

Chapter 25

Abraham hauing manie children by his wife Cetura, died at the age of 175. yeares: 12. Ifmael alfo hauing twelue fonnes dukes, died. 19. Ifaac praying for his barren wife, she hath Efau and Iacob twinnes. 30. Efau selleth his firft birth right to Iacob for a meffe of potage.

And Abraham married an other wife named Cetura: ² which bare him Zamran, and Iecfan, and Madan, and Madian, and Iefboc, and Sue. ³ Iecfan alfo begat Saba and Dadan. The Children of Dadan were Affurim, and Latufim, and Loomim. ⁴ But alfo of Madian was borne Ephra, and Opher, and Henoah, and Abida, and Eldaa: al thefe were the children of Cetura. ⁵ And Abraham gaue al his poffeffions to Ifaac: ⁶ and ⁴to the children of his concubines he gaue gifts, and feperated them from Ifaac his fonne, whileft himfelfe yet liued, to the eaft countrie. ⁷ And the days of Abrahams life were a hundred feuentie and five yeares. ⁸ And decaying dyed in ^aa good old age, and hauing liued a great time, and being ful of days: and was gethered to his people. ⁹ And there buried him Ifaac and Ifmael his fonnes in the duble caue, which was fituated in the field of Ephron the fonne of Seor the Hethite, ouer againft Mambre, ¹⁰ which he had bought of the children of Heth: there was he buried, and Sara his wife. ¹¹ And after his death God bleffed Ifaac his fonne, who dwelled beside the wel of the Liuing and feing fo named. ¹² Thefe are the generations of Ifmael the fonne of Abraham, whom Agar the Ægyptian bare him, Saraes feruant: and ¹³ thefe are the names of his children according to their calling and generations. The firft begotten of Ifmael Nabaioth, then Cedar, and Adbeel, and Mabfam, ¹⁴ Mafma alfo, and Duma, and Maffa, ¹⁵ Hadar, and Thema, and Iethur, and Naphis, and Cedma. ¹⁶ Thefe

^a The life of the iuft hath fulnes of dayes though it be otherwife fhort; the daies of the wicked are void of fruict, be they manie or few. *S. Ambrofe li. de Abraham.*

are the fonnes of Ifmael: and thefe are their names by their caftles and townes, twelue princes of their tribes. 17 And the yeares of Ifmaels life came to an hundred thirtie feauen, and decaying died, and was put vnto his people. 18 And he dwelt from Heula euen to Sur, which looketh towards Ægypt, as they enter to the Affirians, before the face of al his bretheren died he. 19 Thefe alfo are the generations of Ifaac the fonne of Abraham: Abraham begat Ifaac: 20 who when he was fortie yeares old, tooke to wife Rebecca the daughter of Bathuel the Syrian of Mefopotamia, fifter to Laban. 21 And Ifaac befought our Lord for his wife, becaufe fhe was barren: who ^dheard him, and made Rebecca to conceaue. 22 But the little ones ftrugled in her wombe; who faid: If it fhould be fo with me, what nede was there to conceaue? And fhe ^awent to confult our Lord. 23 Who anfwering faid: Two nations are in thy wombe, and two peoples fhall be diuided out of thy wombe, and one people fhall ouercome the other, and ^dthe elder fhall ferue the younger. 24 Now her time was come to be deliuered, and behold twinnes were found in her wombe. 25 He that came forth firft, was read, and al hearie in manner of a skinne: and his name was called Efau. Immediatly the other coming forth, held his brothers plant in his hand: and therefore he called him Iacob. 26 Threecore yeares old was Ifaac, when the litle ones were borne vnto him. 27 Who being growne vp, Efau became a man cunning in hunting, and a hufband man: but Iacob ^ba plaine man dwelled in tents. 28 Ifaac loued Efau, becaufe he did eate of his hunting: and Rebecca loued Iacob. 29 And Iacob boyled broth: to whom Efau being come faynt out of the field, 30 faid: Geue me of this read broth, becaufe I am exceding faint. For which caufe his name was called

^a S. Auguftin (*q. 72. in Gen.*) difputeth but could not decide, whether Rebecca went to fome Prieft, or Prophet, or Altar, or whither els, or only retyred to priuate prayer.

