

## Chapter 49

*Iacob replenished with the fpirite of prophecie, a litle before his death, fortelleth his fonnes manie things, that shal happen to their pofteritie. Chargeth fome of them with faultes paft, bleffeth euerie one. 29. Appointeth where to burie him, 32. and dyeth.*

**A**nd Iacob called his fonnes, and faid to them: Come together, that I <sup>a)</sup>may fhew you the things that fhall come to you in the laft dayes. <sup>2</sup> Come together, and heare you fonnes of Iacob, heare ye Ifrael your father:

<sup>3</sup> <sup>b)</sup>Ruben my firft begotten, thou art my ftrength, and the beginning of my forow: former in giftes, greater in empyre. <sup>4</sup> Thou art poured out as water, <sup>c)</sup>encreafe thou not: <sup>d)</sup>becaufe thou diddeft afcend thy fathers bed, and diddeft defile his couch.

<sup>5</sup> Simeon and Leui brethren: <sup>e)</sup>veffels of iniquitie warring. <sup>6</sup> Into their counfel come not my foule, and in their congregation be not my glorie: becaufe in their furie they flew a man, and in their wilfulnes they vndermined a wall. <sup>7</sup> Curfed be their furie, becaufe it is ftubborne: and their indignation, becaufe it is hard: I wil diuide them in Iacob, and wil difperfe them in Ifrael.

<sup>8</sup> Iudas, thee thy brethren fhall praife: thy hand fhall be in the neck of thyne enemies: thy fathers children fhall adore thee. <sup>9</sup> A lions whelp Iudas: to the pray my

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<sup>a</sup> Thefe are predictiōs, not al bleffings. *S. Amb. li. de Benedict Patriar.*

<sup>b</sup> That thefe are moft profound Myfteries, is eafie to conceiue, but moft hard to vnderftand them. In fome the Patriarch recounteth things paft in his life, fortelling the effects therof to come. Other things he forfheweth pertayning to the diuifion of the Land of Chanaan, others to the times of the Iudges, of the Kings, of the Captiuitie, of Deliuerie from thence, of Chrift, of Antichrift, and of the end of this world. Of al which diuers anciēt fathers haue written large cōmentaries, & godlie treatifes.

<sup>c</sup> A prophecie not an imprecation. *S. Aug. li. 16. c. 33. cont. Fauft.*

fonne thou didst ascend: taking thy rest thou didst lye as a lion, and as it were a lyoness, who shall raise him up?

<sup>10</sup> ♪THE SCEPTER SHALL NOT BE TAKEN AWAY FROM IUDAS, AND A DVKE OVT OF HIS THIGH, TIL HE DOE COME THAT IS TO BE SENT, AND THE SAME SHALL BE THE EXPECTATION OF THE GENTILES. <sup>11</sup> Tying to the vineyard his colt, and to the vine, o my fonne, his the affe. ♪He shall wash his stole in wine, and in the blood of the grape his cloke. <sup>12</sup> His eyes are more beautiful then wine, and his teeth whiter then milke.

<sup>13</sup> Zabulon shall dwell in the shore of the sea, and in the road of shippes reaching as farre as Sidon.

<sup>14</sup> Issachar a strong affe lying at rest between the borders. <sup>15</sup> He saw rest that it was good: and the earth that it was very good: and he put vnder his shoulder to cary, and became seruing vnder tributes.

<sup>16</sup> Dan shall iudge his owne people as also an other tribe in Israel. <sup>17</sup> Be Dan ♪a snake in the way, a serpent in the path, biting the hooffes of the horse, that his ryder may fall backward. <sup>18</sup> I WIL EXPECT THY SALVATION O LORD.

<sup>19</sup> Gad, the gyrded shall fight before him: and himself shall be gyrded backward.

<sup>20</sup> Aser, his bread is fat, and he shall geue daynties to kinges.

<sup>21</sup> Nephtali, a hart let forth, & geuing speeches of beautie.

