THE COMPANION BIBLE
THE
COMPANION BIBLE
BEING
THE AUTHORIZED VERSION OF 1611
WITH
THE STRUCTURES
AND
NOTES, CRITICAL, EXPLANATORY
AND SUGGESTIVE
AND
WITH 198 APPENDIXES

"When thou goest, it shall lead thee;
When thou sleepest, it shall keep thee;
And when thou awakest, it shall talk with thee."
(Prov. 6. 22)
PFD EDITION OF

THE COMPANION BIBLE

PUBLISHED BY

C. T. HAYWOOD
SEVIERVILLE, TENNESSEE, USA

MARCH 2005
PREFACE.

THE COMPANION BIBLE is a new Edition of the English Bible. Published originally in six Parts, it is now presented in one Volume, and the description which follows shows that the Work is a self-explanatory Bible designed for the general use of all English readers throughout the world.

It has an amount of information (much of it hitherto inaccessible to the ordinary English reader) in its wide margins not to be found in any edition of the A.V. extant. Its position, in these respects, is unique.

In size and weight, and type and paper, as well as price, it will compare favourably with all existing editions.

It is called THE COMPANION BIBLE because its wide margin is intended to be a Companion to the Text; and the whole is designed as the Companion of all readers of the Bible.

The human element is excluded, as far as possible, so that the reader may realize that the pervading object of the book is not merely to enable him to interpret the Bible, but to make the Bible the interpreter of God's Word, and Will, to him.

To the same end this Edition is not associated with the name of any man; so that its usefulness may neither be influenced nor limited by any such consideration; but that it may commend itself, on its own merits, to the whole English-speaking race.

It is not a New Translation.
It is not an Amended Translation.
It is not a Commentary.

THE TEXT.

The Text is that of the Authorized Version of 1611 as published by the Revisers in their "Parallel Bible" in 1886.

There are no alterations in the Text beyond what can be effected by a variation in the character of the type. Hence, there is nothing that affects the ear when reading it aloud; but only that which meets the eye in order to call attention to important facts and truths.

All ancient readings and new and amended renderings are confined to the margin; which, for this purpose, extends to one-half the width of the page.

There are no minute English or Greek "superior" letters to confuse the Text; or to perplex the reader when searching for the corresponding number or letter in the margin.
The types employed in the Text.

1. These distinguish all the Divine Names and Titles. (See Ap. 4.)
2. All pronouns used for the above have their initials indicated by capital letters.
3. The pronouns, &c., emphasized in the Original are in special type.
4. Attention is given to the capital and small letters in other cases where they affect interpretation.
5. The words spoken or cited are placed within quotation marks.
6. Where the Hebrew Text is written in separate lines, these lines are preserved by being presented in the same way in the present Edition.
7. In the Book of Psalms, the Titles will be printed so as to present the super-scriptions and sub-scriptions as brought to light and demonstrated by Dr. J. W. Thirlie.
8. In the New Testament, all quotations from the Old Testament will also be specially indicated.
9. Proper Names with their pronunciation, &c., are included in a special Appendix, No. 52.

The chapters and verses of the Authorized Version are retained; but spaces are introduced to mark them off into paragraphs; so that the advantages of both Verses and Paragraphs are retained. These paragraphs are not divided according to the usual Paragraph Bibles, but according to the Structures (see page viii), which are given in the right-hand margin; while the corresponding Index-letters are repeated in the left-hand margin, by the side of the Text with the number of the page where they may be found; so that the subjects of the various Paragraphs (or Members) may be seen at a glance, and be intelligently followed.

The other figures in the left-hand margin are the B.C. dates.

The Margin.

A small circle (*) against a word or words in the Text calls attention to the same word or words which are repeated in the right-hand margin, with the number of the verse to which they belong.

In order to save repetition, and economize valuable space in the margin, words in the Text on which a note has already been given in a preceding verse in the same chapter, and to which the same note applies, are marked with the number of the verse in which such note is given.

When these words are referred to there will be found no "views" expressed, but only facts which are incontrovertible, and information which is indispensable.

Where references are given, these are not merely to parallel passages, or to the same English words, which are often as unnecessary as they are misleading; but only to those passages which explain the words in the Original, and which throw light upon their truth and teaching.

If an amended rendering is suggested in the margin, and several references follow, then the reader knows that he has before him all the occurrences of such words in the Original. Where there is "&c." at the end of such references, then he will know that the Hebrew or Greek word in question occurs too many times for all the passages to be given; but that a sufficient number is selected as evidence in favour of such amended rendering. Thus the reader will be able to judge for himself as to the accuracy of what is suggested: and the Bible becomes its own interpreter.
THE MARGINAL NOTES.

1. In the OLD TESTAMENT all the important readings will be given according to Dr. C. D. Ginsburg's Massoretico-Critical Text of the Hebrew Bible.

2. In the NEW TESTAMENT all the important readings will be given according to the evidence of the great textual critics, Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Westcott and Hort, and the Revisers' Greek Text.

3. There are no words in Hebrew or Greek characters to burden or hinder the English reader. But a complete system of transliteration, generally approved by Oriental Scholars (see p. x), will enable him readily to put back all such words into the Original characters with ease and accuracy. The Hebrew words are given not in the Inflection found in the Text, but in the root-form in which they will be looked for in Lexicons.

