

Chapter 35

Iacob purging his whole familie of idols, goeth by Gods commandment into Bethel. 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing againe to Iacob bleffeth him, and changeth his name into Ifrael. 16. Rachel bearing Beniamin dieth, and is buried in Bethleem. 22. Ruben lyeth with Bala. 23. Ifraels twelue fonnes are recited. 28. Ifaac dieth at the age of 180. yeares, and his fonnes Efau and Iacob burie him.

In the meane time God fpake to Iacob: Arife, and goe vp to Bethel, and dwel there, and make an altar to God that appeared to thee when thou diddeft flie from Efau thy brother. ² And Iacob hauing called together al his houfe, faid: ¹Caft away the ftrange goddes that are among you, and be clenfed and change your garments. ³ Arife, and let vs goe vp into Bethel, that we may make there an altar vnto God: who heard me in the day of my tribulation, and accompanied me in my iourney. ⁴ They gaue to him therefore al the ftrange goddes that they had, and the earelets which were in their eares: but he buried them vnder the terebinth, that is behind the citie of Sichem. ⁵ And when they were departed, ^athe terror of God inuaded al the cities rounde about, and they durft not purfew them going away. ⁶ And Iacob came to Luza, which is in the land of Chanaan, furnamed Bethel: he and al the people that was with him. ⁷ And he builded there an altar, and called the name of that place, The houfe of God: for there God appeared to him when he fled from his brother. ⁸ The fame time died Debora the nurfe of Rebecca, and was buried at the foote of Bethel vnder an oke: and the name of that place was called, The oke of weeping. ⁹ And God appeared again to Iacob after he returned from Mefopotamia of Siria, and he bleffed

An ex-
crable tree.

^a God (when it pleafeth him) maketh the weake ftronger then the mightie; and few more terrible then manie. *S. Chriſoft. ho. 59. S. Aug. q. 112. in Gen.*

him, ¹⁰ faying: Thou ^a)fhalt not be called any more Iacob, but Ifrael fhall be thy name. And he ^d)called him Ifrael, ¹¹ and faid to him: I am God almightie, encrease thou and multiplie: Of thee fhall be nations and peoples of nations, kinges fhall come forth of thy loynes. ¹² And the land which I gaue to Abraham and Ifaac, I wil geue to thee, and to thy feede after thee. ¹³ And he departed from him. ¹⁴ But he erected a title of ftone, in the place where God had fpoken vnto him: offering vpon it liquide offeringes, and powring oile on it: ¹⁵ and calling the name of that place, Bethel. ¹⁶ And being gone forth from thence, he came in the fpring time to the land which leadeth to Ephrata: wherin when Rachel was in trauaile, ¹⁷ becaufe of difficultie in her trauaile, fhe beganne to be in danger, and the midwife faid vnto her: Feare not, for thou fhalt haue alfo this a fonne. ¹⁸ And her foule departing for paine, and death now at hand, she called the name of her fonne Benoni, that is the fonne of my paine: but his father called him Benjamin, that is the fonne of the right hand. ¹⁹ Rachel therfore died, and was buried in the hie way that leadeth to Ephrata, this fame is Bethleem. ²⁰ And Iacob erected a title ouer her fepulchre: This is the title of Rachels monument, vntil this prefent day. ²¹ Departing thence, he pitched his tent beyond the Flocke tower. ²² And when he dwelt in that countrie: Ruben went, and ^b)flept with Bala his fathers concubine: which thing he was not ignorant of. And the fonnes of Iacob were twelue. ²³ The fonnes of Lia: Ruben the firft begotten, and Simeon, and Leui, and Iudas, and Iffachar, and Zabulon. ²⁴ The fonnes of Rachel: Iofeph and Benjamin. ²⁵ The fonnes of Bala Rachels handmaid: Dan and Nepthali. ²⁶ The fonnes of Zelpha Lias handmaid: Gad and Afer: thefe are the fonnes of Iacob, that were borne to him in Mefopotamia of Siria. ²⁷ He came alfo to Ifaac his father in Mambre,

Math. 2.

^a The name of fupplanter not fufficiently expreffing his valure he is alfo called Ifrael. See the Annotation.

^b For this fact Ruben was excluded from the chiefe dignitie among his bretheren. *Gen. 49.*

the citie of Arbee, this is Hebron: wherein Abraham and Ifaac foiourned. ²⁸ And the dayes of Ifaac were complete an hundred eyghtie yeares. ²⁹ And ſpent with age he died, and was put to his people, being old and ful of dayes: and Efau and Iacob his fonnes buryed him.

ANNOTATIONS

2 Caſt avway the ſtrange goddeſſe.) Iacob preparing to performe his vow of building a houſe & altar to God, firſt extirpateth al Idolatrie from amongſt his people; and then by Sacrifice appeaſeth Gods wrath prouoked how foeuer and ſpecially by Simeon and Leui killing the Sichemites. Duly conſidering that what people or perſon deſireth Gods protection & bleſſings, muſt firſt be pure in Religion, and clenſed from finnes: *Quia ei nulla nocebit aduerſitas, ſi nulla ei dominetur iniquitas*: becauſe no aduerſitie ſhal hurt him, if no iniquitie haue dominion ouer him. *orat. ſer. 6. poſt cineres.*

Clenſing from finne is the firſt office of the ſeruaunts of God.

10 Called him Iſrael.) As the Patriarch now performeth his vow to God: ſo God fulfilleth his promiſe, geuing him a new name. For *Iacob a ſupplanter*, ſignifying too ſmal force & praife for ſuch a champion, God therefore honored him with the name of *Iſrael*. That is, *One that ſeeth and contemplateth God*, as moſt ancient writers expound it. Alſo *A prince, or valient vvith God*, as S. Hierom ſheweth *Tradit. Heb.* For *Iſra* in Hebrew ſignifieth *To dominier, or rule ouer*, and *El* ſignifieth God. And ſo this name geuen to him teſtifieth that he, by Gods gift and grace, was valient euen againſt an Angel repreſenting God, much more againſt men, and other aduerſaries. Others interpret it, *The right one of God*: as witneſſeth the ſame S. Hierom both here, and in his *commentaries in 44. Iſaie*. Al do importe a great excellencie in this Patriarch. And the ſucceſſe of things confirmeth the ſame. Particularly in that not onlie ſome one of his fonnes (as in the iſſue of Abraham and Ifaac, the reſt being excluded) but his whole progenie of twelue fonnes, making twelue Tribes, were participant of the peculiar bleſſings, in their oſpring poſſeſſing the promiſed land, and excedingly increaſing became the moſt principal nation in the world, the ſelected people of God, called by the name and title *Of the children of Iſrael*. Of whom not only Moyſes, but al the old Teſtament moſt ſpecially treateth, and of whom and in whom the promiſed Meſſias, the Redemer of mankind ſhould be borne.

The name ISRAEL ſignifieth ſpecial prerogatiues in the Patriarch Iacob.

Al his twelue fonnes in their poſteritie were heires of the promiſed land.