tower. <sup>m</sup> To punish the transgressor.

<sup>n</sup> Nature compelleth him to cōdemne that vice, whereunto thou hast he for and Iaakob.

<sup>o</sup> Beholde, how the idolaters mingle the true God with their fayned gods.

<sup>p</sup> Meaning, by the true God whome Izhak worshipped.

<sup>q</sup> Or, meet.

<sup>r</sup> We see that there is euery some fede of <sup>s</sup> knowledge of God in <sup>t</sup> heresies of the wicked.

<sup>a</sup> He acknowledgeth Gods benefits: who for the preservation of his seed he hath of Angels.

19 So likewise commanded he the seconde & the third, & all that followed the droues, saying, After this maner, ye shal speake vnto Esáu, when ye finde him.

20 And ye shal say moreouer, Beholde, thy seruant 1aakób commeth after vs (for he thought, I wil appease his wrath with the present that goeth before me, and afterward I wil see his face: it may be that he wil accept me).

21 So went the present before him: but he taried that night with the companie.

22 And he rose vp the same night, and toke his two wiues, and his two maides, and his eleue children, & went ouer the forde Iabbók.

23 And he toke them, & sent them ouer the riuer, & sent ouer that he had.

24 ¶ When 1aakób was left him selfe alone, there wrestled a man with him vnto the breaking of the day.

25 And he sawe that he colde not preuaile against him: therefore he touched y<sup>e</sup> hollow of his thigh, & the hollow of 1aakobs thigh was loosed, as he wrestled with him.

26 And he said, Let me go, for y<sup>e</sup> morning appeareth. Who answered, \*I wil not let thee go except thou blesse me.

27 Then said he vnto him, What is thy name? And he said, 1aakób.

28 Then said he, \*Thy name shal be called 1aakób no more, but Israél: because thou hast had power with God, thou shalt also preuaile with men.

29 Then 1aakób demáded, saying, Tel me, I pray thee, thy name. And he said, Wherefore now doest thou aske my name? And he blessed him there.

30 And 1aakób called the name of the place, Peniél: for, said he, I haue sene God face to face, and my life is preserued.

31 And the sunne rose to him as he passed Peniél, and he halted vpon his thigh.

32 Therefore the children of Israél eat not of the sinew that shranke in the hollow of the thigh, vnto this day: because he touched the sinew that shranke in the hollow of 1aakobs thigh.

CHAP. XXXIII.

4. Esáu and 1aakób mete and are agreed. 17. Esáu receiueth his gifts. 19. 1aakób byeth a possession, 20. And buyldeth an altar.

1 And as 1aakób lift vp his eies, and looked, beholde, Esáu came, and with him foure hundred men: and he deuided the children to Leáh, and to Rahél, and to the two maides.

2 And he put the maides, & their children formost, and Leáh and her children after, and Rahél, and Ioseph hindermost.

3 So he went before the the and bowed him selfe to the grounde seven times, vntil he came nere to his brother.

4 Then Esáu ran to mete him and embraced him, and fel on his necke and kissed him, and thei wept.

5 And he lift vp his eies, and sawe the women, and the children, and said, Who are these with thee? And he answered, Thei are y<sup>e</sup> childre whome God of his grace hath giuen thy seruant.

6 Then came y<sup>e</sup> maides nere, thei, and their children, and bowed them selues.

7 Leáh also with her children came nere and made obeisance: and after Ioseph & Rahél drewe nere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I maie finde fauour in y<sup>e</sup> sight of my lord.

9 And Esáu said, I haue ynough, my brother: kepe that thou hast to thy selfe.

10 But 1aakób answered, Nay, I pray thee: if I haue founde grace now in thy sight, then receiue my present at mine hand: for I haue sene thy face, as though I had sene the face of God, because thou hast accepted me.

11 I praie thee take my blessing, that is brought thee: for God hath had mercie on me, & therefore I haue all things: so he compelled him, and he toke it.

12 And he said, Let vs take our iourney & go, and I wil go before thee.

13 Then he answered him, My lord knoweth, that the children are tendre, and the ewes & kine with yong vnder mine hád: & if thei shulde ouerdrue them one day, all the flocke wolde dye.

14 Let now my lord go before his seruát, and I wil driue softly, according to the passe of the cattel, which is before me, and as the children be able to endure, vntil I come to my lord vnto Seir.

15 Then Esáu said, I wil leaue the some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esáu returned, and went his way that same day vnto Seir.

17 And 1aakób went forwarde toward Succóth, & buylt him an house, and made boothes for his cattel: therefore he called the name of the place Succóth.

18 ¶ Afterwarde, 1aakób came safe to Shechem a citie, which is in the land of Canaan, when he came from Padán Arám, and pitched before the citie.

19 And there he bought a parcel of grounde, where he pitched his tent, at the hand of the sonnes of Hamór Shechems father, for an hundredth<sup>9</sup> pieces of money.

20 And he set vp there an altar, and called it, The mightie God of Israél.

CHAP. XXXIII.

2 Dináh is rauished. 8 Hamór asketh her in marriage for

g He thought it no losse to departe w<sup>th</sup> these goods, to the intent he might follow the vocatio whereto God called him.  
\*Ebr. receiue my face.

h That is, God in forme of man.  
i For God saileth his w<sup>th</sup> the one hand, & vpholdeth them with the other.

Or, 12, 4.

Chap. 33, 10.

k God gaue 1aakób bothe power to ouer come & also y<sup>e</sup> praise of the victorie.

\*Or, soule.

l The faithfull so ouercome their tentations, that thei sele the smart thereof, to the intent that thei shulde not glorie, but in their humilitie.

u That if the one part were assailed, the other might escape.

v By this gesture he partly did reuerence to his brother, & partly praied to God to mitigate Esaus wrath.

e 1aakób and his familie are the image of y<sup>e</sup> Church vnder the yoke of tyrants, w<sup>ch</sup> for feare are brought to subjection.

d In that that his brother embraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.  
\*Or, gift.  
e By earnest intreatie.

f He promised that w<sup>ch</sup> (as for me) his kinde was not to performe.

\*Or, started.

\*Or, despoiled.

\*Or, lambes, w<sup>ch</sup> mouny so married.

g He calleth the signe the thing, which it significeth, in token y<sup>e</sup> God had mightely deliuered him.

for his sonne. 22 The Shechemites are circumcised as the request of Iaakób's sonnes, and the persuasion of Hamór. 25 The whoredome is reuenged. 28 Iaakób reprooueth his sonnes.

<sup>a</sup> This example teacheth that to muche libertie is not to be giuen to youth.

<sup>b</sup> Ebr. humbled her.

<sup>c</sup> Ebr. shake to the heare of the maide.

<sup>d</sup> This pueth that the consent of parēts is requisite in marriage, seeing the very iniudices did also obserue it as a thing necessa-  
rio.

<sup>e</sup> Or, false.

<sup>f</sup> Ebr. and it shall not be so do we.

<sup>g</sup> Or, mariager.

<sup>h</sup> Or, grant my request.

<sup>i</sup> Ebr. multiply greatly the dowry.

<sup>j</sup> They made the holy ordinance of God a means to cōpasse their wicked purpose.

<sup>k</sup> As it is abomination for them that are baptized to ioyne with infidels.

<sup>l</sup> Their faulte is the greater, in that they make religion a cloke for their craft.

18 Now their wordes pleased Hamór, and Shechém Hamors sonne.

19 And the yong man deferde not to do the thīg because he loued Iaakobs daughter: he was also the moste let by of all his fathers house.

20 ¶ Then Hamór and Shechém his sonne went vnto the <sup>f</sup> gate of their citie, & communed with the men of their citie, saying,

21 These men are <sup>g</sup> peaceable with vs: & <sup>h</sup> they may dwel in the land, and do their affaires therein (for beholde, the land hath the rounge ynough for them) let vs take their daughters to wiues, and giue them our daughters.

22 Onely herein wil <sup>i</sup> men consent vnto vs for to dwel with vs, and to be one people, if all the men children among vs be circūcised as they are circūcised.

23 Shal not <sup>j</sup> their flockes and their substa-  
ce and all their cattel be ours: onely let vs consent <sup>k</sup> herein vnto thé, and they wil dwel with vs.

24 And vnto Hamór, & Shechém his sonne hearkened all that went out of the gate of his citie: and all the men children were circūcised, <sup>l</sup> euen all that went out of the gate of his citie.

25 And on the third day (when thei were fore) two of the sonnes of Iaakób, <sup>m</sup> Simeón and Leuí, Dinahs brethren toke e-  
ther of them his sworde & went into the citie boldely, and <sup>n</sup> slewe <sup>o</sup> euerie male.

26 Thei slewe also Hamór and Shechém his sonne with the <sup>p</sup> edge of the sworde, & toke Dináh out of Shechems house, and went their way.

27 Againe the other sonnes of Iaakób came vpon the dead, and spoiled the citie, because they had defiled their sister.

28 Thei toke their shepe, and their beues, and their asses, and whatsoeuer was in the citie, and in the fields.

29 Also they caried away captiue and spoiled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakób said to Simeón and Leuí, Ye haue troubled me, & made me <sup>q</sup> stinke among the inhabitants of the land, as wel the Canaanites, as the Perizzites, and I being fewe in nombre, they shal gather them selues together against me, and slay me, and so shal I, and my house be destroyed.

31 And they answered, Shulde he abuse our sister as a whore?

#### CHAP. XXXV.

1 Iaakób at Gods commādemēt goeth vp to Beth-ēl. 2 He reformeth his household. 3 Deborah dyeth. 4 The land of Canaan is promised him. 5 Rahel dyeth in labour. 6 Ruben lieth with his fathers concubine. 8 The death of Leah.

d.iiii.

<sup>f</sup> For the people vied to assemble there, and iustice was also ministred.  
<sup>g</sup> Thus many preted to speake for a publicke profit, whē they only speake for their owne private gaine and commoditie.

<sup>h</sup> Thus they lacke no kinde of persuasion, which preferre their owne comodities before the common welthe.

<sup>i</sup> For they were the chief of the copanie.

<sup>k</sup> Chap. 49. 8. The people are punished with their wicked princes.  
<sup>l</sup> Ebr. mouthes of the sworde.

<sup>m</sup> Or, to be abhorred.

a God is euer at hand to succour his in their troubles.

Chap. 28. 13.

b That by this outward act they shuld shewe their inward repentance.

c For therein was some signe of superstition as in tables & Agnus deis.

d Thus, not withstanding syncomencement y came before God, God deliuered Iaakób.

Chap. 28. 19.

e Or, eye of limonstallion.

Chap. 32. 28.

f Or, almighty.

g As God is said to descend, when he sheweth some signe of his presence: so he is said to ascend, when y vision is ended.

h The Ebrewe worde signifieth as much ground as one may go fro bayre to bayre, & is take for halfe a days iourney.

1 Then a God said to Iaakób, Arise, go vp to Beth-él & dwel there, & make there an altar vnto God, that appeared vnto thee, whē thou fleddest from Esāu thy brother.

2 Then said Iaakób vnto his housholde & to all that were with him, Put away the strange gods that are among you, & cleanse your selues, and change your garments:

3 For we wil rise and go vp to Beth-él, and I wil make an altar there vnto God, which heard me in the day of my tribulacion, & was with me in the way which I went.

4 And they gaue vnto Iaakób all the strange gods, which were in their hands, and all their eearings which were in their eares, and Iaakób hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the feare of God was vpon the cities, that were round about them: so that they did not followe after the sonnes of Iaakób.

6 ¶ So came Iaakób to Luz, which is in the land of Canaan: (the same is Beth-él) he and all the people that was with him.

7 And he buylt there an altar, & had called the place, The God of Beth-él, because that God appeared vnto him there, whē he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneth Beth-él vnder an oke: and he called the name of it Allón bachúth.

9 ¶ Againe God appeared vnto Iaakób, after he came out of Padán Arám, and blessed him.

10 Moreover God said vnto him, Thy name is Iaakób: thy name shal be no more called Iaakób, but Israël shal be thy name: and he called his name Israël.

11 Againe God said vnto him, I am God all sufficiēt. growe, & multiplie: a nation & a multitude of natiōs shal sprig of thee, and Kings shal come out of thy loynes.