4. All important emendations are given—
   (a) Whether required by the above readings,
   (b) Or demanded for the sake of uniformity in translation,
   (c) Or, where the current renderings are inadequate and open to amendment: not otherwise, or merely for the sake of giving an alternative.

5. The facts and phenomena treasured up in the Massorah are for the first time presented in connection with the A. V. (see Ap. 30).

6. All Figures of Speech are noted, and their bearing on interpretation. These are the Holy Spirit's own markings, calling attention to what is emphatic, and worthy of our deepest attention (see Ap. 6).

7. The spiritual significance of Numbers is pointed out (see Ap. 10).

8. The principal synonymous words in the Original are distinguished, especially those bearing on sin, atonement, and psychology.

9. The first occurrences of important words and expressions are duly noted.

10. The most recent Archaeological discoveries in Assyria, Egypt, &c., are included.

11. Eastern manners and customs are explained, as they throw light on the Scriptures.

12. The meanings of Proper Names of persons or places are given where these are suggestive.

13. Money and Coins, Weights and Measures, are referred in every case to Appendix 51.

14. Chronology is dealt with on Biblical lines, which proceed on durations rather than dates. These are adhered to as given in the Bible itself, and are not adapted or made to conform to any system. This transforms a dry study into a subject of deepest interest. The various Charts and Tables are given in Appendix 50.

15. The Structures of the Books are given, and all their parts: which are the surest guide to their interpretation, and the strongest proof of their inspiration. (See p. viii.)

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1 This is the first time that these have been presented in connection with the Authorized Version.
2 These were inaccessible to the past generation of Commentators and Translators.
3 By copying out the A. V., and substituting these amended renderings, the student may make his own new Revised Version.
PREFACE.

The marginal notes do not record every possible reading or emendation, as these would only load the pages with a mass of needless matter. Only those new readings and renderings are given which will remove difficulties from the Text, enlighten the eyes, inform the mind, affect the conscience, instruct the head, and influence the life.

Several of the above points are, for the first time, placed within the reach of the ordinary English reader.

THE STRUCTURES referred to on p. vii make The Companion Bible an unique edition, and require a special notice.

They give, not a mere Analysis evolved from the Text by human ingenuity, but a Symmetrical Exhibition of the Word itself, which may be discerned by the humblest reader of the Sacred Text, and seen to be one of the most important evidences of the Divine Inspiration of its words.

For these Structures constitute a remarkable phenomenon peculiar to Divine Revelation; and are not found outside it in any other form of known literature.

This distinguishing feature is caused by the repetition of subjects which reappear, either in alternation or introversion, or a combination of both in many divers manners.

This repetition is called “Correspondence”, which may be by way of similarity or contrast; synthetic or antithetic.

The subjects of the various Members are indicated by letters, which are quite arbitrary and are used only for convenience. The subject of one Member is marked by a letter in Roman type, while the repetition of it is marked by the same letter in Italic type. These are always in line (vertically), one with the other.

When the alphabet is exhausted, it is repeated, as often as may be necessary.

The Structure of the whole book is given at the commencement of each book; and all the succeeding Structures are the expansion of this.

Each Structure is referred back to the page containing the larger Member, of which it is an expansion or development.

The large Members forming a telescopic view of the whole book are thus expanded, divided, and subdivided, until chapters and paragraphs, and even verses and sentences, are seen to form part of a wondrous whole, giving a microscopic view of its manifold details, and showing forth the fact, that while the works of the Lord are great and perfect, the Word of the Lord is the greatest of His works, and is “perfect” also (Psalm 19. 7).

THE APPENDIXES contain a large amount of information bearing on the various questions raised by the phenomena of the Sacred Text.

Those issued with each of the six volumes pertain principally to such volumes. But in this complete Edition they are all placed together at the end.

The order of the Appendixes is determined for the most part by the order in which the subjects are raised in the Text of the Bible.

1 It is this repetition which has made possible the system of Bible-marking known by some as “Railways”.

viii
EXPLANATIONS.

References. Where there is no name of a book in the margin, the reference is always to the same book, and all the References in the margin are to The Companion Bible, not to any Edition of the A.V., or R.V.

Superior Figures, in the Text, always refer to the verse, so numbered, in the same chapter.

The repetition of the same subject in a note is sometimes indicated by its initial (capital) letter.

The figures in the left-hand margin relate to two separate matters. Those in brackets, with a "p", refer to the number of the page on which the corresponding letter and member will be found. The number of the page so indicated holds good until another page number is given.

The other figures refer to the B.C. dates.

THE TRANSLITERATION OF HEBREW WORDS.

