

Chapter 21

Ifaac is borne, 4. circumcised, 8. and weaned. 9. Agar and Ifmael are put forth of Abrahams house, 15. but after defolation are nourished, and prosper in the desert. 22. King Abimelech and Abraham make a league confirming it with oath.

The fixt part of this booke.

And our Lord visited Sara, as he had promised: and fulfilled the things which he spake. ² And she conceived and bare a sonne in her old age, at the time that God had foretold her. ³ And Abraham called the name of his sonne, which Sara bare him, ^aIfaac: ⁴ and he circumcised him the eighth day, as God had commanded him, ⁵ when he was an hundred yeares old: for at this age of his father, was Ifaac borne. ⁶ And Sara said: Laughter God hath made to me: whofoever shal heare of it, wil laugh with me. ⁷ And again she said: Who that shal heare of it would beleue Abraham, that Sara gaue sucke to a sonne, which she bare him now being an old man? ⁸ The child therefore grew, and was weined: and Abraham made a great feast in the day of his weining. ⁹ And when Sara had seen the sonne of Agar the Ægyptian playing with Ifaac her sonne, she said to Abraham: ¹⁰ Cast out this handmaid, and her sonne: for the sonne of the handmaid shal not be heire with my sonne Ifaac. ¹¹ Abraham tooke this greuouly for his sonne. ¹² To whom God said: •Let it not seme greuous to thee for the boy, and for thy handmaid: al things that Sara shal say to thee, heare her voice: because ^bin Ifaac shal feed be called to thee. ¹³ But the sonne also of the handmaid I wil make into a great nation, because he is thy feede. ¹⁴ Abraham therefore rose vp in the morning, and taking bread and a bottle of water, put it vpon her shoulder, and deliuered the boy and dismissed her. Who

Of the prog-
enie & other
bleffings of
Abraham, Ifaac,
and Iacob.

Rom. 9.
Heb. 11.

^a Abraham & Sara laughed (he admiring, she doubting) at the ioyful promise of a sonne, & therefore he is called Ifaac, which signifieth laughter. *S. Aug. li. 16. c. 31. ciuit.*

^b See *chap. 17. v. 21.*

went away, and wandred in the wilderneffe of Berfabee.
15 And when the water in the bottle was fspent, fhe caft
the boy vnder one of the trees, that were there. 16 And
fhe went her way, and fate ouer againft a great way of
as farre as a bowe can caft. For she faid: I wil no fee the
child dying: and fitting ouer againft, she lifted vp her
voice and wept. 17 And God heard the voice of the boy:
and an Angel of God called Agar from heauen, faying:
What doeft thou Agar? feare not: for God hath heard
the voice of the boy, from the place wherin he is. 18 Arife,
take vp the boy, and hold his hand: for into a great na-
tion wil I make him. 19 And God opened her eyes: who
feing a wel of water, went, and filled the bottle, and gaue
the boy to drinke. 20 And God was with him: who grew,
and abode in the wildernes, and became a young man
archer. 21 And he dwelt in the wildernes of Pharan, and
his mother tooke a wife for him out of the land of Ægypt.
22 The fame time faid Abimelech, and Phicol the general
of his armie to Abraham: God is with thee in al things
which thou doeft. 23 Swear therefore by God, not to hurt
me, and my pofteritie, and my ftocke: but according to
the mercie, that I haue done thee, thou fhalt doe to me,
and to the land wherin thou haft liued a ftranger. 24 And
Abraham faid: I wil fweare. 25 And he rebuked Abime-
lech for the wel of water, which his feruants had taken
away by force. 26 And Abimelech answered: I knew not
who did this thing: yea and thy felfe dideft not tel me,
and I heard not of it but to day. 27 Abraham therefore
tooke fheepe and oxen, and gaue to Abimelech: and
both of them made a league. 28 And Abraham fet feuen
ewe lambes of the flocke apart. 29 To whom Abimelech
faid: What meane thefe feuen ewe lambes, which thou
haft made to ftand apart? 30 But he faid: Seuen ewe
lambes fhalt thou take at my hand: that they may be
a teftimonie for me, that I digged this wel. 31 Therfor
was that place called Berfabee: becaufe there both did
fweare. 32 And they made a league for the wel of oath.
33 And Abimelech arofe, and Phicol the general of his
armie, and they returned to the land of the Paleftines.
But Abraham planted a groue in Berfabee, and called

vvel of oath

therupon the name of our Lord God eternal. ³⁴ And he was a feiorner in the land of the Paleftines manie dayes.

ANNOTATIONS

12 Let it not.) It femed fo hard, inhumaine, and vniuft to caft Agar and Ifmael out of the houfe, that Abraham would not haue done it, onles God had commanded him in this to heare the voice of Sara. But when he knew Gods wil therin, not respecting flefh and bloud, nor difputing further of the lawfulness of the fact, fent them both away, commending them to Gods protection: and fo by this feparation the familie was made quiet. It reprented alfo a notable Myfterie of the Synagog of the Iewes & Church of Chrif. As S. Auguftin doth excellently expound the fame, according to S. Paul (*Gal. 4.*) That Ifmaels playing with Ifaac was perfecution, becaufe it tended to peruert him, fhewing it to be a greater iniurie, to delude and deceiue anie, in drawing them to new and particular companies, then corporally to perfecute them:

li. 15. c. 2. ciuit.

Epift. 48. & 50.

Tract. 11. in Ioan.

and that the Church, and Catholique Princes punifh heretikes for their good, to make them returne to the truth, or finally to ceafe from feducing others. *Ecce libera affixit ancillam, & non illam vocat perfecutionem Apoftolus, ludit feruus cum domino, & perfecutionem vocat. Afflictio ifta non vocatur perfecutio, & lufio illa vocatur perfecutio.* Behold the freewoman afflicted the handmaide, and the Apoftle calleth it not perfecution, the feruant playeth with the maifter, and he calleth it perfecution. This affliction is not called perfecution, and that play is called perfecution. Againe, he fayeth of Sara, *Illufionem vidit in illo lufu, animaduertit ferui superbiam, difplicuit illi, eicit foras.* She faw foule play in that play, fhe noted the feruants pride, it displeafed her, fhe caft him forth of the dores. S. Hierom alfo teacheth that the fpiritual neuer perfecuteth the carnal: but fpareth him as his ruftical brother, knowing that he may in time be profitable.

Tract. 12.

in 4. Gal.

Separation to be made in families, when iuft caufe requireth.

Myftical fenfe.

The true Church doth not perfecute but iuftly punifheth offenders.

Heretikes and other infidels do perfecute when either by word, or fword they impugne the truth.