12 Also I wil giue y land, which I gaue to Abraham and Izhak, vnto thee: & vnto thy sēde after thee wil I giue that land.

13 So God ascēded from him in the place where he had talked with him.

14 And Iaakób set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.

15 And Iaakób called the name of the place, where God spake with him, Beth-él.

16 ¶ Then they departed from Beth-él, & whē there was about halfe a daies iourney of ground to come to Ephrāth, Rahel traualled, and in traouiling she was in perill.

17 And when she was in peines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to yelde vp the goste (for she dyed) she called his name Ben-oni, but his father called him Beniamin.

19 Thus dyed Rahel, & was buried in the way to Ephrāth, which is Beth-léhem.

20 And Iaakób set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ The Israël went forward, & pitched his tent beyonde Migdal-éder.

22 Now, when Israël dwelt in that land, Reuben went, and laye with Bilhah his fathers concubine, and it came to Israels eare. And Iaakób had twelue sonnes.

23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, & Leui, & Iudah, & Issachar, & Zebulun.

24 The sonnes of Rahel: Ioseph and Benjamin.

25 And y sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide: Gad and Ather. these are the sonnes of Iaakób, which were borne him in Padán Arám.

27 ¶ Then Iaakób came vnto Izhak his father to Mamré a citie of Arbāh: this is Hebrōn, where Abraham and Izhak were strangers.

28 And the dayes of Izhak were an hundred and foure score yeres.

29 And Izhak gaue vp the goste and dyed, and was gathered vnto his people, being olde and ful of daies: & his sonnes Esāu and Iaakób buried him.

CHAP. XXXVI.

2 The wiues of Esāu. 7 Iaakób and Esāu are riche. 9 The genealogie of Esāu. 24 The finding of mules.

1 Now these are the generations of Esāu, which is Edóm.

2 Esāu toke his wiues of the daughters of Canaan: Adah the daughter of Elion an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,

3 And toke Basemath Ishmaels daughter, sister of Nebaioth.

4 And Adah bare vnto Esāu, Eliphaz: & Basemath bare Reuel.

5 Also Aholibamah bare Ieush, & Iaalām, and Kórah: these are the sonnes of Esāu which were borne to him in the land of Canaan.

6 So Esāu toke his wiues and his sonnes, & his daughters, & all the soules of his house, and his flockes, and all his cattel, and all his substance, which he had gotten in the land of Canaan, & went into another countrei from his brother Iaakób.

7 For their riches were so great that they colde not dwel together, & the land, wherein they were strangers, colde not receiue them becaufe of their flockes.

8 There-

g The ancient fathers used this ceremony to testifie their hope of the resurrection to come, which was not generally received.

h This teacheth that the fathers were not chosen for their merites, but by Gods onely merites, whose choice is not changed.

Chap. 48. 7.

Chap. 25. 26.

a This genealogie declareth that Esāu was blessed temporally, & that his fathers blessing toke place in worldly things.

b Besides these wiues wherof is spoken, chap. 26. 34.

1. Chron. 2. 28.

c Herein appeareth Gods providence, which causeth the wicked to giue place to the goodlie y Iaakób might enioye Canaan according to Gods promise.

*Ioseph. 24, 4.* 8 \*Therefore dwelt Esau in mount Seir: this Esau is Edom.

*Or, the Edomites.* 9 ¶ So these are the generaciōs of Esau father of Edom in mount Seir.

*3. Chron. 2, 33.* 10 These are the names of Esaus sonnes: \*Elipház, the sonne of Adáh, the wife of Esau, & Reuél the sonne of Bassemáth, the wife of Esau.

11 And the sonnes of Elipház were Temán, Omár, Zephó, and Gatám, and Kenáz.

12 And Timná was concubine to Elipház Esaus sonne, & bare vnto Elipház, Amalék: these be the sonnes of Adáh Esaus wife.

*Or, nephews.* 13 ¶ And these are the sonnes of Reuél: Ná-hath, and Zérah, Shammáh, and Mizzáh: these were the sonnes of Bassemáth Esaus wife.

*Or, nece.* 14 ¶ And these were the sonnes of Aholibamá the daughter of Anáh, daughter of Zibeón Esaus wife: for she bare vnto Esau, Ieúsh, and Iaalám, and Kórah.

*Or, chief men.* 15 ¶ These were the Dukes of the sonnes of Esau: the sonnes of Elipház, the first borne of Esau: duke Temán, duke Omár, duke Zephó, duke Kenáz,

16 Duke Kórah, duke Gatám, duke Amalék: these are the dukes that came of Elipház in the land of Edom: these were the sonnes of Adáh.

17 ¶ And these are the sonnes of Reuél Esaus sonne: duke Náhath, duke Zérah, duke Shammáh, duke Mizzáh: these are the dukes that came of Reuél in the land of Edom: these are the sonnes of Bassemáth Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamá Esaus wife: Duke Ieúsh, duke Iaalám, duke Kórah: these dukes came of Aholibamá, the daughter of Anáh Esaus wife.

19 These are the children of Esau, & these are the dukes of the: This Esau is Edom.

*3. Chron. 2, 34.* 20 ¶ These are the sonnes of Seir the Horite, which inhabited the land before, Lotán, and Shobál, and Zibeón, and Anáh.

21 And Dishón, and Ezer, and Dishán: these are the dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotán were, Horí & Hemám, and Lotán's sister was Timná.

23 And the sonnes of Shobál were these: Aluán, and Manáhath, and Ebál, Shephó, and Onám.

24 And these are the sonnes of Zibeón: bothe Aiáh, & Anáh: this was Anáh that founde mules in the wilderness, as he fed his father Zibeón's asses.

*¶ Who not contented with those kinds of beasts, which God had created, found out the most fruitful generation of mules between the ass, and the mare.*

25 And the children of Anáh were these: Dishón & Aholibamá, the daughter of Anáh.

26 Also these are the sonnes of Dishán: Hemdán, & Ehbán, & Ithrán, & Cherán.

27 The sonnes of Ezer are these: Bilhán, & Zauuán, and Akán.

28 The sonnes of Dishán are these: Vz, and Arán.

29 These are the dukes of the Horites: duke Lotán, duke Shobál, duke Zibeón, duke Anáh,

30 Duke Dishón, duke Ezer, duke Dishán: these be the dukes of the Horites, after their dukedomes in the land of Seir.

31 ¶ And these are the Kings that reigned in the lād of Edom, before there reigned any King ouer the children of Israël.

32 The Béla the sonne of Beór reigned in Edom, and the name of his citie was Din-hábah.

33 And when Béla dyed, Iobáb the sonne of Zérah of Bozrá reigned in his stede.

34 When Iobáb also was dead, Hushám of the lād of Temani reigned in his stede.

35 And after the death of Hushám, Hadád the sonne of Bedád, which fiewe Midíán in the field of Moáb, reigned in his stede, and the name of his citie was Auith.

36 When Hadád was dead, then Samláh of Masrekáh reigned in his stede.

37 When Samláh was dead, Shaúl of Rehobóth by the riuer, reigned in his stede.

38 When Shaúl dyed, Baal-hanán the sonne of Achbór reigned in his stede.

39 And after the death of Baal-hanán the sonne of Achbór, Hadád reigned in his stede, and the name of his citie was Páu: & his wiues name Mehetabél the daughter of Matréd, the daughter of Mezaháb.

40 Then these are the names of the dukes of Esau according to their families, their places and by their names: duke Timná, duke Aluáh, duke Iethéth,

41 Duke Aholibamá, duke Eláh, duke Pínón,

42 Duke Kenáz, duke Temán, duke Mibzár,

43 Duke Magdiél, duke Irám: these be the dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

#### CHAP. XXXVII.

1 Ioseph accuseth his brethren. 2 He dreameth and is hated of his brethren. 3 They sel him to the Ishmaelites. 34 Iakób bewaileth Ioseph.

1 Iakób now dwelt in the land, wherein his father was a stranger, in the lād of Canaan.

2 These are the generaciōs of Iakób, when Ioseph was seuententh yere olde: he kept shepe with his brethrē, & the childe was with the sonnes of Bilháh, and with the sonnes of Zilpáh, his fathers wiues. And Ioseph brought vnto their father their euil saying.

3 Now Israël loued Ioseph more then all his sonnes, because he begate him in his c.i.

*g The wicked rise vp suddenly to honour, and perish as quickly: but the inheritance of the childre of God continueth euer. psal. 105, 28.*

*h Which citie is by the riuer Euphrates.*

*Or, nece.*

*i Of Edom came the Idumeans.*

*a That is, the storie of such things as came to him and his familie, as chap. 5, 1.*

*Or, slander. b He complained of the euil words & injuries, which they spake & did against him.*

*Or, pieces.*

olde age, and he made him a coate of many colours.

4 So when his brethren sawe that their father loued him more then all his brethrē, then thei hated him, and colde not speake peaceably vnto him.

c God reuiled to him by a dreame, what shulde come to passe.

5 ¶ And Ioséph dreamed a dreame, and tolde his brethren, who hated him so muche the more.

6 For he said vnto the, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde now, we were binding sheues in y middes of the field: & lo, my shefe arose and also stode vpright, & beholde, your sheues compassed rounde about, and did reuerence to my shefe.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominiō ouer vs? And thei<sup>d</sup> hated him so muche the more, for his dreames, & for his wordes.

d The more y God sheweth him selfe fauorable to his, y more doeth the malice of y wicked rage against them.

9 ¶ Againe he dreamed an other dreame, & tolde it his brethren, & said, Beholde, I haue had one dreame more, and beholde, the sunne and the moone and eleuen starres did reuerence to me.

e Not despising the vision, but seeking to appease his brethren.

10 Then he tolde it vnto his father & to his brethren, and his father rebuked him, & said vnto him, What is this dreame, which thou hast dreamed? shal I, & thy mother, and thy brethren come in dede and fall on the gronde before thee?

11 And his brethren enuied him, but his father<sup>f</sup> noted the saying.

12 ¶ Then his brethren went to kepe their fathers shepe in Shechēm.

Or, kepe diligently. f He knewe that God was autor of the dreame, but he vaderstode not the meaning.

13 And Israël said vnto Ioséph, Do not thy brethren kepe in Shechēm? come & I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Go now, se whether it be wel with thy brethren, and how the flockes prosper, and bring me worde againe. so he sent him from the vale of Hebrón, and he came to Shechēm.

15 ¶ Then a man founde him: for lo, he was wandring in the field, and the man asked him, saying, What seekst thou?

16 And he answered, I seke my brethren: tel me, I pray thee, where they kepe shepe.

17 And the man said, Thei are departed hence: for I heard them say, Let vs go vnto Dothán. Then went Ioséph after his brethren, and found them in Dothán.

18 And when thei saw him a far of, euen before he came at them, thei<sup>g</sup> conspired against him for to slaie him.

g The holy Gost couereth not mens fautes, as do valne writers y make vice vertue.

19 For thei said one to an other, Beholde, this<sup>h</sup> dreamer commeth.

Or, maker of dreames.

20 Come now therefore, & let vs slaie him, and cast him into some pit, & we wil say, A wicked beast hath deuoured him: the we shal se, what wil come of his dreames.

21 \*But whē Reubén heard that, he deliuered him out of their hands, & said, "Let vs not kil him." *Chap. 42. 22. "Hic let vs nos finire sua life."*

22 Also Reubén said vnto them, Shed not blood, but cast him into this pit that is in the wilderness, & lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioséph was come vnto his brethren, thei stript Ioséph out of his coat, his particoloured coate y was vpon him.

24 And thei toke him, & cast h<sup>i</sup> into a pit, & the pit was empty, without water in it.

25 Then thei sat them downe to eat bread: and thei lift vp their eies and looked, and beholde, there came a company of Ishmeelites from Gileád, and their camels ladē with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypt.

h Their hypocrite appa- rera in this y thei feared mā more then God: & thought it was not murder, if thei shed not his blood: or els had an excuse to couer their faule.

26 The Iudáh said vnto his brethren, What auailleth it, if we slaie our brother, thogh we kepe his blood secret?

27 Come and let vs sel him to the Ishmeelites, and let not our hands be vpon him: for he is our brother & our flesh: and his brethren obied.