With the aid of the following Table, any English reader who knows the Hebrew alphabet can put back the English letters into the Hebrew characters, by noting the exact equivalents:

<table>
<thead>
<tr>
<th>Consonants</th>
<th>Vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>b = ב (Beth).*</td>
<td>' = א (Aleph).</td>
</tr>
<tr>
<td>d = ד (Daleth).*</td>
<td>' = י (Ayin).</td>
</tr>
<tr>
<td>g = ג (Gimmel).*</td>
<td>a = א (Pathah).</td>
</tr>
<tr>
<td>h = ה (He).</td>
<td>'a = א; 'a = י.</td>
</tr>
<tr>
<td>h = ח (Cheth), sometimes ch.</td>
<td>å = א (Pathah).</td>
</tr>
<tr>
<td>k = כ (Kaph).*</td>
<td>'å = א; 'å = י.</td>
</tr>
<tr>
<td>k = ק (Koph).</td>
<td>å = כ (Kamez).</td>
</tr>
<tr>
<td>l = ל (Lamed).</td>
<td>'å = א; 'å = י.</td>
</tr>
<tr>
<td>m = מ (Mem). Final = מ.</td>
<td>e = ו (S'gol).</td>
</tr>
<tr>
<td>n = נ (Nun). Final = נ.</td>
<td>'e = א; 'e = י.</td>
</tr>
<tr>
<td>p = פ (Pe).*</td>
<td>å = ש (S'gol).</td>
</tr>
<tr>
<td>ph = פה</td>
<td>'å = א; 'å = י.</td>
</tr>
<tr>
<td>r = ר (Reish).</td>
<td>å = כ (Zeret).</td>
</tr>
<tr>
<td>s = ס (Samech).</td>
<td>'å = א; 'å = י.</td>
</tr>
<tr>
<td>s = ש (Sin).</td>
<td>å = ה (Sharek).</td>
</tr>
<tr>
<td>sh = ש (Shin).</td>
<td>Final = פ.</td>
</tr>
<tr>
<td>t = ת (Teth).</td>
<td>å = י (Hirek) long.</td>
</tr>
<tr>
<td>t = ת (Tau).*</td>
<td>å = י (Hirek).</td>
</tr>
<tr>
<td>th = תh</td>
<td>å = י (Hirek) long.</td>
</tr>
<tr>
<td>v = ו (Vau or Vav).</td>
<td>å = י (Hirek) long.</td>
</tr>
<tr>
<td>w = ו</td>
<td>å = י (Hirek) long.</td>
</tr>
<tr>
<td>y = י (Yod or 'Jot').</td>
<td>å = י (Hirek) long.</td>
</tr>
<tr>
<td>z = ז (Zayin).</td>
<td>å = י (Hirek) long.</td>
</tr>
<tr>
<td>ç = צ (Zaddel). Final = פ.</td>
<td>å = י (Hirek) long.</td>
</tr>
</tbody>
</table>

The six consonants marked with an asterisk (*) have a dot (Dagesh) within them, when placed at the beginning of a word; but not when they are situated in any other
TRANSLITERATION OF HEBREW WORDS (cont.).

part of the word (except when the letter in question is to be doubled, in which case it is doubled in the English).

As an example of the application of the above principles, the following is the first verse in the Hebrew Bible, the Hebrew being read from right to left:

\[
\text{Bere\'shith b\'ar\'a } \text{él} \text{ohim \text{èth} hashsh\'ănayim \text{èth} h\'araz.}
\]

All Hebrew words are given, not in the Inflection which occurs in the Text, but in the root-form which will be looked for in the Lexicon.

