

## Chapter 27

*Jacob by his mothers counfai getteth his fathers blefsing in place of Efau. 42. And by her is aduifed (for auoiding Efaus wrath, who threatned to kil him) to flie to his vnclē Laban, in Haran of Mefopotamia.*

**A**nd Ifaac was old, and his eyes were dimme, and he could not fee: and he called Efau his elder fonne, and faid to him: My fonne? Who answered: Here I am. <sup>2</sup> To whom his father: Thou feeft, quoth he, that I am old, and know not the day of my death. <sup>3</sup> Take thy infruments, thy quiver, and bowe, and goe abrode: and when thou haft taken any thing by hunting, <sup>4</sup> make me broth therof, as thou knoweft I like, and bring that I may eate: and my foule may bleffe thee before I dye. <sup>5</sup> Which when Rebecca had heard, and he was gone into the field to fulfil his fathers commandement, <sup>6</sup> ſhe faid to her fonne Jacob: I heard thy father talking with Efau thy brother, and faying to him: <sup>7</sup> Bring me of thy hunting, and make me meates that I may eate, and bleffe thee in the fight of our Lord before I dye. <sup>8</sup> Now therefore my fonne, affent to my counfel: <sup>9</sup> and go thy way to the flocke, bring me two kiddes of the beft, that I may make of them meat for thy father, fuch as he gladly eateth: <sup>10</sup> which when thou haft brought in, and he hath eaten, he may bleffe thee before he dye. <sup>11</sup> To whom he answered: Thou knoweft that Efau my brother is an hearie man, and I am ſmooth: <sup>12</sup> if my father ſhal feele me, and perceauē it, <sup>a</sup>I feare left he wil thinke I would haue deluded him, and I ſhal bring vpon me a curſe for a bleffing. <sup>13</sup> To whom his mother faid: This curſe, my fonne, light vpon me: only heare thou my voice, and go, fetch me the things which I haue faid. <sup>14</sup> He went, and brought, and gaue them to his mother. She dreſſed meats, euen as ſhe knew his father liked. <sup>15</sup> And ſhe did on him the garments of Efau verie good,

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<sup>a</sup> Jacob ſecure in confcience that the right of firſt-birth belonged to him, yet feared to geue occaſiō of offence to his father.

which ſhe had at home with her: <sup>16</sup> and the litle ſkinnes of the kidds ſhe put about his hands, and couered the bare of his necke. <sup>17</sup> And ſhe gaue him the broth, and deliuered him bread that ſhe had baked. <sup>18</sup> Which when he had caried in, he ſaid: My father? But he answered: I heare. Who art thou my ſonne? <sup>19</sup> And Iacob ſaid: ¶ I am thy firſt begotten Efau: I haue done as thou dideſt command me: ariſe, ſit, and eate of my hunting, that thy ſoule may bleſſe me. <sup>20</sup> And againe Iſaac to his ſonne: How couldeſt thou, ſaid he, find it ſo quickly, my ſonne? Who answered: <sup>a</sup>)It was the wil of God that that which I would came quickly in my way. <sup>21</sup> And Iſaac ſaid: Come hither, that I may feele thee my ſonne, and may proue whether thou be my ſonne Efau, or no. <sup>22</sup> He came nere to his father, and when he had felt him, Iſaac ſaid: The voice verely, is the voice of Iacob: but the hands, are the hands of Efau. <sup>23</sup> And he ¶knew him not, becauſe his hearie hands had made him like vnto the elder. Bleſſing him therefore, <sup>24</sup> he ſaid: Art thou my ſonne Efau? He answered: I am. <sup>25</sup> But he ſaid: Bring me the meats of thy hunting, my ſonne, that my ſoule may bleſſe thee. Which when they were brought and he had eaten, he offered him wine alſo, which after he had drunke, <sup>26</sup> he ſaid to him: Come nere me, and geue me a kiſſe, my ſonne. <sup>27</sup> He came nere, and kiſſed him. And immediatly as he felt the fragrant fauoure of his garments, bleſſing him, he ſaid: Behold the fauoure of my ſonne is as the fauoure of a plentiful field, which our Lord hath bleſſed. <sup>28</sup> God geue thee of the deaw of heauen, and of the fatnes of the earth abundance of corne and wine. <sup>29</sup> And let peoples ſerue thee, and tribes adore thee: be thou lord of thy brethren, and thy mothers children bowe they before thee. He that ſhal curſe thee, be he curſed: and he that ſhal bleſſe thee, be he replenished with bleſſings. <sup>30</sup> Iſaac had ſcarce ended his wordes, and Iacob now gone forth abroad, but Efau came, <sup>31</sup> and brought in to his father meates made of his hunting, ſaying: Ariſe my father, and eate of thy ſonnes hunting: that thy ſoule