28 The<sup>i</sup> Midianites marchāt men passed by, and thei drewe forth, and lift Ioséph out of the pit, and solde Ioséph vnto the Ishmeelites for twentie *pieces* of silver: who broght Ioséph into Egypt. *Wisd. 10. 13. Psal. 105. 17.*

29 ¶ Afterward Reubén returned to y pit, and beholde, Ioséph was not in the pit: the he rent his clothes,

i Moses writing according to the opinion of the, which toke the Midianites and Ishmeelites to be bothe one, doeth here cōfounde their names: as also appeareth ver. 36. and chap. 39. 1. or els he was first offered to y Midianites, but solde to the Ishmeelites. k To wit, the messengers y were leue.

30 And returned to his brethren, & said, The childe is not yōder, & I, whether shal I go? *Or, I will ment, ne for him so lig as I line.*

31 And thei toke Ioséphs coate, and killed a kid of the goates, and depped the coate in the blood.

32 So thei sent that particoloured coate,

33 And thei broght it vnto their father, & said, This haue we foude: se now, whether it be thy sonnes coate, or no.

34 Then he knew it and said, It is my sonnes coat: a wicked beast hath deuoured him: Ioséph is surely torne in pieces. *Chap. 44. 18.*

35 And Iakób rét his clothes, & put sackcloth about his loynes, & sorowed for his sonne a long season.

36 Then all his sonnes & all his daughters rose vp to cōfort him, but he wolde not be comforted, but said, Surely I wil go downe into y graue vnto my sōne mourning: so his father wept for him.

37 And the Midianites solde him into Egypt vnto Potiphár an Eunuche of Pharaohs, and his<sup>i</sup> chief stuarde.

l Which worde doeth not alwaie signify him, y is gelded, but also him that is i some high dignitie. Or, captain of the garde.

## C H A P. XXXVIII.

2 The marriage of Iudáh. 29 The trespasse of Er and Onán, and the vengeance of God that came thereupō. 18 Iudáh lyeth with his daughter in lawe Tamár. 29. 30 The birth of Pharez and Zarah.

And

<sup>a</sup> Moses describeth <sup>ŷ</sup> genealogie of Iudáh because the Meſſias ſhuld come of him.

<sup>1. Chro. 2. 3. b</sup> Which affliction now withſtanding was condemned of God.

<sup>Nom. 26. 9.</sup>

<sup>c</sup> This ordre was for <sup>ŷ</sup> preſervation of <sup>ŷ</sup> ſtock, that <sup>ŷ</sup> childe begotten by the ſecond brother ſhulde haue <sup>ŷ</sup> name and inheritance of <sup>ŷ</sup> fiſt. Which is in the new Teſtament aboliſhed.

<sup>d</sup> For the colde not marry in any other familie ſo long as Iudáh wolde reſeine her in his.

<sup>e</sup> Ebr. was compared.

<sup>f</sup> Or, in the dove of the fountain: or, where were ſprings of water.

<sup>g</sup> God had wonderfully blinded him <sup>ŷ</sup> he colde not knowe her by her talke.

<sup>h</sup> Or, type of this head.

**A**nd at that time <sup>a</sup> Iudáh went downe from his brethren, and turned in to a man called Hiráh an Adullamite.

And Iudáh ſawe there the daughter of a man called <sup>a</sup> Shuah <sup>b</sup> a Canaanite: and he toke her to wife, and went in vnto her.

So ſhe conceived and bare a ſonne, & he called his name Er.

<sup>a</sup> And ſhe conceived againe, and bare a ſonne, and ſhe called his name Onán.

Moreouer ſhe bare yet a ſonne, whome ſhe called Sheláh: and Iudáh was at Chezib when ſhe bare him.

The Iudáh toke a wife to Er his fiſt borne ſonne, whoſe name was Tamár.

<sup>a</sup> Now Er <sup>ŷ</sup> fiſt borne of Iudáh was wicked in the ſight of the Lord: therefore the Lord ſlew him.

Then Iudáh ſaid to Onán, Go in vnto thy brothers wife, and do the office of a kinſman vnto her, & raiſe <sup>c</sup> vp ſede vnto thy brother.

And Onán knewe <sup>ŷ</sup> the ſede ſhulde not be his: therefore when he wēt in vnto his brothers wife, he ſpilled it on the groude, leſt he ſhulde giue ſede vnto his brother.

And it was wicked in the eyes of <sup>ŷ</sup> Lord, which he did: wherefore he ſlew him alſo.

Then ſaid Iudáh to Tamár his daughter in lawe, <sup>d</sup> Remaine a widowe in thy fathers houſe, til Sheláh my ſonne growe vp (for he thought thus, Leſt he die aſwell as his brethren) So Tamár went & dwelt in her fathers houſe.

<sup>a</sup> And in proceſſe of time alſo the daughter of Shuah Iudáh's wife dyed. Then Iudáh, when he <sup>e</sup> had left mourning, went vp to his ſhepe ſherers to Timnáh, he, and his neighbour Hiráh the Adullamite.

And it was tolde Tamár, ſaying, Beholde, thy father in lawe goeth vp to Timnáh, to ſee his ſhepe.

Then ſhe put her widowes garments of from her, & couered her with a vail, and wrapped her ſelfe, & ſate downe in <sup>f</sup> Petháh-enáim, <sup>ŷ</sup> is by the way to Timnáh, becauſe ſhe ſawe <sup>ŷ</sup> Sheláh was grown, & ſhe was not giue vnto him to wife.

When Iudáh ſawe her, he iudged her <sup>ŷ</sup> whore: for ſhe had couered her face.

And he turned to the way, towards her, & ſaid, Come, I pray thee, let me lye with thee. (for he <sup>g</sup> knewe not that ſhe was his daughter in lawe) And ſhe answered, What wilt thou giue me for to lye <sup>ŷ</sup> me?

Then ſaid he, I wil ſend thee a kid of <sup>ŷ</sup> goates from the ſlocke. & ſhe ſaid, Wel, if thou wilt giue me a pledge, til <sup>ŷ</sup> ſend it.

Then he ſaid, What is the pledge that I ſhal giue thee? And ſhe answered, Thy ſignet, & thy cloke, and thy ſtaffe that is in thine hand. So he gaue it her, and lay by her, and ſhe was with childe by him.

Then ſhe roſe, and went & put her vail fro her & put on her widowes raymēt.

Afterward Iudáh ſent a kid of the goates by the had of his <sup>ŷ</sup> neighbour <sup>ŷ</sup> Adullamite, for to receiue his pledge from the womans hand: but he founde her not.

Then asked he the mē of that place, ſaying, Where is <sup>ŷ</sup> whore, <sup>ŷ</sup> ſate in Enáim by <sup>ŷ</sup> way ſide? And they answered, There was no whore here.

He came therefore to Iudáh againe, & ſaid, I cā not finde her, & alſo the mē of <sup>ŷ</sup> place ſaid, There was no whore there.

Then Iudáh ſaid, Let her take it to her, leſt we be <sup>h</sup> ſhamed: beholde, I ſent this kid, and thou haſt not founde her.

<sup>a</sup> Now after thre moneths, one tolde Iudáh, ſaying, Tamár thy daughter in lawe hath played the whore, and lo, with playing the whore, ſhe is great with childe. Then Iudáh ſaid, Bring ye her forth and let her be <sup>h</sup> burnt.

When ſhe was brought forth, ſhe ſent to her father in law, ſaying, By the man, vnto whome theſe thiſgs <sup>i</sup> pertaine, am I with childe: & ſaid alſo, Loke, I praye thee, whoſe theſe are, the ſeale, & <sup>ŷ</sup> cloke, and <sup>ŷ</sup> ſtaffe.

Then Iudáh knewe them, and ſaid, She is <sup>i</sup> more righteous the I: for ſhe hath done it becauſe I gaue her not to Sheláh my ſonne. So he laye with her <sup>k</sup> no more.

<sup>a</sup> Now, whē the time was come that ſhe ſhulde be deliuered, beholde, there were twinnes in her wombe.

And when ſhe was in trauel, <sup>l</sup> the one put out his hand: & the midwife toke and bounde a red threde about his hand, ſaying, This is come out fiſt.

But when he <sup>l</sup> plucked his had backe againe, lo, his brother came out, & <sup>l</sup> the midwife ſaid, How haſt <sup>m</sup> thou broken the breache vpō thee? & his name was called <sup>a</sup> Phárez.

And afterwarde came out his brother <sup>ŷ</sup> had the red threde about his hand, and his name was called Zárah.

#### CHAP. XXXIX.

<sup>1</sup> Ioseph is ſolde to Potiphár. <sup>2</sup> God prospereth him. <sup>7</sup> Potipháris wiſe tempteth him. <sup>13</sup> He is accuſed & caſt in priſon. <sup>21</sup> God ſheweth him fauour.

**N**ow Ioseph was brought downe into Egypt: & Potiphár <sup>a</sup> an Eunuche of Pharaohs (and his chief ſtuard an Egyptian) bought him at the hand of the Iſhmaelites, which had brought him thither.

And the Lord <sup>b</sup> was with Ioseph, and he was a man that prospered and was in the houſe of his maſter the Egyptian.

And his maſter ſawe that the Lord <sup>c</sup> was with him, and that the Lord made all that he did to prosper in his hand.

So Ioseph founde fauour in his ſight, & ſerued him: and he made him <sup>c</sup> ruler of his houſe, and put all that he had in his hand.

c.ii.

<sup>f</sup> That his wife kednes might not be knowe to others.

<sup>g</sup> Ebr. in conſpe. He ſearcth man more the God.

<sup>h</sup> We ſe that <sup>ŷ</sup> lawe, which was written in mans heart, taught them that whoredome ſhulde be puniſhed with death: albeie no lawe as yet was giuen. <sup>i</sup> That is, ſhe ought rather to accuſe me the I her. <sup>k</sup> For <sup>ŷ</sup> honour of <sup>ŷ</sup> ſinne couered him.

<sup>l</sup> Their hal-nous ſinne was ſignified by this monſtrous birth. <sup>m</sup> Or the ſeparation betweene thee & thy brother. <sup>1. Chro. 3. 4. mat. 1. 2.</sup>

<sup>a</sup> Read chap. 37. 16.

<sup>b</sup> The fauour of God is the fountain of all proſperitie.

<sup>c</sup> Becauſe God prospered him and ſo he made religion to ſerue his proſperitie.

5 And fro that time that he had made him ruler ouer his house & ouer all that he had, the Lord<sup>d</sup> blessed the Egyptiās house for Iosephs sake: & the blessing of the Lord was vpon all that he had in y<sup>e</sup> house, and in the field.

6 Therefore he left all y<sup>e</sup> he had in Iosephs hād,<sup>e</sup> & toke accompte of nothig, *that was* w<sup>th</sup> him, saue onely of the bread, which he did eat. And Ioseph was a faire personne, and wel fauoured.

7 ¶ Now therefore after these thigs, his masters wife cast her eyes vpon Ioseph, and said, <sup>f</sup>Lye with me.

8 But he refused & said to his masters wife, Beholde, my master knoweth not what *he hathe* in the house with me, but hathe committed all that he hathe to mine hand.

9 Therē is no man greater in this house then I: nether hathe he kept any thing fro me, but only thee, because thou art his wife: how then can I do this great wickednes & so sinne against<sup>g</sup> God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lye with her, *or* to be in her companie.

11 Then on a certeine day Ioseph entred into the house, to do his busines: & there was no man of the housholde in the house:

12 Therefore she caught him by his garment, sayig, Slepe w<sup>th</sup> me: but he left his garment in her hand and fled, & got him out.

13 Now when she sawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, he hathe brought i an Ebrewe vnto vs<sup>h</sup> to mocke vs: who came into me for to haue slept with me: but I<sup>h</sup> cryed with a loude voyce.

15 And when he heard y<sup>e</sup> I lift vp my voyce and cryed, he left his garment with me, & fled away, and got him out.

16 So she layed vp his garment by her, vntil her lord came home.

17 Then she tolde him<sup>i</sup> according to these wordes, sayig, The Ebrewe seruāt, w<sup>th</sup> thou hast brogt vnto vs, came into me to mocke me.

18 But asone as I lift vp my voyce and cryed, he left his garmēt w<sup>th</sup> me, & fled out.

19 Then when his master heard the wordes of his wife, which she tolde him, sayig, After this maner did thy seruāt to me, his angre was kindled.