### ABBREVIATIONS.

<table>
<thead>
<tr>
<th>Abim.</th>
<th>= Abimelech.</th>
</tr>
</thead>
<tbody>
<tr>
<td>abt.</td>
<td>= about.</td>
</tr>
<tr>
<td>Acc.</td>
<td>= Accusative Case.</td>
</tr>
<tr>
<td>acc.</td>
<td>= according to, or accordingly.</td>
</tr>
<tr>
<td>Accet.</td>
<td>= Account.</td>
</tr>
<tr>
<td>A.D.</td>
<td>= Anno Domini.</td>
</tr>
<tr>
<td>Adj.</td>
<td>= Adjective.</td>
</tr>
<tr>
<td>aff.</td>
<td>= affirmation.</td>
</tr>
<tr>
<td>agst.</td>
<td>= against.</td>
</tr>
<tr>
<td>a.m.</td>
<td>= Anno Mundi.</td>
</tr>
<tr>
<td>Ant.</td>
<td>= Antiquities.</td>
</tr>
<tr>
<td>App.</td>
<td>= Apposition.</td>
</tr>
<tr>
<td>Appl.</td>
<td>= Application.</td>
</tr>
<tr>
<td>Arab.</td>
<td>= Arabic Version of portions of the Hebrew Old Testament about 900 A.D.</td>
</tr>
<tr>
<td>Aram.</td>
<td>= Aramaean, or ancient Chaldee translation about 200 A.D.</td>
</tr>
<tr>
<td>Art.</td>
<td>= the Definite Article &quot;the&quot;, when emphatic.</td>
</tr>
<tr>
<td>A.S.</td>
<td>= Anglo-Saxon.</td>
</tr>
<tr>
<td>A.V.</td>
<td>= Authorized Version.</td>
</tr>
<tr>
<td>Bab.</td>
<td>= Babylonian.</td>
</tr>
<tr>
<td>b.c.</td>
<td>= Before Christ.</td>
</tr>
<tr>
<td>bec.</td>
<td>= because.</td>
</tr>
<tr>
<td>beg.</td>
<td>= beginning.</td>
</tr>
<tr>
<td>Ch.</td>
<td>= Chapter.</td>
</tr>
<tr>
<td>Chald.</td>
<td>= Chaldee language.</td>
</tr>
<tr>
<td>cld.</td>
<td>= could.</td>
</tr>
<tr>
<td>Cod.</td>
<td>= Codex, Codices=MSS.</td>
</tr>
<tr>
<td>coll.</td>
<td>= collective.</td>
</tr>
<tr>
<td>com.</td>
<td>= commandment.</td>
</tr>
<tr>
<td>comp.</td>
<td>= compare.</td>
</tr>
<tr>
<td>conj.</td>
<td>= Conjunction.</td>
</tr>
<tr>
<td>cov.</td>
<td>= covenant.</td>
</tr>
<tr>
<td>cp.</td>
<td>= compare.</td>
</tr>
<tr>
<td>diff.</td>
<td>= different.</td>
</tr>
<tr>
<td>Div.</td>
<td>= Divine.</td>
</tr>
<tr>
<td>E.</td>
<td>= East.</td>
</tr>
<tr>
<td>Ed. or Edn.</td>
<td>= Edition.</td>
</tr>
<tr>
<td>Eng.</td>
<td>= English.</td>
</tr>
<tr>
<td>Esp.</td>
<td>= Especially.</td>
</tr>
<tr>
<td>fem.</td>
<td>= feminine.</td>
</tr>
<tr>
<td>Fig.</td>
<td>= Figure of Speech.</td>
</tr>
<tr>
<td>follg.</td>
<td>= following.</td>
</tr>
<tr>
<td>freq.</td>
<td>= frequently.</td>
</tr>
<tr>
<td>fulf.</td>
<td>= fulfilled, or fulfilment.</td>
</tr>
<tr>
<td>Gb.</td>
<td>= Ginsburg.</td>
</tr>
<tr>
<td>Gen.</td>
<td>= Genitive.</td>
</tr>
<tr>
<td>genl.</td>
<td>= general.</td>
</tr>
<tr>
<td>Gr.</td>
<td>= Greek.</td>
</tr>
<tr>
<td>Heb.</td>
<td>= Hebrew.</td>
</tr>
<tr>
<td>Imp.</td>
<td>= Imperative Mood.</td>
</tr>
<tr>
<td>Imperf.</td>
<td>= Imperfect Tense.</td>
</tr>
<tr>
<td>Ind.</td>
<td>= Indicative Mood.</td>
</tr>
<tr>
<td>Int.</td>
<td>= Introduction.</td>
</tr>
<tr>
<td>Jer.</td>
<td>= Jerome.</td>
</tr>
<tr>
<td>Jon.</td>
<td>= The Targum of Jonathan ben Uziel; a Chaldee or Aramaean paraphrase on certain Old Testament books: not so ancient or valuable as that of Onkelos. About 30 B.C.</td>
</tr>
<tr>
<td>Lat.</td>
<td>= Latin.</td>
</tr>
<tr>
<td>Lit.</td>
<td>= Literal, literally.</td>
</tr>
<tr>
<td>Marg.</td>
<td>= Margin.</td>
</tr>
<tr>
<td>Masc.</td>
<td>= Masculine.</td>
</tr>
<tr>
<td>MS.</td>
<td>= Manuscript, or Codex.</td>
</tr>
<tr>
<td>MSS.</td>
<td>= Manuscripts, or Codices.</td>
</tr>
</tbody>
</table>
**ABBREVIATIONS (cont.).**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>North</td>
</tr>
<tr>
<td>Neg.</td>
<td>Negative</td>
</tr>
<tr>
<td>No.</td>
<td>Number</td>
</tr>
<tr>
<td>N. T.</td>
<td>New Testament</td>
</tr>
<tr>
<td>Occ.</td>
<td>Occurs, occurrence</td>
</tr>
<tr>
<td>Onk.</td>
<td>The Targum of Onkelos: a Chaldee paraphrase of certain Old Testament books: older and more faithful than that of Jonathan (see &quot;Jon.&quot; above). Date about third century B.C. in Babylonia.</td>
</tr>
<tr>
<td>opp.</td>
<td>Opposite</td>
</tr>
<tr>
<td>Orth.</td>
<td>Orthography</td>
</tr>
<tr>
<td>O. T.</td>
<td>Old Testament</td>
</tr>
<tr>
<td>p.</td>
<td>Page</td>
</tr>
<tr>
<td>par.</td>
<td>Particular</td>
</tr>
<tr>
<td>Part.</td>
<td>Participle</td>
</tr>
<tr>
<td>Pent.</td>
<td>Pentateuch</td>
</tr>
<tr>
<td>pers.</td>
<td>Person</td>
</tr>
<tr>
<td>Phil.</td>
<td>Philadelphus</td>
</tr>
<tr>
<td>pl.</td>
<td>Plural</td>
</tr>
<tr>
<td>pos.</td>
<td>Positive</td>
</tr>
<tr>
<td>pp.</td>
<td>Pages</td>
</tr>
<tr>
<td>Prep.</td>
<td>Preposition</td>
</tr>
<tr>
<td>prob.</td>
<td>Probably</td>
</tr>
<tr>
<td>Prof.</td>
<td>Professor</td>
</tr>
<tr>
<td>Pron.</td>
<td>Pronoun</td>
</tr>
<tr>
<td>q.v.</td>
<td>Which see</td>
</tr>
<tr>
<td>R.</td>
<td>Reading</td>
</tr>
<tr>
<td>Rab.</td>
<td>Rabbinic</td>
</tr>
<tr>
<td>ref.</td>
<td>Referring to, reference</td>
</tr>
<tr>
<td>R. V.</td>
<td>Revised Version</td>
</tr>
<tr>
<td>S.</td>
<td>South</td>
</tr>
<tr>
<td>Sam.</td>
<td>Samaritan Pentateuch. Very ancient. Supposed to have come down from the Ten Tribes at least as early as fourth century B.C., and earlier than the Septuagint.</td>
</tr>
<tr>
<td>Sept.</td>
<td>Septuagint Version of the Hebrew Old Testament in Greek. Made in Alexandria the third or second century B.C. Valuable, because made from MSS. older than any now extant.</td>
</tr>
<tr>
<td>sig.</td>
<td>Significance</td>
</tr>
<tr>
<td>sing.</td>
<td>Singular</td>
</tr>
<tr>
<td>Sir.</td>
<td>Sirach</td>
</tr>
<tr>
<td>symb.</td>
<td>Symbolic</td>
</tr>
<tr>
<td>Syr.</td>
<td>Syriac Version, made from the Hebrew for Christian use before the fourth century A.D.</td>
</tr>
<tr>
<td>Targ.</td>
<td>Targum</td>
</tr>
<tr>
<td>Theoc.</td>
<td>Theocritus</td>
</tr>
<tr>
<td>trs.</td>
<td>Translate</td>
</tr>
<tr>
<td>v.</td>
<td>Verse</td>
</tr>
<tr>
<td>vs.</td>
<td>Verses</td>
</tr>
<tr>
<td>var.</td>
<td>Various</td>
</tr>
<tr>
<td>vol.</td>
<td>Volume</td>
</tr>
<tr>
<td>V. R.</td>
<td>Various reading</td>
</tr>
<tr>
<td>Vulg.</td>
<td>The Vulgate, or Latin Version of the Bible, made by Jerome about close of fourth century A.D., and authorised by the Council of Trent, 1545-1563.</td>
</tr>
<tr>
<td>W.</td>
<td>West</td>
</tr>
<tr>
<td>wild.</td>
<td>Wilderness</td>
</tr>
<tr>
<td>wisd.</td>
<td>Wisdom</td>
</tr>
</tbody>
</table>
GENESIS.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(\textit{Division}).