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<sup>a</sup> It was truly Gods wil, but not in that ſeſe as Iſaac vnderſtood it.

may bleffe me. <sup>32</sup> And Ifaac faid to him: Why! who art thou? Who answered: I am thy firft begotten fonne Efau. <sup>33</sup> Ifaac was amazed and aftonied exceedingly: and marueling more then a man can beleue, faid: Who is he then that euen now brought me venifon that he had taken, and I did eate of al thinges before thou cameft? and I haue bleffed him, <sup>a</sup>)and he fhall be bleffed. <sup>34</sup> Efau hauing heard his fathers wordes, roared out with a great crye: and being difmaied, faid: Bleffe me alfo, my father. <sup>35</sup> Who faid: Thy brother came deceitfully and tooke thy bleffing. <sup>36</sup> But he faid again: Rightly is his name called Iacob: for he hath fupplanted me loe the fecond time: my firft-birth-right he tooke before, and now the fecond time he hath ftolen my bleffing. And againe to his father he faid: Haft thou not referued me alfo a bleffing? <sup>37</sup> Ifaac answered: I haue appointed him thy Lord, and al his brethren I haue made fubiect to his feruice: with corne and wine I haue eftablifhed him, and for thee, my fonne, what fhall I doe more after this? <sup>38</sup> To whom Efau faid: Haft thou one only bleffing, father? I befech thee bleffe me alfo. And when he wept that he howled againe, <sup>39</sup> Ifaac being moued, faid to him: In <sup>b</sup>)the fat of the earth, and in the dew of heauen from aboue <sup>40</sup> fhall thy bleffing be. Thou fhalt liue by the fworde, and fhalt ferue thy brother: and <sup>c</sup>)the time fhall come, when thou fhalt shake of, and loofe his yoake from thy necke. <sup>41</sup> Efau therefore alwaies hated Iacob for the bleffing wherwith his father had bleffed him: and he faid in his hart: The daies wil come of the mourning of my father, and I wil kil Iacob my brother. <sup>42</sup> Thefe things were told to Rebecca: who fending & calling Iacob her fonne, faid to him: Behold Efau thy brother threatneth to kil thee. <sup>43</sup> Now therefore, my fonne, heare my voice,

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<sup>a</sup> Ifaac now knowing it to be Gods wil, ratified that he had done.

<sup>b</sup> Worldlings bleffing confifteth in tranfitorie welth.

<sup>c</sup> The Idumeans being fubdued by king Dauid (*2. Reg. 8.*) reuolted from king Ioram, and had a king of their owne (*4. Reg. 8.*) they were againe fubdued by Hircanus (*tefte Iofepho. li. 13. Antiq.*) but againe Herod an Idumean raigned in Iewrie. *Math. 2. Luc. 1.*

and get thee vp and flye to Laban my brother into Haran: <sup>44</sup> and thou shalt dwel with him a few daies, til the furie of thy brother be affwaged, <sup>45</sup> and his indignation ceafe, and he forget those things, which thou haft done to him: afterward I wil fend, and bring thee from thence hither. Why shalt I be deprived of both finnes in one day? <sup>46</sup> And Rebecca said to Ifaac: I am wearie of my life for the daughters of Heth: If Iacob take a wife of the stocke of this land, I lift not liue.

## ANNOTATIONS

19 I am thy first begotten Esau.) Iacob was not by nature the first begotten; but by Gods ordinance, & by couenant made with Esau, had right to the preeminence, and priuileges belonging to the first borne. So he did not lie, but spake a truth, meaning that he was that sonne, to whom by diuine election the first-birth-right was dew, which his father supposed to pertaine to Esau.

But because some scorners of Christian doctrine (like to the old Manichees) vse to say, that Catholique Doctors, and Schoolmen excuse, and condemne whom they lift by such glosses, let such reprouers vnderstand, that both moderne and ancient Catholique writers auow this defence of the holie Patriarch Iacob, not by priuate spirite, but by the most true and proper sense of holie Scripture it selfe. Where it may appeare, if they wil examine the text, that Iacob in al this procurement of his fathers blessing, neither did anie thing vniustly, nor said anie thing falsly. First it was reueled to his mother (*chap. 25. v. 23.*) *That the elder* (of her twinnes) *should serue the younger.* Secondly, holie Scripture testifieth in the same chapter (*v. 27.*) *That Iacob was a plaine* (or sincere) *Man*, void of vniust dealing. Thirdly, for more quiet enjoying that right, which God had ordained for him, he procured his brothers consent and confirmation (*v. 33.*) Fourthly though he was secure in conscience that the blessing was dew to him, yet he feared (*v. 12.*) lest he might geue occasion of offence to his father, to whom this mysterie was not yet reueled. Fifthly Ifaac perceiuing at last Gods wil, that Iacob should be preferred, was neither offended with him, nor reuoked his blessing, as vnlawfully surpris'd, but condescending therto, ratified that he had done, saying (*v. 33.*) *I haue blessed him, and he shall be blessed.* Sixthly, God himselfe from this time forwards often appeared to Iacob, and with great promises, and manie temporal and spiritual benefites, declared his singular loue to him. Seuently, these three Patriarches Abraham, Ifaac, and Iacob are special renowned Sainctes of the old Testament: yea the Lord and Creator of al would peculiarly be