20 And Iosephs master toke him and put him in<sup>j</sup> prison, in the place, where the Kings prisoners lay bounde: and there he was in prison.

21 ¶ But y<sup>e</sup> Lord was with Ioseph, & shewed him mercie, and got him fauour in the sight of the<sup>k</sup> master of the prison.

22 And the keeper of the prison committed to Iosephs hād all the prisoners that were

in the prison, and<sup>k</sup> whatsoeuer they did there, that did he.

23 And the keeper of the prison loked vnto nothing that was vnder his hand, seing that the Lord<sup>l</sup> was with him: for whatsoeuer he did, the Lord made it to prosper.

## CHAP. XL.

8 The interpretation of dreames is of God. 12. 19. Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

1 And after these thigs, the butler of y<sup>e</sup> King of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angry against his two officers, against the chief butler, and against the chief baker.

3 Therefore he put them in ward in his chief stuardes house, in the prison and place where<sup>a</sup> Ioseph was bounde.

4 And the chief stuarde gaue Ioseph charge ouer them, & he serued them: and they continued a season in ward:

5 ¶ And they bothe dreamed a dreame, ether of the his dreame in one night, <sup>b</sup> eche one according to y<sup>e</sup> interpretation of his dreame, *bothe* y<sup>e</sup> butler & the baker of the King of Egypt, w<sup>th</sup> were bounde in the prison.

6 And when Ioseph came in vnto them in the morning, and loked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, sayig, Whe efore<sup>c</sup> loke ye so sadly to day?

8 Who answered him, We haue dreamed, *eche one* a dreame, & there is none to interpret the same. Then Ioseph said vnto the, Are not interpretations of God<sup>d</sup> tel them me now.

9 So the chief butler tolde his dreame to Ioseph, and said vnto him, In my dreame, beholde, a vine *was* before me,

10 And in the vine *were* thre branches, and as it budded, her floure came forth: & the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, & I toke the grapes, and wrong them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This<sup>e</sup> is the interpretation of it: The thre branches are thre dayes.

13 Within thre dayes shal Pharaoh lift vp thine head, & restore thee vnto thine<sup>f</sup> office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when y<sup>e</sup> wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, & shewe mercie, I pray thee, vnto me, and<sup>g</sup> make mencion of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stollen away by theft out of y<sup>e</sup> land of the Ebrewes, & here also haue I done

<sup>d</sup> The wicked are blessed by y<sup>e</sup> companie of the goodlie.

<sup>e</sup> For he was assured y<sup>e</sup> all things shulde prosper wel: therefore he ate and dranke & soke no care.

<sup>f</sup> In this word he declareth y<sup>e</sup> somme who reuente all her flatteries did tend.

<sup>g</sup> The feare of God preferred him against her continual ratiōis.

<sup>h</sup> Or, to do vs violence and shewe me.

<sup>i</sup> This declareth that where incontinencie, thereunto is ioyned extreme impudencie and craft.

<sup>j</sup> Or, after this maner.

<sup>k</sup> Ebr. in the prison house.

<sup>l</sup> His euil intreatement in the prison may be gathered of the psal 105. 28.

<sup>m</sup> Ebr. inclined mercie vnto him.

<sup>n</sup> Or, lord.

<sup>k</sup> That is, nothing was done without his comandement.

<sup>a</sup> Or, euancher. the worde signifieth them that were in high estate, or, them that were gilded.

<sup>b</sup> A God worked many wonderfull meanes to deliuer his.

<sup>b</sup> That is, euerie dreame had his interpretation, as the thing afterward declared.

<sup>c</sup> Ebr. why are your faces enl?

<sup>d</sup> Can not God raise vp suche as shal interpret suche things?

<sup>e</sup> He was assuredly the Spirit of God y<sup>e</sup> his interpretation was true.

<sup>f</sup> Ebr. place.

<sup>g</sup> He refused not the meanes to be deliuered, which he thought God had appointed.



done nothing, wherefore they shulde put me in the dungeon.

*Or, in the pit.*

16 And when the chief baker sawe that the interpretaciō was good, he said vnto Ioseph, Also me thought in my dreame that I had three white baskets on mine head.

*f That is, made of white twiggies, or, as some read, baskets full of hoies.*

17 And in the vppermost basket there was of all maner bakē meates for Pharaoh: & the birdes did eat them out of the basket vpon mine head.

*g He sheweth that the ministers of God ought not to conceale that, w<sup>ch</sup> God reueileth vnto them.*

18 Then Ioseph answered, & said, This is the interpretaciō thereof: The three baskets are three dayes:

19 Within three daies shal Pharaoh take thine head from thee, & shal hang thee on a tre, and the birdes shal eat thy flesh from of thee.

*h Which was an occasion to appoint his officers and so to examineth that were in prison.*

20 ¶ And so the third day, which was Pharaohs<sup>h</sup> birthday, he made a feast vnto all his seruantes: and he lifted vp the head of the chief butler, and the head of the chief baker among his seruantes.

21 And he restored the chief butler vnto his butlership, who gaue the cup in to Pharaohs hand,

22 But he hanged the chief baker, as Ioseph had interpreted vnto them.

23 Yet the chief butler did not remembre Ioseph, but forgot him.

#### CHAP. XII.

24 *Pharaohs dreames are expounded by Ioseph. 40 He made ruler ouer all Egypt. 51 He hath two sonnes: Manasseh and Ephraim. 54 The famine beginneth throughout the worlde.*

*i Eb. at the end of two yerres of daler.*

1 And two yerres after, Pharaoh also dreamed, and beholde, he stode by a riuer,

*a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, and to prouide for his Church. Or, flaggy place.*

2 And lo, there came out of the riuer seuen goodlie kine and fatfleshed, and thei fed in a meadow:

3 And lo, seuen other kine came vp after them out of the riuer, euilfaoured and leane fleshed, and stode by the other kine vpon the brinke of the riuer.

4 And the euilfaoured and leane fleshed kine did eat vp the seuen wel faoured & fat kine: so Pharaoh awoke.

*b All these meanes God vied to deliuer his seruante, & to bring him in to fauour and autoritie.*

5 Againe he slept, and dreamed the seconde time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodlie.

6 And lo, seuen thinne eares, & blasted with the East winde, sprang vp after them:

*c This feare was y enough to teache him, that this visiō was sent of God.*

7 And the thinne eares deuoured the seuen ranke and ful eares: then Pharaoh awaked, and lo, it was a dreame.

*d The wife of the worlde vnderstand not Gods secrets, but to his seruantes his wil is reueiled.*

8 Now when the morning came, his spirite was troubled: therefore he sent and called all the sothesaiers of Egypt, & all the wise men thereof, and Pharaoh tolde them his dreames: but none colde interpret them to Pharaoh.

*e He cōfesseth his faure against the King, before he speake of Ioseph.*

9 Then spake the chief butler vnto Pharaoh, saying, I call to minde my fautes

this day.

10 Pharaoh being angry with his seruantes, put me in ward in the chief stuardes house, both me and the chief baker.

11 The we dreamed a dreame in one night, both I, and he: we dreamed eche man according to the interpretaciō of his dreame.

12 And there was with vs a yong man, an Ebrewe; seruant vnto the chief stuarde, whome when we tolde, he declared our dreames to vs, to euerie one he declared according to his dreame.

*f Read Chapter ter. 40, 5.*

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 ¶ Then sent Pharaoh, and called Ioseph, and they broght him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

*g The wicked sake to the Prophets of God in their necessity, whome in their periclie they abhorre.*

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interpret it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interpret it.

16 And Ioseph answered Pharaoh, saying, Without me God shal answer for the welth of Pharaoh.

*h As though he wolde say, If I interpret thy dreame, it cometh of God & not of me. Ebr. answer peace.*

17 And Pharaoh said vnto Ioseph, In my dreame, beholde, I stode by the banke of the riuer:

18 And lo, there came vp out of the riuer seuen fatfleshed, and wel faoured kine, and thei fed in the meadow.

19 Also lo, seuen other kine came vp after them, poore and very euilfaoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euilfaoured.

*i Ebr. naught.*

20 And the leane and euilfaoured kine did eat vp the first seuen fat kine.

21 And when they had eaten them vp, it colde not be knowen that they had eaten them, but they were stil as euilfaoured, as they were at the beginning: so did I awake.

*j Ebr. were gone into their inward partes.*

22 Moreouer I sawe in my dreame, and beholde, seuen eares sprang out of one stalke, ful and faire.

23 And lo, seuen eares, withered, thinne, and blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue tolde the sothesaiers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, Both the Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to do.

*k Both his dreames tend to one end.*

26 The seuen good kine are seuen yerres, & the seuen good eares are seuen yerres: this is one dreame.

27 Likewise the seuen thinne and euil faoured kine, that came out after them, are seuen yerres: and the seuen emptie eares

blasted with the East winde are seuen yerres of famine.

28 This is the thing, which I haue said vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is aboute to do.

*Or, abundance and famine.*

29 Beholde, there come seuen yerres of great<sup>er</sup> plentie in all the land of Egypt.

*Or, they shal remembre as were the plentie.*

30 Again, there shal arise after them seuen yerres of famine, so that all the plentie shalbe forgotten in the land of Egypt, and the famine shal consume the land:

31 Neither shal the plentie be knowen in the land, by reason of this famine that shal come after: for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, & God halteth to performe it.

*1 The office of a true Prophet is not onely to shewe faults to come, but also the remedies for the same.*

33 Now therefore let Pharaoh prouide for a man of vnderstanding and wisdom, & set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plenteous yerres.

35 Also let them gather all the fode of these good yerres that come, and lay vp corne vnder the hand of Pharaoh for fode, in the cities, and let them kepe it.

36 So the fode shalbe for the prouision of the land, against the seuen yerres of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 ¶ And y<sup>e</sup> saying pleased Pharaoh and all his seruantes.

38 Then said Pharaoh vnto his seruantes, Can we finde such a man as this, in whome is the Spirit of God?

*None should be preferred to honour, haue not gifts of God mete for the same.*

39 The Pharaoh said to Ioséph, For as muche as God hath shewed thee all this, there is no man of vnderstanding, or of wisdom like vnto thee.

*Psal. 105. 21. 1. mac. 2. 53. Act. 7. 10. Or, mentione. 1 Some read, The people shal kiss thy mouth: that is, shal obey thee in all things. Or, his fingers.*

40 ¶ Thou shalt be ouer mine house, & at thy worde shal all my people be armed, onely in y<sup>e</sup> Kings throne wil I be about thee.

41 Moreouer Pharaoh said to Ioséph, Beholde, I haue set thee ouer all the land of Egypt.

42 And Pharaoh toke of his ring from his hand, and put it vpon Iosephs hand, and araid him in garments of fine linen and put a golden chaine about his necke.

*Or, seconde chaires.*

43 So he set him vpon the best charet that he had, saue one: & they cryed before him, Abrech, and placed him ouer all the land of Egypt.

*m In signe of honour: which worde some expound, tender father, or father of the King, or knele downe.*

44 Again Pharaoh said vnto Ioséph, I am Pharaoh, & without thee shal no man lift vp his hand or his fote in all the land of Egypt.

*Or, the expounder of secrets.*

45 And Pharaoh called Iosephs name Zaphnath-paaneah: and he gaue him to wife Asenath y<sup>e</sup> daughter of Poti-pherah prince of On. then went Ioséph abroad in the

land of Egypt.

46 ¶ And Ioséph was thirty yere olde when he stode before Pharaoh King of Egypt: and Ioséph departing from the presence of Pharaoh, went through out all the land of Egypt.

*n His age is mentioned both to shewe that his autoritie came of God, and also that he suffered imprisonment & exile twelue yerres and mo. Or, made for gatheringe.*

47 And in the seuen plenteous yerres the earth brought forth the store.

48 And he gathered vp all the fode of the seuen plenteous yerres, which were in the land of Egypt, and layed vp fode in the cities: the fode of the field, that was round about euery citie, layed he vp in the same.

49 So Ioséph gathered wheat, like vnto the sand of y<sup>e</sup> sea in multitude out of measure, vntil he left nombring: for it was without nombre.