A_1 \mid 1. 1 — 2. 3. The Introduction.

A_2 \mid 2. 4 — 50. 28. The Eleven "Generations" *.

---

Gen. 1. 1 — 2. 3. (\textit{A}_1 \text{ above}) The Introduction.

(\textit{Alternation})

A_1 \mid 1. 1. "The world that then was" (2 Pet. 3. 6). Its creation in eternity past

B \mid 1. 2-. Its end. ruin.

A \mid 1. -2-31. "The heavens and the earth which are now" (2 Pet. 3. 7). Their creation in time present. (The six days.)

B \mid 2. 1-3. Their end. blessing.

---

Gen. 2. 4 — 50. 28. (\textit{A}_2 \text{ above}) The Eleven "Generations" *.

(\textit{Extended Alternation with Introversion})

A_2 \mid C \mid E \mid "The heavens and the earth" (2. 4 — 4. 26)

P \mid Adam (5. 1 — 6. 8)

G \mid Noah (6. 9 — 9. 28)

Mankind in General.

H \mid The sons of Noah (10. 1 — 11. 1)

I \mid Shem (11. 10 — 11. 26)

D \mid Terah (11. 27 — 25. 11).

C \mid E \mid Ishmael (25. 12-18)

F \mid Isaac (25. 19 — 35. 29)

G \mid Esau (36. 1-8)

The Chosen People.

H \mid The sons of Esau (36. 9-43)

I \mid Jacob (37. 1 — 50. 26)

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* There are 14 altogether in the Bible:

The above in Genesis 11
The Generations of Aaron and Moses (Num. 3. 1) 1
The Generations of Pharez (Ruth 4. 18-22) 1

† The Book of the Generations of Jesus Christ (Matt. 1. 1) 1

† This latter needed to complete the number of spiritual perfection (2 \times 7 = 14). See Ap. 10.
THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

1 IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep.

And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

And God saw the light, that it was good: and God divided the light from the darkness.

And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.

4 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

And God called the firmament Heaven. And the evening and the morning were the second day.

First Book. For its relation to the other books of the Pentateuch as well as to the Hebrew Canon of O.T., see Ap. 1. Book. See Ap. 47.

Moses. Ascribed to him, Mark 10. 2-8, &c.; see Ap. 2. Genesis. No part of Hebrew Title, which is simply בְּרֵאָם, "in [the] beginning", because the book of all beginnings. Genesis is Greek γένεσις, generation, creation. For its being complementary to the Apocalypse, see Ap. 3.

1 THE WORLD THAT THEN WAS" (2 Pet. 3. 5, 6). See Structure, p. 1. Creation in eternity past, to which all Fossils and "Remains" belong.

