

Chapter 28

Iacob with his fathers blefsing, and admonition not to take a wife of Chanaan, but of the daughters of his vnclē Laban, goeth into Mefopotamia. 6. Efau in the meane time marieth a third wife, his vnclē Ifmaels daughter. 11. Iacob feeth in flepe a ladder reaching to heauen, Angels afcending and defcending, and our Lord leyn- ing theron renewed the promifes made to Abraham and Ifaac. 16. And he awayking maketh a vow.

Ifaac therefore called Iacob, and bleffed him, and commanded him faying: Take not a wife of the ftocke of Chanaan: ² but goe, and make a iourney into Mefopotamia of Syria, to the houfe of Bathuel thy mothers father, and take thee a wife thence of the daughters of Laban thin vnclē. ³ And God almightie bleffe thee, and make thee encrease and multiplie thee: that thou maieft be into multitudes of peoples. ⁴ And ^ageue he thee the bleffings of Abraham, and to thy feed after thee: that thou mayeft poffeffe the land of thy perigrination, which he promifed to thy grandfather. ⁵ And when Ifaac had difmift him, taking his iourney he came to Mefopotamia of Syria to Laban the fonne of Bathuel the Syrian, brother to Rebecca his mother. ⁶ And Efau feing that his father had bleffed Iacob, and had fent him into Mefopotamia of Syria, to marry a wife thence; and that after the bleffing he had commanded him, faying: Thou fhalt not take a wife of the daughters of Chanaan: ⁷ and that Iacob obeying his parents was gone into Syria: ⁸ hauing tryal alfo that his father did not willingly fee the daughters of Canaan: ⁹ he went to Ifmael, and tooke to wife befides them, which he had before, Maheleth the daughter of Ifmael Abrahams fonne, fifter to Nabaioth. ¹⁰ Therefore Iacob being departed from Berfabee, went on to Haran. ¹¹ And when he was come to a certaine place, and would reft in it after funne fet, he [♣]tooke one of the

^a Ifaac againe cōfirmeth the bleffings of Abraham to Iacob, and his fede omitting Efau: yea and God repeteth the fame. *v. 13.*

Sap. 10. ftones that lay there, and putting it vnder his head, flept
 in the fame place. ¹² And he faw in his fleepe ^aa ladder
 ftanding vpon the earth, and the top therof tooching
 heauen: the Angels alfo of God afcending and defcend-
 ing by it, ¹³ and our Lord leyning vpon the ladder faying
 to him: I am the Lord God of Abraham thy father, and
 the God of Ifaac: the Land, wherin thou fleepft, I wil
 geue to thee and to thy feed. ¹⁴ And thy feed fhall be as
 the duft of the earth: thou fhalt be dilated to the Weft,
 and to the Eaft, & to the North, and to the South: and
 IN THEE AND THY SEED AL THE TRIBES OF THE EARTH
 SHAL BE BLESSED. ¹⁵ And I wil be thy keeper whither fo
 euer thou goeft, and wil bring thee backe into this land:
 neither wil I leaue thee, til I fhall haue accomplifhed al
 things which I haue faid. ¹⁶ And when Iacob was awaked
 out of fleepe, he faid: In dede our Lord is in this place,
 and I wift not. ¹⁷ And trembling he faid: How terrible is
 this place! this is none other but the houfe of God, and
 the gate of heauen. ¹⁸ And Iacob arifing in the morn-
 ing, tooke the ftone, which he had laid vnder his head,
 and ^aerected it for a title, powring oyle vpon the toppe.
 Houfe of God. ¹⁹ And he called the name of the citie Bethel, which
 before was called Luza. ²⁰ And he ^avowed a vowe, fay-
 ing: If God fhall be with me, and fhall keepe me in the
 way, by the which I walke, and fhall geue me ^abread to
 eate, and rayment to put on, ²¹ and I fhall be returned
 profperoufly to my fathers houfe, the Lord fhall be my
 God, ²² and this ftone, which I haue erected for a title,
 fhall be called the Houfe of God: and of al things that
 thou fhalt geue to me, I wil offer tithes to thee.

ANNOTATIONS

11 Tooke of the ftones.) Iacob traueling into a ftrange
 countrie went in fuch poore ftate, the better to hide his depar-
 ture from Efau, who otherwife might haue killed him by the way.

VVhy Iacob
 traueled in poore
 ftate.