50 Now vnto Ioséph were borne two sonnes (before the yerres of famine came) w<sup>h</sup> Asenath the daughter of Poti-pherah prince of On bare vnto him. *Chap. 46. 20. & 48. 5.*

51 And Ioséph called the name of the first borne Manasseh: for God, said he, hath made me forget all my labour & all my fathers householde.

*o Notwithstanding that his fathers house was the true Church of God: yet y<sup>e</sup> companionie of the wicked & prosperitie caused him to forget it. Psal. 105. 16.*

52 Also he called the name of the seconde Ephraim: for God, said he, hath made me fruteful in the land of mine affliction.

53 ¶ So the seuen yerres of the plentie that was in the land of Egypt were ended.

54 ¶ The began the seuen yerres of famine to come, according as Ioséph had said: & the famine was in all landes, but in all the land of Egypt was bread.

*Or, fode.*

55 At the length all the land of Egypt was affamished and the people cryed to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Go to Ioséph: what he saith to you, do ye.

56 When the famine was vpon all the land, Ioséph opened all places, wherein the store was and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countreis came to Egypt to buy corne of Ioséph, because the famine was sore in all landes. *Or, came to Egypt to buy.*

## CHAP. XLII.

1 Iosephs brethren come into Egypt to buy corne. 7 He knoweth them, and tryeth them. 24. 25. Simeon is put in prison. 26 The other returne to their father to set Benjamin.

1 ¶ Then Iakob sawe that there was fode in Egypt, & Iakob said vnto his sonnes, Why gaze ye one vpon another?

*1 This storie sheweth plainly that all things are gouerned by Gods prouidence for the profite of his Church. b As men destitute of counsell.*

2 And he said, Beholde, I haue heard that there is fode in Egypt. Get you downe thither & buye vs fode thence, that we may liue, and not die.

3 ¶ So went Iosephs ten brethre downe to buye corne of the Egyptians.

4 But Benjamin Iosephs brother wolde not Iakob send with his brethre: for he said, Left death shulde befall him.

*Or, should meet with.*

5 And

5 And the sonnes of Israël came to bye fode amôg them that came: for there was famine in the land of Canaan.

6 Now Ioséph was gouernier of the land who solde to all the people of the lād: the Iosephs brethren came, and bowed their face to the ground before him.

7 And whē Ioséph sawe his brethrē, he knewe them, and made him selfe strange toward them, and spake to them roughly, & said vnto them, Whēce come ye? Who answered, Out of the land of Canaan, to bye vitaille.

8 (Now Ioséph knewe his brethren, but they knewe not him.

*Chap. 37. s.* 9 And Ioséph remembred the dreames, which he dreamed of them: and he said vnto them, Ye are spies, and are come to se the weakenes of the land.

10 But they said vnto him, Nay, my lord, but to bye vitaille thy seruātes are come.

11 We are all one mans sonnes: we meane truly, and thy seruantes are no spies.

12 But he said vnto them, Nay, but ye are come to se the weakenes of the land.

13 And they said, We thy seruantes are twelue brethren, the sonnes of one man in the land of Canaan: and beholde, the yōgest is this day with our father, and one is not.

14 Againe Ioséph said vnto thē, This is it that I spake vnto you, sayig, Ye are spies.

Hereby ye shalbe proued: by the life of Pharaōh, ye shal not go hēce, except your yōgest brother come hether.

16 Sēd one of you which may fet your brother, and ye shal be kept in prison, that your wordes may be proued, whether there be trueth in you: or els by the life of Pharaōh ye are but spies.

17 So he put them in warde thre dayes.

18 Then Ioséph said vnto them the third day, This do, and liue: for I feare God.

19 If ye be true men, let one of your brethren be bounde in your prison house, & go ye, carie fode for the famine of your houses:

*Chap. 43. s.* 20 \* But bring your yonger brother vnto me, that your wordes may be tried, and y ye die not: and they did so.

21 ¶ And thei said one to an other, We haue verely sinned against our brother, in y we sawe the anguish of his soule, when he befoght vs, and we wolde not heare him: therefore is this trouble come vpon vs.

22 And Reubén answered them, saying, Warned I not you, saying, \* Sinne not against the childe, and ye wolde not heare? and lo, his blood is now required.

23 (And they were not aware that Ioséph vnderstode them: for he spake vnto them by an interpreter)

24 Then he turned from them, and wept,

and turned to them againe, and communed with them, and toke Simeón from amôg them, and bounde him before their eyes.

25 ¶ So Ioséph commanded that thei shulde fille their sackes with wheat, and put euerie mans money againe in his sacke, & giue them vitaille for the iourney: and thus did he vnto them.

26 And they laied their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouandre in the ynnē, he espied his money: for lo, it was in his sackes mouth.

28 Then he said vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart failed them, & they were astonnished, and said one to an other, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iakób their father vnto the land of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the land, spake roughly to vs, and put vs in prison as spies of the countrei.

31 And we said vnto him, We are true mē, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the yōgest is this day with our father in the lād of Canaan.

33 Then the lord of the countrei said vnto vs, Hereby shal I knowe if ye be true mē: Leauē one of your brethren with me, and take fode for the famine of your houses & departe,

34 And bring your yōgest brother vnto me, that I may knowe that ye are no spies, but true mē: so wil I deliuer you your brother, and ye shal occupie in the land.

35 ¶ And as they empted their sackes, beholde, euerie mans bundel of money was in his sacke: and when they and their father sawe the bündels of their money, they were afraied.

36 Then Iakób their father said to them, Ye haue robbed me of my childrē: Ioséph is not, and Simeón is not, and ye wil take Bēiamín: all these things are against me.

37 Then Reubén answered his father, saying, Slay my two sōnes, if I brig him not to thee againe: deliuer him to mine hand, and I wil bring him to thee againe.

38 But he said, My sōne shal not go downe w you: for his brother is dead, & he is left alone: if death come vnto him by y way, which ye go, then ye shal bring my graie head with sorowe vnto the graue.

#### CHAP. XLIII.

13 Iakób suffreth Benjamin to departe with his childrē.  
23 Simeón is deliuered out of prison. 30 Ioséph goeth aside and wepeth. 32 They feast together.

¶. liii.

*e This diffembling is not to be followed, nor any particular facts of fathers not approved by Gods worde.*

*"Ebr. naqednes, or, pishines.*

*Or, & dead.*

*f The Egyptians, which were idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among y wicked smelleth of their corruptions.*

*e And therefore am true and iust.*

*f Afflictio macthet men to acknowledge their fautes & otherwise they wolde diffemble.*

*Chap. 37. 21. g God wil take vengeance vpon vs, & measure vs w our owne measure.*

*"Ebr. an interpreter betweene them.*

*h Though he shewed him selfe rigorous, yet his brotherlie affectio remained.*

*"Ebr. vnto me. because their conscience accused them of their sinne, they thought God wolde haue brought the to groule by this money.*

*Or, can not be founde.*

*Or, fight vpon me. k For they feared not to be touched w any loue toward their brethrē, w increased his sorowe & partly as appeared he suspected them for Ioséph.*

<sup>a</sup> This was a  
great tentatio  
to Iacob to  
suffre so great  
famine in that  
lād, where God  
had promised  
to blesse him.

Chap. 42. 20.

<sup>c</sup> Or, of our estate  
and condition.

<sup>e</sup> Ebr. so the mon-  
the of these wor-  
des: that is, that  
thing which he  
asked vs.

Chap. 44. 32.

<sup>e</sup> Ebr. I will sin-  
ne so thee.

<sup>c</sup> Or, furest swel-  
les.

<sup>b</sup> Whē we are  
in necessitie  
or danger God  
forbiddeeth not  
to vse all ho-  
nest meanes to  
better o estate  
and condition.

<sup>e</sup> Our chief  
trust ought to  
be in God and  
not in world-  
lie meanes.  
<sup>d</sup> He speaketh  
these wordes  
not so much of  
despaire, as to  
make his son-  
nes more care-  
ful to bring a-  
gainē their  
brother.

<sup>c</sup> Or, so the ruler  
of his house.

**N**OW great<sup>a</sup> famine was in the land.  
2 And when they had eaten vp the  
vitaile, which they had broght from E-  
gypt, their father said vnto them, Turne  
againē, and bye vs a litle fode.  
3 And Iudāh answered him, saying, The  
man charged vs by an othe, saying, \* Ne-  
uer se my face, except your brother be  
with you.  
4 If thou wilt send our brother with vs, we  
will go downe, and by thee fode:  
5 But if thou wilt not send him, we will not  
go downe: for the man said vnto vs, \* Loke  
me not in the face, except your brother  
be with you.  
6 And Iśraēl said, Wherefore delt ye so euil  
with me, as to tel the man, whether ye had  
yet a brother or no?  
7 And they answered, The man asked  
straitly of<sup>c</sup> our selues and of our kined,  
sayig, Is your father yet aliue? haue ye any  
brother? And we tolde him<sup>e</sup> according to  
these wordes: colde we knowe certainly y  
he wolde say, Bring your brother downe?  
8 Then said Iudāh to Iśraēl his father,  
Sēd the boye with me, that we may rise &  
go, and that we may liue and not dye, bo-  
the we, and thou, and our children.  
9 I will be suretie for him: of mine hand  
shalt thou require him. \* If I bring him  
not to thee, & set him before thee, then  
let me beare the blame for cuer.  
10 For except we had made this tarying,  
doutles by this we had returned the secon-  
de time.  
11 Then their father Iśraēl said vnto them,  
If<sup>i</sup> must nedes be so nowē, do thus: take  
of the best frutes of the land in your ves-  
sels, and bring the man a present, a litle  
rosen, and a litle honie, \* spices and myr-  
re, nuttes, and almondes:  
12 And take<sup>b</sup> double money in your hand,  
and the money, that was broght againē in  
your sackes mouthes: carie it againē in  
your hand, lest it were some ouer sight.  
13 Take also your brother and arise, and go  
againē to the man.  
14 And<sup>c</sup> God almightie giue you mercie  
in the sight of the man, that he maie deli-  
uer you your other brother, and Benia-  
mīn: but I shalbe<sup>d</sup> robbed of my childe,  
as I haue bene.  
15 ¶ Thus y men toke this present, and toke  
twise so muche money in their hand with  
Beniamīn, and rose vp, and went downe to  
Egypt and stode before Iosēph.  
16 And when Iosēph sawe Beniamīn w<sup>e</sup> thē,  
he said to<sup>e</sup> his stuard, Bring these men  
home and kil meat and make readie: for  
the men shal eat with me at noone.  
17 And y man did as Iosēph bad, & broght  
the men vnto Iosēphs house.  
18 Now when the mē were broght into Io-

sephs house, they were<sup>e</sup> afraid, and said,  
Because of the money, that came in our  
sackes mouthes at the first time, are we  
broght, that he maie<sup>e</sup> pike a quarel against  
vs, and<sup>e</sup> laie some thing to our charge,  
and bring vs in bondage and our asses.  
19 Therefore came they to Iosēphs stu-  
ard, and communed with him at the dore  
of the house.  
20 And said, Oh syr, \* we came i dede dow-  
ne hether at the first time to bye fode,  
21 And as we came to an ynne and opened  
our sackes, behold, euerie mans money  
was in his sackes mouth, euen our money  
in ful weight, but we haue broght it agai-  
ne in our hands.  
22 Also other money haue we broght in o  
handes to bye fode, but we cā not tel, who  
put our money in our sackes.  
23 And he said, Peace be vnto you, feare not:  
for your God and the God of your father  
hathe giuen you that treasure in your sac-  
kes, I had your money: and he broght for-  
the Simeon to them.  
24 So the man led thē in to Iosēphs house,  
and gaue them water to wash their fete,  
and gaue their asses prouander.  
25 And they made redy their presēt against  
Iosēph came at none, (for they heard saie,  
that they shulde eat bread there.)  
26 When Iosēph came home, they broght  
the present into the house to him, which  
was in their hands, and bowed downe to  
the ground before him.  
27 And he asked them of<sup>e</sup> their prosperitie,  
and said, Is your father the olde man, of  
whome ye tolde me, in good health? is he  
yet aliue?  
28 Who answered, Thy seruāt our father is  
in good helth, he is yet aliue: and they  
bowed downe, and made obeisance.  
29 And he lifting vp his eies, behelde his  
brother Benjamin his mothers sonne, &  
said, Is this your yonger brother, of who-  
me ye tolde me? And he said, God be mer-  
ciful vnto thee, my sonne.  
30 And Iosēph made haste (for his<sup>e</sup> affe-  
ction was inflamed toward his brother,  
and soght<sup>e</sup> where to wepe) and entred into  
his chambred, and wept there.  
31 Afterward he washed his face, and ca-  
me out, and refrained him selfe, and said,  
Set on<sup>e</sup> meat.  
32 And they<sup>e</sup> prepared for him by him  
selfe, and for them by them selues, and  
for y Egyptians, which did eat with him,  
by them selues, because the Egyptians  
might not eat bread with y Ebrewes: for  
that was an<sup>e</sup> abomination vnto the E-  
gyptians.  
33 So they sate before him: the eldest ac-  
cording vnto his age, and the yongest ac-  
cording vnto his youthe, and the men  
marueiled

<sup>e</sup> So the iudge-  
ment of God  
preffed their  
conscience.