God. Heb. Elohim, pl. First occurrence connects it with creation, and denotes, by usage, the Creator in relation to His creatures. Fig. Aethenaios places the emphasis, and gives pause, on "God" as being Himself the great worker, separating the Worker from His work.

created (sing.). Occurs 6 times in this Introduction. Other acts 46 times. See Ap. 5. Perfection implied. Deut. 32. 4; 2 Sam. 22. 21; Job 38. 7; Ps. 111; 147. 3-5. Prov. 3. 19; Ecc. 3. 11-14. [Even the Greek Cosmeo = ornament. Ex. 33. 4-6. Isa. 49. 18. Jer. 4. 26. Ezc. 7. 20, &c. 1 Pet. 3. 3.]

the heaven and the earth. With Heb. Particle 6th before each, emphasising the Article "the", and thus distinguishing both from 2. 1. "Heavens" in Heb. always in pl. See note on Deut. 4. 26, which, in the 34 verses of this Introduction, each one of 109 separate acts are emphasised; and the important word "God" in it 1 is carried like a lamp through the whole of this Introduction (1. 1-2). the earth. Fig. Anadiplosis. See Ap. 6. was = became. See Gen. 2. 7; 4. 3; 9. 13; 19. 26. Ex. 32. 1. Deut. 27. 3. 2 Sam. 7. 24, &c. Also rendered came to pass, Gen. 4. 14; 22. 1; 23. 1; 27. 1. Josh. 4. 11. 5. 1. 1 Kings 13. 32. Isa. 14. 24, &c. Also rendered be (in the sense of become), v. g., and where the verb "to be" is not in italic type. Hence, Ex. 3. 1, kept = without form = shape. Heb. tōḥa wé bāhā. Fig. became keeper, quit = become men, &c. See Ap. 7.

Paronomasia. Ap. 6. Not created toḥā (Isa. 45. 18), but became toḥā (Gen. 1. 2; 2 Pet. 3. 6, 9). "An enemy hath done this" (Matt. 13. 28, 29, 39. 1 Cor. 14. 33. See Ap. 8. was. This is in italic type, because no verb "to be" in Heb. (see Ap. 7). In like manner became a ruin (Gen. 3. Ps. 14. 3-1; 51. 5; 53. 1-3, &c. Ezc. 7. 20. Rom. 7. 15). face. Fig. Plenaomia. Ap. 6.

1. 2-31 (A, p. 1). "THE HEAVENS AND EARTH WHICH ARE NOW" (Extended Alternation).

-2 the Spirit of God moved (see Ap. 9) = The beginning of "the heavens and earth which are now" (2 Pet. 3. 7). It is even so in the New Creation. The Spirit moves (John 3. 3-8. Rom. 8. 5, 9, 14. Gal. 4. 24. 2 Cor. 5. 17, 18).

3 God said (occurs 10 times in Introduction). This begins each day: 3rd day twice; 6th day four times. The second act is also of God (1 Pet. 1. 23-25). Ap. 5. be light = became light (as in 2. 2), not the verb "to be". Light not located till 4th day. was = became, as in v. 2. It is even so in the New Creation: His Word enters and gives light (Ps. 119. 105. 2 Cor. 4. 6). See Ap. 4. Also rendered came to pass 2 times. In Introduction. Ap. 5. good = beautiful (Ecc. 3. 11). divided. Occurs twice. Ap. 5. Each day's work called "good", except the 2nd, because nothing created on that day: only division made.


evening = morning. Fig. Syncedoche (of the Part), Ap. 6. Put for a full day. The beginning and end of anything is put for the whole of it. Cp. Ecc. 3. 11; 10. 12; 11. 6. Ps. 92. 2. Isa. 41. 4; 44. 1; 48. 12. Rev. 1. 4, 11, 17; 20. 11; 21. 1; 22. 13. first. Its spiritual significance, see Ap. 10. first day = day one. The word "day" may refer to a prolonged period when used without any qualifying words. But when qualified with a numeral (cardinal or ordinal) it is defined and limited by it to a day of 24 hours. It is further limited here by its boundaries "evening and morning", as well as by the 7th day. Cp. Ex. 20. 11. See Ap. 11.

6 firmament = expanse. Something spread out.


8 Heaven = Heb. high, lofty.
9 And 1 God said, “Let the waters under the heaven be gathered together unto one place, and let the dry land appear;” and it was so.

10 And 1 God called the dry land Earth; and the gathering together of the waters called He Seas: and 1 God saw that it was good.

11 And 1 God said, “Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth;” and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and 1 God saw that it was good.

13 And the evening and the morning were the third day.

14 And 1 God said, “Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth;” and it was so.

16 And 1 God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made 6 the stars also.

17 And 1 God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and 1 God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And 1 God said, “Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.”

21 And 1 God created great 6 whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after its kind: and 1 God saw that it was good.

22 And 1 God blessed them, saying, “Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.”

23 And the evening and the morning were the fifth day.

24 And 1 God said, “Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind:” and it was so.

25 And 1 God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and 1 God saw that it was good.

26 And 1 God said, “Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

27 So 1 God created man in His own image, in the image of God created He 6 him; male and female created He 6 them.
1. 29. GENESIS.

29 And 1 God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat. 30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: 31 And 2 saw every thing that He had made, and, behold, it was very good. And the evening and the morning were 2 the sixth day.

2 Thus the heavens and the earth were finished, and all the host of them.

2 And on the 7th day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

A 3 And 2 blessed the seventh day, and sanctified it: because that in it He had 2 rested from all His work which God created and made.