<sup>22</sup> ♪Ioseph a child encreasing, encreasing and comelie to behold: the daughters coursed to and fro vpon the wall. <sup>23</sup> But the dart men did exasperate him, & brawled, and enuied him. <sup>24</sup> His bowe fate vpon the strong, & the bands of his armes and his handes were dissolved, by the hands of the mightie of Iacob: thence came forth a pastour, the stone of Israel. <sup>25</sup> The God of thy father shall be thy helper, & the Almighty shall bleesse thee with the blessings of heauen from aboue, with the blessings of the deapth, that lieth beneath, with the blessings of the pappes and of the wombe. <sup>26</sup> The blessings of thy father were strengthened with the blessings of his fathers: vntill the desire of the eternal hilles came: be they vpon

the head of Ioseph, & vpon the crowne of the Nazarite among his brethren.

<sup>27</sup> Benjamin <sup>a)</sup>a rauening wolfe, in the morning shal eate the pray, and in the euening shal diuide the spoile.

<sup>28</sup> Al these in the tribes of Ifrael twelue: these things spake their father to them, and he bleffed euerie one, with their proper bleffings. <sup>29</sup> And he commanded them, saying: I am geathered vnto my people: burie you me with my fathers in the duple caue, which is in the field of Ephron the Hethite, <sup>30</sup> againft Mambre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a poffeffion to burie in. <sup>31</sup> There they buried him, & Sara his wife: there was Ifaac buried with Rebecca his wife: there also Lia doth lie buried. <sup>32</sup> And when he had finished the precepts wherwith he instructed his fonnes, he plucked vp his feet vpon the bed, and died: & he was put vnto his people.

## ANNOTATIONS

4 Because thou didest ascend thy fathers bed.) For this crime of incest Ruben was deprived of his first-birth-right. VWho being by order of birth *former in gifts*, wherby he should haue had duple portion, *and greater in Empire*, wherby he should haue bene Prince of Lord ouer his bretheren, the former prerogative was geuen to Ioseph, whose two fonnes were heades of two Tribes, the other was geuen to the Tribe of Iuda, in Dauid and his posteritie. He was also deprived of his prerogative in Priesthood, which was after annexed to the Tribe of Leui, wherupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to haue receaued three better letters then thy brethren, Priesthood, Best portion, and the Kingdome. But because thou hast finned, the duple portion is geuen to Ioseph, the Kingdome to Iudas, and Priesthood to Leui.

Ruben for his finne was put from the prerogatiues of the first borne.

Iudith. 9.

5 Vefelles of iniquitie.) Albeit Simeon and Leui were moued with iust zeale to punish the foule crime committed by Sichem, against their sifter and whole familie: yet in their maner of reuenging were manie finnes worthely condemned by Iacob, both

The zeale of Simeon & Leui was commendable: but their maner of reuenge, was manie wayes faultie.

<sup>a</sup> This prophecie S. Auguftin vnderftandeth of S. Paul, of the tribe of Benjamin; who was first a perfecutor, and after an Apofle of Chrif. *Ser. 14. de Sanctis.*

immediatly after the fact, and here at his death. For before the flaughter they committed there greate finnes; in that they rashly did it vnknowne to their father therby putting him & themfelues in extreme danger, if God had not marueloufly protected them; in fallly pretending agreement and league with the Sichamites, which they ment not to performe; and in sacrilegioufly abusing the Sacrament of Circumcision, making it a cloke to deceiue their ennemies. In the fact also they committed other foure groffe crimes: cruelly killing thofe, that offered other abundant fatisfaction; murthering others that were altogether innocent; facking and deftroying the citie, and carying away wemen and children captiue. Myftically S. Ambrose, Ruffinus, Ifidorus, and others vnderftand this prophecie, of the Scribes and the Prieftes, defcending of Simeon and Leui, who were moft eagre againft our Sauour, as himfelf more plainly fortold, faing: *The fonne of man shal be betrayed to the chiefe Prieftes, and to the Scribes, and they shal condemne him to death.* Their furie was curfed aboue al furie, *Because* (as Iacob here faith) *it was ftubborne*, or obftinate, for they did not only condemne Chrift to death in their wicked counfel, but also vrged and preffed Pilat, endeuoring to faue him, & fturred vp the people to crye: *Take him avway, Crucifie him.* Yea their indignation was fo hard, that they preferred Barabbas before Chrift.