^a To whom ynough is not ynough, to him nothing is ynough. *Aulus Gell.*

It was also thus disposed by God, that Jacobs faith and confidence might, to his greater merite, be exercised: and that Gods providence might more manifestly appeare, as it did in his returne after twentie yeares, when with most grateful mind he recounted Gods benefites saying (*Gen. 32.*) With my staffe I passed over this Iordan, and now with two troupes I do returne.

12 A ladder.) He that was in temporal distresse, was marvellously comforted spiritually, by seeing a ladder that reached from the earth to heauen; Angels passing vp and downe the same, and the Sonne of God leaning vpon it, as he that reigneth both in heauen and earth, who in particular promised him, and his fede that whole land, that he and his fede should be blessed, yea that in *His Sede* al nations should be blessed, and that he would keepe and protect him where soeuer he went. How al this was performed is briefly rehearsed in the *booke of wisdom. chap. 10.*

18 Erected it, pouring oyle.) To erect a stone, and powre oyle vpon it, was no wife superstitious in Iacob. Neither did heerne it of Idolaters: for he abhorred and detested al idolatrical obseruances. But as S. Iuftinus Martyr, S. Clement of Alexandria, Origen, Eusebius and others testify, idolatrical superstition did rather imitate true religious ceremonies. For the diuel alwayes affecting that honour, which he seeth done to God, persuaded those whom he seduced, and blinded with errors, to serue him in such maner of external rites, as God was serued, that thereby he might either haue like worship with God, as it happened among Pagan Idolaters: or els depriue God of this kind of honour, as now we see Protestants reiect and pul downe consecrated Altares, pretending them to be superstitious. Wherein they shew most grosse ignorance, if in dede they so iudge of ignorance, and not of mere malice. For who is so simple, but he may see, that the chiefe difference between Religion and Superstition in external things, consisteth in the persons to whom they are done, & in the intention of the doers, & by the same difference of persons ciuil honour is also distinguished, from both religious and superstitious. As he that kneeleth to God, religiously honoreth God. Kneeling to the sunne, moone, or other false Gods, superstitiously honoreth the diuel, & kneeling to the King, ciuilly honoreth the King. Iacob without doubt did al to Gods onlie honour. And that which he did in this place, is now vsed in the Catholique Church. For so Rabanus a diligent obseruer and writer of Ecclesiastical Rites, Ceremonies, and Customs touching the vse of holie oyle witnesseth (*li. 1. c. 45. Institut. cleric.*) that the Altar being first sprinkled with water, is annointed with Chrisme, to the example of the Patriarch Iacob, who after that dreadful vision, erected a stone for a title (or monument) pouring oyle thereon, and calling that place *The house of God.* S. Cyprian also writing of Chrisme, mentioneth the two fortes of holie oyle vsed in the Church; one of simple oyle consecrated by a Bishop, which is vsed for Catechumes

A notable example of Gods comforth to the afflicted.

All nations beleuing in Christ are blessed in him.

Erecting and anointing of Altares is a religious office being done to Gods honour. The Church learneth not rites of Idolaters, but they of the Church.

Difference in religious, superstitious, & ciuil honour consisteth in the persons, & intentions.

Two fortes of holie oyle.

before Baptisme, persons possessed, and the sick; the other is made of oyle and balme, also consecrated by a Bishop, and this is used in Baptisme, Confirmation, and in consecrating Altares, Kings, and Priests.

20 Vowed.) It can not be understood that Iacob here vowed, or promised only to serve God, as the Soueraigne Lord of all creatures, for to that he was bound, whether he should prosper temporally or no; but that he vowed particular godlie workes, to which he was not otherwise obliged. As here he expresseth two things. Prefupposing before all, that the Lord Omnipotent shall be his God, he addeth, first *And this stone, which I have erected for a title, shall be called the house of God.* wherby he promised the building of a Church, performed at his returne (*chap. 35.*) Secondly he added, *And of all things which thou shalt give me I will offer tithes to thee.* And this likewise was of free deuotion.

Gen. 14.

For tithes also in the law of nature were due to Priests, and by inferior Priests to the chiefe Priest, as Abraham gave tithes to Melchisedech. And so all his tithes were due to his father, and after his father him selfe was chiefe: yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other uses pertaining to Gods service.

Vowes are properly of things which are not otherwise commanded.