

Chapter 32

Angels mete Iacob by the way. 3. He fendeth meffengers and giftes to pacifie his brother Efau. 24. Wrefling with an Angel is not ouercome, in fine the Angel benummeth his thiegh, bleffeth him, and fortelleth that he shal be called Ifrael.

Iacob also went on his iourney that he had begunne: and the Angels of God met him. ² Whom when he had feene, he said: These are the Campes of God, and he called the name of that place Mahanaim, that is, Campes. ³ And he sent also meffengers before him to Efau his brother into the land of Seir, into the countrie of Edom: ⁴ and he commanded them, saying: Thus speake ye vnto my lord Efau: This faith thy brother Iacob: I haue foiourned, and haue bene with Laban vntil this present day. ⁵ I haue oxen, and asses, and sheepe, and men seruants, and wemen seruants: and now I send a legacie to my lord, that I may finde grace in thy fight. ⁶ And the meffengers returned to Iacob, saying: We came to Efau thy brother, and behold he cometh with spede to mete thee with foure hundred men. ⁷ Iacob feared exceedingly: & being fore affraid diuided the people that was with him, the flockes also and the shepe and the oxen, and the camels, into two troupes, ⁸ saying: If Efau come to one troupe, and strike it, the other troupe that remaineth, shal be saued. ⁹ And Iacob said: O God of my father Abraham, and God of my father Isaac: O Lord that didest say to me: Returne into thy land, and into the place of thy natiuitie, and I will doe thee good. ¹⁰ I am inferiour to al thy mercies, and thy truth that thou hast fulfilled to thy seruant. With my staffe I passed ouer this Iordain: and now with two troupes I doe returne. ¹¹ Deliuer me from the hand of my brother Efau, because I am fore affraid of him: lest perhaps he come, and strike the mother with the children. ¹² Thou didest say that thou wouldest do good to me, and dilate my feed as the sand of the sea, which for multitude can not be numbred. ¹³ And when he had slept

there that night, he separated of those things which he had, giftes to his brother Efau, ¹⁴ the goates two hundred, he goates twentie, ewes two hundred, and rammes twentie, ¹⁵ thirtie milch camels with their coltes, fourtie kine, and twentie bulles, twentie she asses, and their foles ten. ¹⁶ And he sent by the handes of his seruants, euerie flocke by it selfe, and he said to his seruants: Goe before me, and let there be a space betwen flocke and flocke. ¹⁷ And he commanded the former, saying: If thou mete my brother Efau, and he aske thee, whose art thou? or whither goest thou? or whose are these that thou doest folowe? ¹⁸ thou shalt answere: Iacobes thy seruant, he hath sent them for gifts to my lord Efau: himselfe also cometh after vs. ¹⁹ In like maner he gaue commandements to the second, and the third, and to al that folowed the flocks, saying: With the selfe same words speake ye to Efau, when you shall finde him. ²⁰ And ye shall adde: Iacob also thy seruant himselfe foloweth on after vs; for he said: I wil pacifie him with the gifts that goe before, and afterward I wil see him, perhaps he wil be gracious vnto me. ²¹ The giftes therefore went before him, but himselfe lodged that night in the campe. ²² And when he was risen early he tooke his two wiues, and his hand-maides as manie, with his eleuen fennes, and passed ouer the ford Iaboc. ²³ And when he had set ouer al things that appertained to him, ²⁴ he taried alone: and behold ^a a man wrestled with him til morning. ²⁵ Who when he saw that he could not ouercome him, he touched the finowe of his thighe, and forthwith it shrank. ²⁶ And he said to him: Let me goe for it is breake of day. He answered: I wil not let thee goe, vnlesse thou blesse me. ²⁷ He therefore said: What is thy name? He answered: Iacob. ²⁸ But he, no, thy name, quoth he, ^a shall not be called Iacob, but Israell: for if thou hast bene strong against God, how much more shalt thou preuaile against men? ²⁹ Iacob asked him: Tel me by what name art thou called? He answered: Why doest thou aske my