<sup>e</sup> Ebr. vole him  
selfe vpon vs.  
<sup>e</sup> Ebr. cast him  
selfe vpon vs.

Chap. 42. 2.

<sup>c</sup> Or, you are wif-  
f Norwithstā-  
ding the corrup-  
tions of E-  
gypt, yet Iosēph  
taught his familie to  
feare God.

<sup>e</sup> Ebr. peace.

<sup>e</sup> For they two  
onely were  
borne of Ra-  
hēl.

<sup>e</sup> Ebr. bowels.

<sup>e</sup> Ebr. bre ad.

<sup>e</sup> To signifie  
his dignitie.

<sup>i</sup> The nature  
of the supersti-  
tious is to cō-  
demne all o-  
ther in respect  
of thē selues.

marueiled among them selues.

- 34 And thei toke meases fro before him, & sent to the: but Beniamins mease was fwe times so muche as anie of theirs: & thei dronke <sup>k</sup> & had of the best drinke w him.

CHAP. XLIII.

- 15 Ioseph accuseth his brother of theft. 33 Iudáh offreth him selfe to be seruant for Benjamin.

1 A fterwarde he comanded his stuard, saying, Fil the mens sackes with fode, as muche as thei can cary, and put euerie mans money in his sackes mouthe.

2 And <sup>a</sup> put my cup, I meane the siluer cup, in the sackes mouthe of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue him.

3 And in the morning the men were sent away, thei, and their asses.

4 And when thei went out of the citie not farre of, Ioseph said to his stuard, Vp, followe after the men: & whē thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euil for good?

5 Is that not the cup, wherein my lord drin- keth <sup>b</sup> and in the which he doeth deuine and prophecie? ye haue done euil in so doing.

6 And whē he ouertoke the, he said those wordes vnto them.

7 And thei answered him, Wherefore saiest thou my lord suche wordes? God forbid that thy seruants shulde do suche a thing. Beholde, the money which we found in our sackes mouthes, we broght againe to thee out of the land of Canaan: how then shulde we steale out of thy lordes house siluer, or golde?

9 With whomesoeuer of thy seruants it be founde, let him dye, and we also wil be my lords bondmen.

10 And he said, Now then let it be according vnto your wordes: he with whome it is founde, shalbe my seruant, & ye shal be blameles.

11 Then at once euerie mā toke downe his sacke to the grounde, and euerie one opened his sacke.

12 And he searched, and began at the eldest and left at the yongest: and the cup was founde in Beniamins sacke.

13 Then thei rent their clothes, and laded euerie man his asse, and went againe into the citie.

14 So Iudáh & his brethren came to Iosephs house (for he was yet there) and thei fel before him on the grounde.

15 The Ioseph said vnto the, What acte is this, which ye haue done? Knowe ye not that suche a man as I, can deuine & prophecie?

16 Then said Iudáh, What shal we say vnto my lord? what shal we speake? & how

can we iustifie our selues? <sup>d</sup> God hath founde out the wickednes of thy seruantes: beholde we are seruants to my lord, bothe we, and he, with whome the cup is founde.

17 But he answered, God forbid, y I shulde do so, but the man, with whome the cup is founde, he shalbe my seruant, & go ye in peace vnto your father.

18 The Iudáh drewe nere vnto him, and said, Oh my lord, let thy seruant now speake a worde in my lords eares, and let not thy wrath be kindled against thy seruant: for thou art euen <sup>e</sup> as Pharaoh.

19 My lord asked his seruants, saying, \*Haue ye a father, or a brother?

20 And we answered my lord, We haue a father that is olde, and a yong childe, which he begate in his age: and his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now y saidest vnto thy seruants, Bring him vnto me, that I may <sup>f</sup> set mine eie vpon him.

22 And we answered my lord, The childe can not departe from his father: for if he leaue his father, his father wolde dye.

23 Then saidest thou vnto thy seruants, \*Except your yonger brother come downe with you, loke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had said,

25 And our father said vnto vs, Go againe, bye vs a litle fode,

26 The we answered, We can not go downe: but if our yongest brother go with vs, then wil we go downe: for we may not se the mas face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye knowe that my <sup>g</sup> wife bare me two sonnes,

28 And the one went out from me, and I said, Of a surety he is torne in pieces, and I sawe him not since.

29 Now ye take this also away from me: if death take him, then ye shal bring my gray head in sorowe to the graue.

30 Now therefore, whē I come to thy seruant my father, and the childe be not with vs (seing that his <sup>h</sup> life dependeth on the childes life)

31 Then when he shal se that the childe is not come, he wil dye: so shal thy seruants bring the gray head of thy seruant our father with sorowe to the graue.

32 Doutles thy seruant became suretie for the childe to my father, and said, \* If I bring him not vnto thee againe, the I wil beare the blame vnto my father for cuer.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to

<sup>d</sup> If we se no euident cause of our affliction, let vs loke to the secre couisel of God, who punisheth vs iustly for our finnes.

<sup>e</sup> Equal in authority: or, next vnto the King.

Chap. 42. 23.

<sup>f</sup> Ebr. childe of his olde age.

<sup>g</sup> Or, that I may se him.

Chap. 43. 1.

<sup>h</sup> Ebr. be with vs.

<sup>i</sup> Rahel bare to Iaakob Ioseph and Benjamin.

<sup>j</sup> Ye shal cause me to dye for sorowe.

<sup>k</sup> Ebr. his soule is bonde to his soule.

Chap. 43. 8.

<sup>k</sup> Sometime this worde significheth to be dronken, but here it is met, that thei had ynough, and dronke of the best wine.

<sup>a</sup> We may not by this example vse any vnlawful practises, seing God hath commāded vs to walke in simplicitie. <sup>b</sup> Ebr. she morning shewe.

<sup>b</sup> Because the people thoght he colde deuine, he attributeth to him selfe y knowledge: or els he saith that he consulted w forthesaiers for it: which simulation is worthy to be reprobud.

<sup>c</sup> Ebr. innocent.

<sup>c</sup> To signifie how greatly the thing displeased them, and how fory thei were for it.

my lord, and let the childe go vp with his brethren.

<sup>h</sup> Meaning, he had rather remaine there prisoner, then to returne and se his father in heauines.

34 For <sup>h</sup> how can I go vp to my father, if the childe be not with me, onles I wolde se the euil that shal come on my father?

CHAP. XLV.

1 Ioseph maketh him selfe knowne to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to send for his father. 24 Ioseph exhorteth his brethren to cōcorde. 27 Iaakób reioyceth.

**T**hen Ioseph colde not refraine him selfe before all that stode by him, but he cryed, <sup>a</sup> Haue forthe euerie mā frō me. And there taried not one with him, while Ioseph vttered him selfe vnto his brethren.

<sup>a</sup> Not that he was alhamed of his kindred, but that he wolde conser his brethrens fauto.

2 And he wept & cryed, so that the Egyptians heard: y<sup>e</sup> house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren colde not answer him, for they were astonished at his presence.

4 Againe Ioseph said to his brethren, Come nere, I pray you, to me. And they came nere. And he said, <sup>\*</sup> I am Ioseph your brother, whome ye solde into Egypt.

<sup>Al. 7. 13.</sup>

<sup>b</sup> This exaple teacheth, that we must by all meanes confort the, which are truly hūbled & wounded for their finnes.

<sup>Chap. 50. 20.</sup>

5 Now therefore be not <sup>b</sup> sad, nether grieved with your selues, that ye solde me hether: <sup>\*</sup> for God did send me before you for <sup>our</sup> preferuation.

6 For now two yeres of famine *haue bene* through the land, and fūe yeres are behinde, wherein nether *shal be* earing nor haruest.

7 Wherefore God sent me before you to preferue your posteritie in this land, and to saue you aliuie by a great deliuerance.

8 Now then you sent not me hether, but <sup>c</sup> God, who hathe made me a father vnto Pharaoh, and lord of all his house, and ruler through out all the land of Egypt.

<sup>c</sup> Albeit God detectt sinne, yet he turneth mans wickednes to serue so his glorie.

9 Haste you and go vp to my father, and tel him, Thus saith thy sonne Ioseph, God hathe made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwel in the land of Goshen, and shalt be nere me, thou and thy children, & thy childrens childrē, & thy shepe, & thy beastes, & all that thou hast.

21 Also I wil nourish thee there (for yet remaine fūe yeres of famine) lest thou perissh through pouertie, thou & thy household, and all that thou hast.

22 And beholde, your eies do se, & the eies of my brother Beniamin, y<sup>e</sup> <sup>d</sup> my mouth speaketh to you.

<sup>d</sup> That is, that I speake in your owne language, and haue none interpretation.

23 Therefore tel my father of all mine honour in Egypt, & of all that ye haue sene, & make haste, & bring my father hether.

24 Then he fel on his brother Beniamins necke, and wept, & Beniamin wept on his necke.

25 Moreouer he kissed all his brethren, and

wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the <sup>tydings</sup> came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh wel, & his seruants.

<sup>Ab. 10. 10.</sup>

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beastes & departe, go to y<sup>e</sup> lād of Canaan, 18 And take your father, and your householdes, and come to me, and I wil giue you the <sup>e</sup> best of the land of Egypt, and ye shal eat of the <sup>f</sup> fat of the land.

<sup>e</sup> The moste plentifull grounde. <sup>f</sup> The chiefe frutes & commodities.

19 And I commande thee, Thus do ye, take you charrets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also <sup>g</sup> regard not your stuffe: for the best of all the land of Egypt is yours.

<sup>g</sup> Ebr. let not your eies shewe your vessels.

21 And the children of Israel did so: and Ioseph gaue them charrets according to the commandement of Pharaoh: he gaue them vitaille also for the iourney.

22 He gaue the all, none except, change of raiment: but vnto Beniamin he gaue thre hundredth pieces of siluer, & fūe futes of rayment.

23 And vnto his father <sup>h</sup> likewise he sent ten asses laden with the best things of Egypt, and ten she asses ladē with wheat, & bread, & meat for his father by the way.

<sup>h</sup> Or, he sent as much to wit, silver, as vers. 22. & ten asses.

24 So sent he his brethren away, and they departed: and he said vnto them, <sup>i</sup> Fall not out by the way.

<sup>i</sup> Seing he had remitted the faulte done toward him, he wolde not y<sup>e</sup> they shulde accuse one another.

25 ¶ Then they wēt vp from Egypt, & came vnto the land of Canaan vnto Iaakób their father,

26 And tolde him, saying, Ioseph is yet aliuie, and he also is gouernour ouer all the lād of Egypt, and Iaakób heart <sup>h</sup> failed: for he beleued them not.

<sup>h</sup> As one betwene hope & feare.

27 And they tolde him all the wordes of Ioseph, which he had said vnto them: but when he sawe the charrets, which Ioseph had sent to cary him, then the spirit of Iaakób their father reuiued.

28 And Israel said, *I haue ynough*: Ioseph my sonne is yet aliuie: I wil go and se him yer I dye.

CHAP. XLVI.

1 God assureth Iaakób of his iourney into Egypt. 27 The nombre of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He reacheth his brethren what to answer to Pharaoh.

**T**hen Israel toke his iourney with all that he had, & came to Beer-sheba, and <sup>a</sup> offered sacrifice vnto the God of his father Izhák.

<sup>a</sup> Whereby he both signified, that he worshipped y<sup>e</sup> true God, and also that he kept in his heart y<sup>e</sup> possession of that land, frō whence present necessitie droue him.

