

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 ¹²tooke

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

one of the stones that lay there, and putting it vnder
 Sap. 10. his head, slept in the same place. ¹² And he saw in his
 sleepe ^aa ladder standing vpon the earth, and the top
 thereof touching heauen: the Angels also of God ascen-
 ding and descending by it, ¹³ and our Lord leaning vpon
 the ladder saying to him: I am the Lord God of Abra-
 ham thy father, and the God of Isaac: the Land, wherein
 thou sleepest, I will geue to thee and to thy seed. ¹⁴ And
 thy seed shall be as the dust of the earth: thou shalt be
 dilated to the West, and to the East, & to the North,
 and to the South: and IN THEE AND THY SEED AL
 THE TRIBES OF THE EARTH SHALL BE BLESSED. ¹⁵ And
 I will be thy keeper whither so euer thou goest, and will
 bring thee backe into this land: neither will I leaue thee,
 till I shall haue accomplished all things which I haue said.
¹⁶ And when Iacob was awaked out of sleepe, he said: In
 dede our Lord is in this place, and I wist not. ¹⁷ And
 trembling he said: How terrible is this place! this is none
 other but the house of God, and the gate of heauen.
¹⁸ And Iacob arising in the morning, tooke the stone,
 which he had laid vnder his head, and ^aerected it for
 a title, pouring oyle vpon the toppe. ¹⁹ And he called
 Houfe of God. the name of the citie Bethel, which before was called
 Luz. ²⁰ And he ^avowed a vowe, saying: If God shall be
 with me, and shall keepe me in the way, by the which I
 walke, and shall geue me ^abread to eate, and rayment to
 put on, ²¹ and I shall be returned prosperously to my fa-
 thers house, the Lord shall be my God, ²² and this stone,
 which I haue erected for a title, shall be called the Houfe
 of God: and of all things that thou shalt geue to me, I
 will offer tithes to thee.

ANNOTATIONS

¹¹ Tooke of the stones.) Iacob traueing into a strange coun-
 trie went in such poore state, the better to hide his departure from
 Esau, who otherwise might haue killed him by the way. It was also

VVhy Iacob
 traueled in poore
 state.

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

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 wise superstitious in Iacob. Neither did he learne it of Idolaters: for he abhorred and detested al idolatrical obseruances. But as S. Iustinus Martyr, S. Clement of Alexandria, Origen, Eusebius and others testifye, 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 deprive 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 intencion of the doers, & by the same difference of persons ciuill honour is also distinguished, from both religious and superstitious. As he that kneeleth to God, religiously honoureth God. Kneeling to the sunne, moone, or other false Gods, superstitiously honoureth the diuel, & kneeling to the King, ciuilly honoureth 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 sortes 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, & ciuill honour consisteth in the persons, & intentions.

Two sortes 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. Presuppofing before all, that the Lord Omnipotent shall be his God, he addeth, first *And this stone, which I haue 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 geue 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 gaue 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 seruice.

Vowes are properly of things which are not otherwise commanded.