^a The changing of his name here promised, is performed *chap. 35. S. Hierom. Tradit. Heb.*

name? and bleffed him in the fame place. ³⁰ And Iacob called the name of the place Phanuel, faying: I haue fene God face to face, and my foule was made fafe. ³¹ And immediatly the funne rofe to him, after that he was pafte Phanuel; but he halted on his foote. ³² For which caufe the children of Ifrael eate not the finowe, that fhrunke in Iacobs thighe, vnto this prefent day: becaufe he touched the finowe of his thighe, and it fhrunke.

ANNOTATIONS

- 7 Feared exceedingly.) Iuftly may we meruel, why Iacob fo often affured by Gods promifes, confirmed by his manie bleffings, protected in al former dangers, accompanied the night before with armies of Angels, indued alfo with al vertues, and namely with perfect charitie (which expelleth feare) was for al this fo vehemently afeard! S. Auguftin anfwereth, that he neither diftruffed in God, nor did anie vnlawful thing: but did his owne endeuour wifely and confidently, left by prefuming or deparing he fhould rather haue tempted God, then truffed in him. The caufes of his feare were in refpect of him felfe and his brother. For confidering Gods former promifes, benefites & protections were not to be prefumed as abfolute fignes of his perpetual loue but conditional, if him felfe perfeuered fincerly in Gods feruice. And feing *The iuft man knovveth not vvwhether he be vvorthie of loue, or of hatred*, he might doubt, left by his twentie yeares conuerfation among Infidels in Mefopotamia, he had contracted fome finnes, for which God might fuffer him to fall into calamitie and affliction. And though he was in dede ftill more and more vertuous, and confequently in Gods more fauour and protection: yea fo much the more, by how much leffe he prefumed of his owne good ftate and merites: yet by the vehement apprehending of his brothers inclination to reuenge, the greatnes of the occafion by procuring the firft-birth-right, and his fathers bleffing from him, the newes of his fpeedie coming towards him with foure hundred men, the natural fituation of the place, where Efau might eafely inuiron him, and (as he humbly thought) his owne vnworthines, he was poffeffed with natural feare (fuch as happeneth to conftant men) and was fore afflicted for the tender care of his familie. But reflecting vpon Gods goodnes, he prudently difpofed of his people and flockes, and befought God to protect him and his, by prayer qualified with requifite conditions, to wit, with humilitie, not asking for his owne but *for Abraham and Iacobs* fake, and for Gods owne promife, acknowledging himfelfe to be *leffe then Gods mercies* towards him, with gratitude recounting great benefites receiued,
1. Ioan. 4.
q. 102. in Gen.
- Eccle. 9.
- Jacobs feare was iuft, and without fault.
- The caufes of his feare.
The humble conceipt of him felfe.
- Efaus inclination & meanes to reuenge.
- Jacobs prayer qualified with Humilitie.
- Gratitude.

faying, *VWith my staffe I passed ouer this Jordan, and nowv vvith
tvvo troupes I do returne,* with confidence in that God had said,
he *VVould dilate his fede as the land of the fea,* and with meek-
nes in *fending giftes and good vvordes* to Efau. Thus finally he
pacified him, and fo his owne feare was turned into ioy.

Confidence.
Meeknes.

24 A man vvraftled.) This wrestling with an Angel affumpt-
ing a bodie in forme of a man was corporal, as the effect fhewed in
Iacobs finow fhrunck vp, which made him to halt. *v. 25. ℰ. 31.*

Iacob wrestled
with an Angel cor-
porally & spiritu-
ally.

Ofee. 12. It was also fpiritual, as appeareth by his earneft prayer, vrging
and at laft obtayning the Angels bleffing. *S. Dionuf. c. 4. cel.*
Hierer. S. Greg. prefat. in Iob. Theodoret, q. 91. in Gen.