Iacob did not lie, nor finne in saying he was Esau &c.

He is proued innocent by the text.

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called (*Exodi. 3.*) the God of Abraham, Ifaac, and Iacob. Moyfes praying infantly for Gods mercie and clemencie towards the people (*Exodi. 32.*) befought him to remember Abraham, Ifaac, and Iacob his feruants: and fo in both old and new Teftament thefe three are often mentioned as chiefe Princes in the Kingdom of Heauen. Al which fhewe the great vertues and holines of them al. And touching this fact of Iacob, where (if euer aniewhere) might feme to be fome great finne, S. Auguftin at large proueth that he did not herein finne at al: *That vvhich Iacob did* (faith he, *li. cont. mendacium c. 10.*) *By his mothers infruction to deceiue his father, if it be diligently confidered, vvas no lie, but a myfterie, and therefore for the familiar counfail of the Holie Ghoft, vvhich his mother had receiued, he is excufed from finne.* The fame he confirmeth. *q. 74. in Gen. li. 16. c. 37. de ciuit. & li. 22. c. 34. cont. Fauft.* The fame alfo teach S. Chrifoftom *ho. 53. in Gen. S. Hierom Epift. 125. S. Theodoret q. 79. & 80. in Gen. S. Gregorie, ho. 6. in Ezechielem. S. Bede, Ifidorus, Innocentius 3, Rupertus and others vpon this place,* al agreing abfolutly that euerie lie is a finne, declare that Iacob lied not, but ftill fpake the truth, confirming their expofition by other like places of Scripture. As when our Sauour faid of S. Iohn Baptift (*Math. 11.*) *He is Elias* meaning that he was Elias in fpirite not in perfon. So Iacob faid truly that he was Efau, not meaning in perfon but in right of the firft borne, by Gods ordinance: Efau alfo hauing condescended therto by couenant and oath. In that alfo he deceiued his father, was no finne. For it was a lawful and good deceit, fuch a one (faith S. Chrifoftom) as Hieremie fpeaketh of, *Lord thou haft deceiued me, and I am deceiued,* fo Ifaac was deceiued, not as we commonly cal deceit, but to his owne and others good, by Gods difpofition.

Ho. 6. ad Col.

Hier. 20.  
Epift. 125.

23 Knevv him not.) S. Damafus demanding of S. Hierom, what might be the reafon why God would fuffer his holie feruant Ifaac not to know Iacob, but to be deceiued, and through ignorance to bleffe whom he would not, declareth that it happened not only to Ifaac, but alfo to manie other like holie men, to be ignorant of manie things, and to be deceiued in error of opinion: and that this error was profitable to Ifaac and his houfe. For if he had geuen this bleffing (which was a fpiritual Iurisdiction) to Efau, as he purpofed, he had committed a noxious error in dede, by preferring a bloudie man, one that was readie, if he could, to haue killed his brother (*v. 41.*) omitting him, that was fincere and very vertuous, and had done his owne wil, not Gods wil therin. But why would not God reuel his wil to Ifaac (as he had commanded a farre greater thing to Abraham to facrifice the fame Ifaac) that he might wittingly haue bleffed Iacob by Gods commandment? The Fathers do probably alleage this for one reafon, that if Efau, being a fierce and cruel man, had perceiued that his father had willingly preferred Iacob, he would haue bene incensed

The Fathers proue his innocencie in this fact.

Euerie lie is a finne.

Some deceit good.

It was good that Ifaac knew not Iacob when he bleffed him.

Good in respect of Efau.

againft his father, conceiued and attempted euil againft him. An  
other reafon S. Chriftoftom and Theodoret do yeld, that by this  
ftrange maner of imparting this bleffing, it might more manifeftly  
appeare to be Gods wil and ordinance, and not to procede from  
mans affection, that Iacob fhould be preferred.

Ho. 53.

q. 79. in Gen.

More to Gods glo-  
rie, and Iacobs  
commendation.