The Priefts & Scribes furie, obftinacie, & hard harts againft Chrift.

Mat. 20.

Ioan. 11.

Ioan. 18.

10 The fcepter shal not be taken avway.) Here the Patriarch Iacob fortelleth the time, when the promifed Meffias fhould come into the world, by this figne that the fcepter fhould not be taken from Iuda, til the fame Redeemer of mankind were at hand. Not that the regal fcepter fhould remaine in the Tribe of Iuda, from Iacobs death til Chriftes comming: for that Kingdome beganne firft in Dauid, aboue fix hundred yeares after Iacobs death, and after the captiuitie of Babylon the highe Priefts of the Tribe of Leui did gouerne also the ftate, & not only the Church, other fix hundred yeares. But the fenfe is, that of the Tribe of Iuda fhould rife moft glorioufe Kinges, whose crowne and Kingdome fhould remaine with the Iewifh Nation, vntil their expected Meffias fhould drawe nere, and then be taken from them by the Gentiles. VWhich was downe by Herod, whose father was an Idumean, his mother an Arabique. Thus the Ancient fathers with one accorde vnderftood this prophecie. *S. Iuftinus Martyr. Ser. cum Triphone. Eufebius Cefarien. lib. Hift. Eccles. cap. 6. Athanasius. lib de Incarnat. S. Ambrose lib. de Benedict. Patriarch c. 4. S. Chryftom. Ho. 67. in Gen. S. Auguftin lib. 18. c. 45. de ciuit. Theodoretus. q. ult. in Gen.*

Taking away of the regal fcepter from the Iewes a figure of Chrifs coming.

li. 2. Ep. 3.

11 He shal vvash his ftole in vvyne.) By wine, and bloud of the grape, what other thing is fhewed (faith S. Cyprian *Epift. ad Cæcil. 63.*) but the wine of the Chalice of our Lordes bloud? Likwife Tertullian (*lib. 4. contra Marcionem*) expoundeth the ftole to fignifie Chrifs flefh, and the wine his bloud. In al which booke his drift is to fhewe that Chrift did not deftroy the olde

Our Lords real prefence in the B. Sacrament prophecied.

Testament, but fulfilled the figures and prophecies therof. And not that Chrifft gaue his bodie in figure only, as our aduerfaries alleadge him.

17 Be Dan a fnake in the vvay.) This prophecie moft ancient Fathers vnderftood of AntiChrifft, namely *S. Irenæus, lib. 5. aduerf. Hæref. S. Hyppolitus Martyr Orat. de condummat. fæculi. S. Ambrofe. c. 7. de Benedict. Patriarch. S. Auguftin. q. 12. in Iofue. Profper, lib. de promifi. & Pradict. Dei. P. 4. Theodoret. q. vlt. in Gen. S. Gregorie, lib. 30. Moral. c. 18.* and many others vpon the 7. chap of the *Apocalips*, where they fuppofe S. Ioan did omitt Dan from amongft the Elect of the Ifraelitical Tribes, in deteftation of Antichrift, to be borne of that Tribe. And certayne it is, that the Iewes wil receiue, and folowe him for their Meffias, as our Sauour himfelfe faith. VVhich maketh it very probable, that he fhall be a Iewe borne, elfe they would not fo eafily admitt him.

Ioan. 5.

Ancient Fathers fuppofe that Antichrift fhall be of the tribe of Dan.

22 Iofeph a childe encreafing.) Iofeph was in manie refpectes a figure of Chrifft, efpecially in that he was loued of his father before al his bretheren, folde by his brethren to the Gentiles of enuie, and for money, aduanced to dignitie and authoritie, the deliuerer of Ægypt from famine, and called Sauour of the world; al performed in Chrifft, the true Childe encreafing.

Iofeph in manie things prefigured Chrifft.