3 There are 3 generations of the heavens and of the earth when they were created, 6 in the day that the Lord made the earth and the heavens, 5 and every plant of the field before it was in the earth, and every herb of the field before it grew:

B a for the 4 Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

b 6 But there went up a mist from the earth, and watered the whole face of the ground.

c 7 And the 4 Lord God formed 2 man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

C d 8 And the 4 Lord God planted a garden eastward in Eden; and there He put 2 the man whom He had formed.

e 9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, the tree of knowledge of good and evil.

D 10 And a river went out of Eden to water the

6 But and. mist = no mist... to water. The last of two or three negatives not necessary. Must be supplied by Fig. Ellipsis (Ap. 6, iii. a), as in Deut. 34. 5. 1 Sam. 2. 3. Ps. 9. 18; 38. 1; 75. 5. Prov. 24. 12; 25. 27. Isa. 98. 14, &c.

7 formed, A potter. Isa. 64. 8. man. Heb. "Heb. t0 (with art. and particle = this same man Adam". See Ap. 14. Apposition (Ap. 17) = breath [that is] life. 14-14 Fig. Parechosis. Ap. 6. 8 garden. This garden may be additional to 11. 12; 2. 4-5. That creation concerns the "plants of the field" (1st occ.). This may have been a special planting, and lost when the garden and Eden were lost. Note the three gardens: (1) Eden, death in sin; (2) Gethsemane, death for sin; (3) Sepulchre, death to sin. eastward in Eden = in Eden, eastward. In the Talmudic texts the plain of Babylonia, known by its inhabitants Edinu. In Heb. Eden, Sept. paradise. Occ. 2. 8. 10. 15; 3. 22; 24; 4. 15. Isa. 51. 3.


10 river = the Persian Gulf, known as much to the Accadians, in which the river became four months (or heads) at spots where they flowed into the source which received and fed them.
2. 10. 

GARDEN; and from thence it was parted, and became into four heads. 11 The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone. 13 And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia. 14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

C d (p. 5) 15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

e 16 And the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

B a 18 And the Lord God said, "It is not good that the man should be alone; I will make him an help meet for him."

b 19 And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field;

c but for Adam there was not found an help meet for him.

21 And the Lord God caused a deep sleep to fall upon Adam; and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. 23 And Adam said, "This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

A 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

J E 3 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, 11 Pison - the river W. of the Euphrates, called Pallakat in reign of Nabonida, last king of Babylonia, or the Pallakopas Canal. compasseth. The Pallakat or Pison encircled the N. borders of the great sandy desert which stretched to the mountain chains of Median and Sinaï. Havilah = the region of Sand. Indicated by Ezek 28:13. 1 Sam. 15:7. Shur would be the E. end of Havilah, the W. of this region. Connected with Ophir in 10:29. onyx. Heb. shaphan, identified with Assy. santu, from that region. 13 Gihon = the river E. of the Tigris. The modern Kerkhah, and ancient Khouasseb, rising in the mountains of the Kass. Kas has been confused with the Heb. Cush. It is not the African Cush or Ethiopia, but the Accadian Kas. 14 Hiddekel = Accadian for the Tigris, which was Idiqa, or Idiqlat = the "encircling," Assyria. Heb. Hashshur (Asshur). This is not Assyria, but the city of Assur, the primitive capital of Assyria (which lay E. and W. of the Tigris). Euphrates. Heb. pharath. The Greek Euphrates comes from the old Persian Ufrata, and this from Parat or Paratu = the river. Sometimes Para-nun = the great river.

B c 15 The man. Heb. 'eth-ha'iddhim = this same man. 16 Abram. See Ap. 14.1. 17 tree. Note the three trees: "Knowledge" (2,9). 18 man's. 19 man's; "the Cross" (Acts 10, 39; 3, 56. 1 Pet. 2, 24), man's Redemption; "the Tree of Life" (2, 9). 20, 21. man's Regeneration. 22, 23. 24, 25. good and evil. See on "knowledge," c. 9. Obedience proving what was "good" (Dent. 6, 24), disobedience revealing what was "evil" (Rom. 3, 20).

3. 1-24 For Structure see next page.


3. 1-24 For Structure see next page.
3. 1. GENESIS.

"Ye shall not eat of every tree of the garden?"

2. And the woman said unto the serpent, "We may eat of the fruit of the trees of the garden:

3. Of the fruit of the tree which is in the midst of the garden, 1 God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.'"

4. And the serpent said unto the woman, "Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Hence Deut. 18, 6. Thou gavest. Implied  

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.

9. And the Lord God called unto Adam, and said unto him, "Where art thou?"

10. And he said, "I heard Thy voice in the garden: and I was afraid, because I was naked; and I hid myself.

11. And He said, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

12. And the man said, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

13. And the Lord God said unto the woman, "What is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat."

14. And the Lord God said unto the serpent, "Because thou hast done this, thou shalt curse above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her Seed; she shall bruise thy head, and thou shalt bruise His heel."

16. Unto the woman He said, "I will greatly multiply thy sorrow and thy conceive, and suffer pangs of childbirth; thy desire shall be for thy husband, and he shall rule over thee."
multiply thy sorrow and thy conception; 
so shall be thy husband, and 
shall rule over thee.

17 And unto Adam He said, “Because thou 
hast hearkened unto the voice of thy wife, and 
hast eaten of the tree of which I commanded thee, 
saying, ‘Thou shalt not eat of it;’ cursed is 
the ground for thy sake; in sorrow shall thou 
eat of all the days of thy life; 
and thorns also and thistles shalt thou bring 
forth to thee; and thou shalt eat the herb of the 
thee; 
18 In the sweat of thy face shalt thou eat 
thee return unto the ground; for 
out of it wast thou taken; of 
and dust thou art, 
and unto dust shalt thou return.”