2 And God spake vnto Israel in a vision by night, saying, Iaakób, Iaakób. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to go downe into Egypt: for

for I wil there make of thee a great nation.

b Conducting thee by my power.  
c In thy posteritie.  
d shal shut thine eies when thou diest: w appertained to him that was most dearest or chief of the kindred.

Isa. 24. 4.  
psal. 105. 25.  
isa. 52. 4.

4 I wil go downe with thee into Egypt, and I wil also bring thee vp againe, and Ioseph shal put his had vpō thine eies.  
5 Then Iaakób rose vp from Beer-sheba: and the sonnes of Israél caried Iaakób their father, and their children, and their wiues in the charets, which Pharaóh had sent to cary him.

6 And thei toke their cattel & their goods, which they had gotten in the land of Canaan, and came into Egypt, bothe Iaakób and all his fede with him,

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his fede broght he with him into Egypt.

8 ¶ And these are the names of the children of Israél, which came into Egypt, euen Iaakób & his sonnes: \* Reubén, Iaakobs first borne.

Exod. 1. 2. and 6. 1. 4.  
nom. 26. 5.  
1. chro. 5. 1.

9 And the sonnes of Reubén: Hanóh, and Phallú, and Hezróh and Carmí.

10 ¶ And the sones of \* Simeón: Iemuél, & Iamín, and Ohad, and Iachín, & Zóhar, & Shaúl & sonne of a Canaanitish womā.

Exod. 6. 15.  
1. chro. 4. 2. 4.

11 ¶ Also & sonnes of \* Leuí: Gersón, Koháth and Merarí.

1. chro. 6. 1.

12 ¶ Also the sonnes of \* Iudáh: Er, and Onán, and Sheláh, and Phárez, and Zéráh: (but Er, and Onán dyed in & land of Canaan) And the sonnes of Phárez were Hezróh and Hamúl.

1. chro. 2. 3.  
er 4. 21.  
chap. 38. 3.

13 ¶ Also the sonnes of \* Issachár: Tolá, & Phuuáh, and Iob, and Shimróh.

1. chro. 7. 1.

14 ¶ Also the sonnes of Zebulún: Séred, & Elón, and Iahleél.

15 These be the sonnes of Leáh, which she bare vnto Iaakób in Padán Arám, with his daughter Dináh. All the soules of his sones & his daughters were thirty & thre.

Or, per seuer.

16 ¶ Also the sonnes of Gad: Ziphión, and Haggi, Shuní, and Ezbón, Erí, and Arodí, and Arelí.

1. chro. 7. 30.

17 ¶ Also the sonnes of \* Ashér: Iimnáh, & Ishuáh, and Isuí, and Beriáh, and Sérah their sister. And the sonnes of Beriáh: Héber, and Malchiél.

18 These are & childré of Zilpáh, whome Labán gaue to Leáh his daughter: & these she bare vnto Iaakób, eue sixtene soules.

19 The sonnes of Rahél Iaakobs wife were Ioseph, and Beniamín.

20 ¶ And vnto Ioseph in the lād of Egypt were borne Manasséh, & Ephraím, which \* Asenáth the daughter of Poti-phéráh prince of On bare vnto him.

Chap. 41. 50.

21 ¶ Also & sonnes of \* Beniamín: Bélah, & Bécher, & Ashbéí, Gerá, and Naamán, Ehí, & Rosh, Muppím, & Huppím, & Ard.

1. chro. 7. 6.  
and 8. 1.

22 These are the sonnes of Rahél, w were borne vnto Iaakób, fourtene soules in all.

23 ¶ Also the sonnes of Dan: Hushím.

24 ¶ Also the sones of Nephtalí: Iahzeél, and Guní, and Iézer, and Shillém.

25 These are the sonnes of Billáh, w Labán gaue vnto Rahél his daughter, & she bare these to Iaakób, in all, seuē soules.

26 All the \* soules, that came with Iaakób into Egypt, which came out of his loynes (beside Iaakobs sonnes wiues) were in the whole, thre score and sixe soules.

Deut. 10. 27.  
Ebr. thighten

27 Also the sonnes of Ioseph, which were borne him i. Egypt, were two soules: so that all the soules of & house of Iaakób, which came into Egypt, are seuentie.

28 ¶ Then he sent Iudáh before him vnto Ioseph, to direct his way vnto Góshen, and they came into the land of Góshen.

Or, to prepare him a place.

29 Then Ioseph made ready his charet & went vp to Góshen to mete Israél his father, and presented him selfe vnto him, & fel on his necke, and wept vpon his necke a good while.

Ebr. bounde his charets.

Ebr. yet, or still

30 And Israél said vnto Ioseph, Now let me dye, since I haue sene thy face, and that thou art yet aliue.

31 Then Ioseph said to his brethren, and to his fathers house, I wil go vp and shewe Pharaóh, and tel him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men are shepherdes, & because they are shepherdes, they haue broght their shepe & their cattel, & call & thei haue.

e He was noe ashamed of his father and kindred, though thei were of basse cōdition.

33 And if Pharaóh call you, and aske you, What is your trade?

34 The ye shal say, Thy seruants are men occupied about cattel, frō our childhode euen vnto this time, bothe we and our fathers: that ye may dwel in the lād of Góshen: for euerie shepekeeper is an abominacion vnto the Egyptians.

f God suffreth the worlde to hate his, that they may forsake the filth of & worlde & cleane to him.

CHAP. XLVII.

7 Iaakób cometh before Pharaóh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the King. 28 Iaakób is aged when he dyeth. 30 Ioseph sweareth to bury him with his fathers.

1 Then came Ioseph and tolde Pharaóh, and said, My father, & my brethrē, & their shepe, & their cattel, and all & thei haue, are come out of the land of Canaan, & beholde, they are in & land of Góshen.

2 And Ioseph toke parte of his brethrē, eue a fiue men, & presented the vnto Pharaóh.

3 The Pharaóh said vnto his brethrē, What is your trade? And thei answered Pharaóh, Thy seruants are shepherdes, bothe we and our fathers.

a That & King might be assured they were come, and se what manner of people they were.

4 Thei said moreouer vnto Pharaóh, For to sojourne in & land are we come: for thy seruants haue no pasture for their shepe, so fore is the famine in the land of Canaan. Now therefore, we pray thee, let thy seruants dwel in the land of Góshen.

- 5 Then spake Pharaoh to Ioséph, saying, Thy father and thy brethré are come vnto thee.
- 6 The<sup>b</sup> land of Egypt is before thee: in y<sup>e</sup> best place of the land make thy father and thy brethren dwel: let them dwel in the land of Góshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattel.
- 7 Ioséph also broght Iaakób his father, & set him before Pharaoh. And Iaakób "saluted Pharaoh.
- 8 Then Pharaoh said vnto Iaakób, "How olde art thou?
- 9 And Iaakób said vnto Pharaoh, The whole time of my<sup>a</sup> pilgrimage is an hūdreth & thirty yeres: fewe and euil haue the dayes of my life bene, & I haue not attained vnto the yeres of the life of my fathers, in y<sup>e</sup> dayes of their pilgrimages.
- 10 And Iaakób "toke leaue of Pharaoh, & departed from y<sup>e</sup> presence of Pharaoh.
- 11 ¶ And Ioséph placed his father, and his brethren, and gaue them possession in the land of Egypt, in the best of the land, euen in the land of c<sup>e</sup> Ramefús, as Pharaoh had commanded.
- 12 And Ioséph nourished his father, and his brethren, and all his fathers housholde with bread, euen<sup>d</sup> to the yong children.
- 13 ¶ Now there was no bread in all the lād: for the famine ~~was~~ exceeding sore: so that the land of Egypt & the land of Canaan were famished by the reason of y<sup>e</sup> famine.
- 14 And Ioséph gathered all the money, that was foude in the lād of Egypt, and in the land of Canaan, for the corne which they boght, & c<sup>e</sup> Ioséph laied vp the money in Pharaohs housse.
- 15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptiás came vnto Ioséph, and said, Giue vs bread: for why shulde we dye before thee? for *our* money is spent.
- 16 Then said Ioséph, Bring your cattel, & I wil giue you for your cattel, if *your* money be spent.
- 17 So they broght their cattel vnto Ioséph, & Ioséph gaue them bread for the horses, and for the flockes of shepe, and for the herdes of cattel, and for the asses: so he fed them with bread for all their cattel that yere.
- 18 But when the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from my lord, that since our money is spent, & my lord hathe the herdes of the cattel, there is nothing left in the sight of my lord, but our bodies & our grounde.
- 19 Why shal we perishe in thy sight, bothe we, and our<sup>f</sup> land? bye vs and our lād for

bread, and we and our land wil be bonde to Pharaoh: therefore giue vs fede, y<sup>e</sup> we may liue and not dye, and that the land go not to waste.

20 So Ioséph boght all the lād of Egypt for Pharaoh: for y<sup>e</sup> Egyptians solde euerie mā his grounde because the famine was fore vpon them: so the land became Pharaohs.

21 And he s<sup>g</sup> remoued the people vnto the cities, "from one side of Egypt euen to the other.

22 Onely the land of the Priestes boght he not: for the Priestes had an ordinarie of Pharaoh, and they did eat their ordinarie, which Pharaoh gaue the: wherefore they solde not their grounde.

23 Then Ioséph said vnto the people, Beholde, I haue boght you this day and your land for Pharaoh: lo, *here is fede* for you: sowe therefore the grounde.

24 And of the encrease ye shal giue the fift parte vnto Pharaoh, and foure partes shal be yours for the fede of the field, and for your meat, and for them of your housholdes, and for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & we wil be Pharaohs seruats.

26 Then Ioséph made it a lawe ouer the land of Egypt vnto this day, that Pharaoh shulde haue the fift parte, <sup>h</sup> except the land of the Priestes onely, <sup>w</sup> was not Pharaohs.

27 ¶ And Israél dwelt in the lād of Egypt, in the countrey of Góshen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouer, Iaakób liued in the land of Egypt: seuen tene yeres, so that the whole age of Iaakób ~~was~~ an hundreth fourtie & seuen yere.

29 Now when the time drewe nere y<sup>e</sup> Israél must dye, he called his sonne Ioséph, and said vnto him, If I haue now foude grace in thy sight, put thine hād now vnder my thigh, and deale mercifully and truly w<sup>me</sup>: bury me not, I pray thee, in Egypt,

30 But when I shal<sup>i</sup> slepe with my fathers, thou shalt cary me out of Egypt, and bury me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Swear vnto me. And he sware vnto him. And Israél<sup>k</sup> worshipped toward the beds head.

CHAP. XLVIII.

1 Ioséph with his two sonnes visiteth his sicke father. 3. Iaakób rehearseth Gods promises. 5 He receiueth Ioséphs sonnes as his. 19 He preferreth the yonger. 21 He prophesieth their returne to Canaan.

1 **A** Gaine after this, one said to Ioséph, Lo, thy father is sicke: then he toke w<sup>h</sup> his<sup>a</sup> two sonnes, Manasséh & Ephraím.

2 Also one tolde Iaakób, & said, Beholde, thy sonne Ioséph is come to thee, and If-

g By this chāging they agnised y<sup>e</sup> they had nothing of their owne, but receiued all of the Kings libe- little  
"Ebr. ende of the borders.

h Pharaoh in providing for idolatrous priests, shalbe a condemnation to all them w<sup>o</sup> neglect y<sup>e</sup> true ministers of Gods worde.

i Hereby he protested y<sup>e</sup> he died in y<sup>e</sup> faith of his fathers, teaching his childre to hope for the promised land.  
k He reioyced y<sup>e</sup> Ioséph had promised him, & setting him selfe vp vpon his pillowe, praised God, read 1.Chro. 29.10.

a Ioséph more esteemeth y<sup>e</sup> his childre shulde be receiued into Iaakobs familie: w<sup>as</sup> y<sup>e</sup> Church of God, then to enioye all the treasures of Egypt.

b Ioséphs great modestie appeareth in y<sup>e</sup> he wolde enterpris nothing without the Kings commandement.

"Ebr. blessed.

"Ebr. how many daies are the yeres of thy life?

Ebr. 11, 9.