^b Holie Scripture premonifheth Iacobs finceritie, left in the Myfteries folowing he might be fufpected of falfe dealing. *S. Aug. li. 16. c. 37. ciuit.*

Edom. ³¹ To whom Iacob said: ³² Sel me thy first-birth-right. ³³ He answered, Lo I dye, what wil the first birth right auaille me? ³⁴ Iacob said: Swear therefore to me. Efau fware to him, and fould his first-birth-right. ³⁵ And fo taking bread and the rice broth, did eate, and drinke, and went his way; little esteeming that he had fold his first birth right.

ANNOTATIONS

6 To the children of his concubines.) S. Augustin (*li. 16. c. 34. de ciuit*) sheweth that both Agar and Cetura, being Abrahams lawful wiues (for fo they are called in holie Scripture) are also called concubines, becaufe they had not like priuileges to Sara, whose sonne was sole heyre to his father, and the children of the others had only giftes (or mouable goods) not attayning to the promised kingdom. And al this for myfterie sake. For Ifmael signified the carnal people before Chrif, the children of Cetura prefigured Heretikes, who suppose themfelues to pertaine to the new Testament, but are separated no lesse then the Iewes from Chrifs Kingdom. And albeit there was also an other particular reason, why Agar was called concubine, becaufe she was a second wife, the first then liuing, yet this lerned father faith, he did not see, why Cetura being married after the death of Sara, should be called concubine, but only for this Myfterie.

21 Heard him.) Notwithstanding Gods assured promise, that Ifaac should haue issue (*Gen. 21. v. 12.*) yet he prayeth instantly for the same. And Moyfes here attributeth Rebeccas conceiuing to Ifaacs prayer. Wherby we see that Gods forfeing, predestinating, and promising exclude not, but in dede include fecondarie causes, and ordinarie meanes, by which his eternal wil and pleasure is fulfilled. For as God did forsee that Rebecca should haue children, so he did forsee, that Ifaac should pray for it, and obtayne it; and the one was as sure to come to passe as the other. And the same consequence is true concerning eternal life as S. Gregorie teacheth. *li. 1. c. 8. Dialog.*

23 The elder shall serue the younger.) As before (*c. 17. v. 21. & c. 21. v. 12.*) the couenant and great promises made to Abrahams fede, are declared to pertaine only to Ifaac, and not to Ifmael, nor to the other brothers: fo the same belong not to Efau, the elder, but only to Iacob the younger sonne of Ifaac, the Holie Ghost saying, *The elder shall serue the younger.* And withal signifieth, (saith S. Augustin) that the elder people of the Iewes shall serue the younger Christian people. For although it may be vnderstood literally to be fulfilled, in that the Idumeans

VVhy Agar & Cetura being lawful wiues are called cōcubines.

Their childrē signified Pagaines & Heretikes.

Gods predestination and forfeing include, & not exclude the meanes by which his wil is done.

The couenant made to Abraham pertained only to Ifaac, and Iacob, not to the rest of his issue.

li. 16. c. 35. ciuit.

2. Reg. 8.

Pfal. 59. coming of Efau, were subdued by King Dauid coming of Iacob; yet it is more conueniently beleued, that this prophecie tended to a greater thing. And what is this, but that which is evidently fulfilled in the Iewes and Chrifians?

Rom. 9. An other great document of grace S. Paul geathereth vpon this Myfterie: that the twinnes being not yet borne, nor hauing done any thing good or euil, without anie good merites, the younger is elected, the elder reprobate. For doubtles (faith S. Auguftin) touching original finne they were both equal, and concerning proper finne, neither of them had anie at al. By which example he fheweth Gods mere mercie in the elect, and iuftice in the reprobate, as is more largely noted in the *English New Testament, vpon the ninth chapter to the Romanes.*

Gods mere mercie in electing anie, his iuftice to the reprobate.

31 Sel me thy firft birth right.) Iacob inftructed by his mother, that God had chofen him in place of his brother Efau (for to her God had reueled that the elder fhould ferue the younger) did lawfully vfe this oportunitie to get Efaus grant of the right pertaining to the firft borne, but Efau in felling it finned, fhewing himfelfe an intemperate prophane man. *Heb. 12.*

Iacob lawfully bought but Efau finned in felling the firft-birth-right.