"Ebr. blessed.

c Which was a citie in the countrey of Góshen. Exod. 1.11.

d Some read, that he fed the as little babes, because they coude not provide for them selues against that famine.

e Wherein he bothe declareth his fidelitie toward the King, and his minde fre frō somtiousnes.

f For except the groude be silled & sowed, it perissheth & is, as it were dead.



raél toke his strength vnto him and sare vpon the bed.

*Or, all sufficit.*  
*Chap. 28, 13.*

3 Then Iakób said vnto Ioséph, God<sup>a</sup> almightie appeared vnto me at<sup>a</sup> Luz in the land of Canaan, and blessed me.

4 And he said vnto me, Beholde, I wil make thee fruteful, and wil multiplie thee, & wil make a great<sup>a</sup> nombre of people of thee, and wil giue this land vnto thy fede after thee for an<sup>a</sup> euerlasting possession.

*Chap. 41, 50.*  
*20/10.13.7.*

*b Which is true in y carnal Israél vnto the coming of Christ, and in the spiritual for euer.*

5 ¶ And now thy two sonnes, Manasséh & Ephraim, which are borne vnto thee in y land of Egypt, before I came to thee into Egypt, shalbe mine, as Reubén and Simeón are mine.

6 But thy lignage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethrē in the ir enheritance.

*Chap. 35, 19.*

7 Now whē I came frō Padán, Rahē<sup>a</sup> dyed vpon mine hād in the land of Canaan, by the way when there was but halfe a daies journey of ground to come to Ephrath: and I buried her there in the way to Ephrath: the same is Beth-léhem.

8 Then Israél beheldē Ioséphs sonnes and said, Whose are these?

*c The faithful acknowledge all benefits to come of Gods fre mercies.*

9 And Ioséph said vnto his father, Thei are my sōnes, which<sup>a</sup> God hathe giuē me here. then he said, I pray thee, bring them to me, that I may blesse them:

10 (For the eies of Israél were dim for age, so that he colde not<sup>a</sup> see) Then he caused them to come to him, and he kissed them and embraced them.

11 And Israél said vnto Ioséph, I had not thought to haue sene thy face: yet lo, God hathe shewed me also thy fede.

*Or, his face to the ground.*

12 And Ioséph toke the away frō his knees, and did reuerence<sup>a</sup> downe to the ground.

13 Then toke Ioséph them bothe, Ephraim in his right hand toward Israels left hād, and Manasséh in his left hand toward Israels right hād, so he brought the vnto hi.

*d Gods iudgement is oft times contrary to mans, & he preferreth y, which man despiseth.*  
*Ebr. 11, 21.*

14 But Israél stretched out his right hand, and laid it on<sup>a</sup> Ephraims head, which was the yonger, and his left hand vpon Manasséhs head (directing his hands of purpose) for Manasséh was the elder.

15 ¶ Also he blessed Ioséph and said, The God, before whome my fathers Abraham and Izhák did walke, the God, which hath fed me all my life long vnto this day, blesse thee.

*e This Angel must be vnderstood of Christ, as chap. 31, 13. & 32, 1.*  
*f Let them be taken as my children.*

16 The<sup>a</sup> Angel, which hath deliuered me from all euil, blesse the children, and let my<sup>a</sup> name be named vpon them, and the name of my fathers Abraham and Izhák, that they may growe as fish into a multitude in the middes of the earth.

*g Ioséph faileth in bindig Gods grace to the ordre of nature.*

17 But whē Ioséph sawe that his father laid his right hād vpō the head of Ephraim, it displeased him: and he stayed his fathers

hand to remoue it from Ephraims head to Manasséhs head.

18 And Ioséph said vnto his father, Not so my father, for this is y eldest: put thy right hand vpon his head.

19 But his father refused, and said, I knowe wel, my sonne, I knowe wel: he shalbe also a people, & he shalbe great likewise: but his yonger brother shalbe greater the he, and his fede shalbe ful of nations.

20 So he blessed them that day, and said, In thee Israél shal blesse, and say, God make thee as<sup>a</sup> Ephraim and as Manasséh. & he set Ephraim before Manasséh.

*h In whome Gods graces shulde manifestly appeare.*

21 Then Israél said vnto Ioséph, Beholde, I dye, and God shalbe with you, & bring you againe vnto the land of<sup>a</sup> your fathers.

*i Which they had by faith in the promes. k By my children, whome God spared for my sake.*

22 Moreouer, I haue giuen vnto thee one porcion aboue thy brethrē, which<sup>a</sup> I gate out of the hand of the Amorite by my sworde & by my bowe.

CHAP. XLIX.

*1 Iakób blesseth all his sonnes by name, and sheweth them what is to come. 25 He wil be buried with his fathers. 33 He dyeth.*

1 Then Iakób called his sonnes, & said, Gather your selues together, that I may tel you what shal come to you in the<sup>a</sup> last daies.

*a When God shal bring you out of Egypt.*

2 Gather your selues together, & heare, ye sonnes of Iakób, & hearken vnto Israél your father.

3 ¶ Reubén mine eldest sonne, thou art my<sup>a</sup> might, & the beginning of my strength, the excellencie of dignitie, & the excellencie of power.

*b Begotten in my youtie. c If thou hadst not lost thy birth-right by thine offence.*

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: then didest thou defile my bed, thy dignitie is gone.

5 ¶ Simeón and Leui, brethrē in euil, the<sup>a</sup> instruments of crueltie are in their habitaciōs.

*Or, their swords were instruments of violence.*

6 Into their secret let not my soule come: my<sup>a</sup> glorie, be not thou ioyned with their assemblie: for in their wrath they slewe a<sup>a</sup> man, and in their selfewil they digged downe a wall.

*d Or tongue: meaning that he nether consented to the in worde nor thought.*

7 Cursed be their wrath, for it was scarce, & their rage, for it was cruel: I wil<sup>a</sup> diuide them in Iakób, & scater the in Israél.

*e The Shephe mites. chap. 34. 26.*

8 ¶ Thou Iudáh, thy brethren shal praise thee: thine hād shalbe in y necke of thine ennemies: thy fathers sonnes shal bowe downe vnto thee.

*f For Leui had no parte, & Simeón was vnder Iudáh. 10f. 19, 1. til God gaue them the place of the Amalechites. 1. Chro. 4. 43.*

9 Iudáh, as a lions whelpes shalt thou come vp from the spoile, my sonne. He shal lie downe & couche as a lion, & as a lionesse.

*g As was verified in David and Christ. h His enemies shal feare him.*

10 The<sup>a</sup> sceptre shal not departe from Iudáh, nor a lawgiuer from betwene his feet, vntil Shiloh come, and the people shal be gathered vnto him.

*Or, Kingdom. i Which is Christ the Messiah, the geuer of all prosperitie: who shal call the Gentiles to saluation.*

11 He shal binde his asse sole vnto the



14 ¶ Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to bury his father, after that he had buried his father.

d An euil con- science is neuer fully at rest.

15 And whē Iosephs brethrē sawe that their father was dead, they said, d It may be y Ioseph wil hate vs, and wil paye vs againe all the euil, which we did vnto him.

16 Therefore they sent vnto Ioseph, sayīg, Thy father commanded before his death, saying,

17 Thus shal ye say vnto Ioseph, Forgiue now, I pray thee, y trespase of thy brethrē, and their sinne: for they rewarded thee euil. And now, we pray thee, forgiue y trespase of the seruants of thy fathers e God. And Ioseph wept, when f they spake vnto him.

e Meaning, y they which haue one God, shulde be ioy ned in moſte ſure loue.

f Or, the miſſen- ger.

g Who by the good ſucceſſe ſemeth to re- mit it, & there- fore it ought not to be reuē- ged by me.

18 Also his brethrē came vnto him, and fel downe before his face, & said, Beholde, we be thy seruantes.

19 To whome Ioseph said, Feare not: for am not I vnder f God?

20 When ye thought euil againſt me, God

diſpoſed it to good, that he might bring to paſſe, as it is this day, and ſaue muche people aliue.

21 Feare not now therefore, I wil nourish you, and your children: and he comforted them, and spake h kindly vnto them.

h Ebr. n. 1213. beate.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an s hundred and ten yere.

s Who, noe withſtādig he bare rule in Egypt about foure ſcore yeres, yet was ioynd with y Church of God in faith and religion. Ebr. 11. 22.

23 And Ioseph sawe Ephraims children, euen vnto the third generacion: also the ſonnes of Machir the ſonne of Manaſſeh were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethrē, \* I am ready to dye, & God wil ſurely viſet you, and bring you out of this land vnto the land, which he ſware vnto Abraham, vnto Izhak, and vnto Iaakób.

25 And Ioseph toke an othe of the childrē of Iſraél, ſaying, h God wil ſurely viſet you, and ye ſhal cary my bones hence.

h He ſpeaketh this by the ſpirit of prophetic, exhorting his breth- ren, to haue full truſt in Gods promes for their deli- uerance.

26 So Ioseph dyed, when he was an hundred and ten yere olde: and they enbayed him & put him in a cheſt in Egypt.

## THE SECONDE BOKE of Moſes, called Exodus.

### THE ARGUMENT.

AFTER that Iaakób by Gods commandemēt Gen. 46.3. had brought his familie into Egypt, where they remained for the ſpace of foure hundred yeres, and of ſeuenty perſones grew to an infinite nombre, ſo that the King and the countrey grudged and endeuored both by tyrannie and cruel ſlaue- ry to ſuppreſſe them: the Lord according to his promes Gen. 15.14. had compaſſion of his Church & deliuered them, but plagued their enemies in moſt ſtrage and ſondry ſortes. And the more that the tyrānie of the wicked enraged againſt his Church, the more did his heauy iudgements increaſe againſt them, til Pha- raoh & his armie were drowned in the ſame ſea, which gaue an entrie and paſſage to the childrē of God. But as the ingratitude of man is great ſo did they immediatly forget Gods wonderfull benefites: & albeit he had giuen them the Paſſouer to be a ſigne & memorial of the ſame, yet they fel to diſtruſt, & tempted God with ſondry murmurings and grudgings againſt him and his miniſters: ſometime moued with ambi- tio, ſometime for lacke of drinke or meate to cōtent their luſtes, ſometime by idolatrie or ſuche like. Where- fore God viſited them with ſharpe roddes and plagues that by his correſtions they might ſeke to him for remedy againſt his ſcourges & earneſtly repent them for their rebellioſ & wickednes. And becauſe God loneth the to the end, whome he hath once begone to loue, he puniſhed the not according to their deſertes, but dealt with them in great mercies, and euer with newe benefites labored to ouercome their malice: for he ſtil governed them and gaue the his worde & Law, bothe cōcerning the maner of ſeruing him, & alſo the forme of iudgements and ciuil policie: to the intent that thei ſhulde not ſerue God after their owne inuention, but according to that orāre, which his heauenlie wiſdome had appointed.

### CHAP. I.

2 The childrē of Iaakób that came into Egypt. s The newe Pharaoh oppreſſeth them. 12 The prouidence of God towards them. 15 The Kings commandemēt to the mid- wimes. 22 The ſonnes of the Ebreues are commanded to be caſt into the riuer.

a Moſes deſcrib- eth the won- derfull ordre that God ob- ſerueth in per- forming his p- mes to Abra- hām, Gen. 15. 14.



Now a theſe are y names of y childrē of Iſraél, w came i to Egypt (euerie man and his houſholde came thither w Iaakób)

2 Reubén, Simeón, Leuī, and Iudáh, Iſſachár, Zebulún, and Beniamín,

4 Dan, & Naphthalí, Gad, & Aſhér.

5 So all y ſoules, that came out of y loy- nes of Iaakób, were s ſeuētie ſoules: Ioseph was in Egypt already.

Or, perſons. Gen. 46. 26. dan. 10. 22.

6 Now Ioseph dyed and all his brethrē, & that whole generacion.

7 ¶ And the \* children of Iſraél brought forthe frute and encreaſed in abundance, & were multiplied, and were exceding mightie, ſo that the lād was full of them.

ad. 7. 17. b He meaneth the countrey of Góſhen.

8 Then there roſe vp a newe King in Egypt, who c knewe not Ioseph.

c He conſidered not how God had pre- ſerued Egypt for Iosephs ſake.

9 And he ſaid vnto his people, Beholde, the f. iiii.