20 And Adam called his wife’s name “Eve; 
because she was the mother of all living.

21 Unto Adam also and to his wife did the 
LORD God make coats of skins, and clothed them.

22 And the LORD God said, “Behold, the 
man is become as one of Us, to know good and evil; 
and now, lest he put forth his hand, and 
take also of the tree of life, and eat, and 
live for ever:—”

23 Therefore sent forth the man from 
the garden of Eden, to till the ground from 
whence he was taken.

24 So He drove out the man;

and placed at the east of the garden of Eden 
Cherubims, and a flaming sword which 
turned every way, to keep the way of the 
tree of life.

And Adam knew Eve his wife; and she 
conceived, and bare Cain, and said, 
“I have gotten 
man from the Lord.”

2 And Adam again bare his brother Abel. 
And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, 
that Cain brought of the fruit of the 
ground an offering unto the 
LORD.

4 And Abel, he also brought of the firstlings 
of his flock and of the fat thereof. 
And the LORD had respect unto Abel and to his 
offering;

5 But unto Cain and to his offering He had 
not respect. And Cain was very wroth, and 
his countenance fell.

6 And the Lord said unto Cain, “Why art 
you wroth? and why is thy countenance 
fallen?

"In sorrow. Cp. 1 Tim. 2. 14, 15.
children. Heb. = sons; but daughters included by context.
to = subject to.
Thorns. The sign of the curse. What else was 
brought forth is not stated; but the word may 
include all kinds of noxious insects, &c., as well as poisonous 
weeds.
Paradise.
"face = whole body. Fig. Synecdoche (of Part). 
"bread = all kinds of food. Fig. Synecdoche (of Species). 
"dust. This is literal. See Gen. 2. 7. Ps. 103. 14. Ecc. 12. 7. 1 Cor. 15. 45. Note the emph. by Introversion —
return. 
"it = (dust). 
"dust, 
return.

20 Eve = Heb. Chayah = Life, Life-spring. Showing 
that he believed God. The name “Eve” occ. 4 times: 
here; 4. 1; 2 Cor. 11. 3; and 1 Tim. 2. 13.
all who should live after her. Fig. Synecdoche 
of skins = skin. Omitted in the Codex “Severus” 
See Ap. 34.
22 Behold. Fig. Asterismos (Ap. 6).
man. Heb. the man, Adam.
18. 21. 22; 8. 2. Dent. 2. 25; 8. 25. Judg. 8. 2. Est. 1. 11. 
Prov. 8. 11. Ecc. 7. 14; 11. 7. Verse ends with Fig. 
Apostrophe = Sudden silence (Ap. 6), emphasizing the 
result as being unanswerable.
live for ever clearly shows the nature of man.
23 Therefore: the object is self-evident.
24 drove out. Note the failure of man under every 
dispenation.
placed. Heb shokan, to place in a tabernacle, hence to dwell. The Cherubim placed later in the tents of 
Cherubim. See Ap. 31. 1 Sam. 4. 4. Ps. 80. 1. 99. 1.
a = should be “the”.
every way, not naqhaz (aside), givah (about), segh (back), 
joinah (toward), but haphak (every way), effectually 
keeping the way.
keep. See note on Gen. 2. 15 = preserve, so that man 
should not “live for ever” in his fallen condition, 
but only in Christ, 1 John 5. 11, 12.
tree of life. See note on 2. 9.

3 in process of time. Heb. at [the] end of days.
but his own “way” (Juda 11); but not first-fruits as Abel’s.
LORD = Jehovah. Note, the sacrifices both brought to Jehovah as the covenant God; not to Elohim, the 
Cave God. See Ap. 4.
firstlings . . . and the fat, &c. 
respects: by accepting it by fire 
respect; by accepting it by fire 
1 Chron. 21. 26. 2 Chron. 7. 1; and cp. Ps. 20. 3, and Heb. 11. 4. 
had respect.
his offerings.
his offerings.
had not respect.

6 Why. ? Fig. Erotesis for emph. (Ap. 6).
7 If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door. And unto thee shall he be thine desire, and thou shalt rule over him.  
8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.  
9 And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper?  
10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.  
11 And now art thou cursed from the earth, which hath opened her mouth unto receive thy brother's blood from thy hand;  
12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.  
13 And Cain said unto the Lord, My punishment is greater than I can bear.  
14 Behold, thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.  
15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him.  
16 And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.  

M (p. 8)  

17 And Cain knew his wife; and she conceived, and bare a son, and called his name Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch.  
18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lemach.  
19 And Lemach took unto him two wives: the name of the one was Adah, and the name of the other Zillah.  
20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.  
21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.  
22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron; and the sister of Tubal-cain was Naamah.  
23 And Lemach said unto his wives, Adah and Zillah, Hear my voice; Ye wives of Lemach, hearken unto my speech: For I have slain a man to my wounding, And a young man to my hurt.  
24 If Cain shall be avenged sevenfold, Truly Lemach seventy and sevenfold.  

L  

25 And Adam knew his wife again; and she bare a son, and called his name Seth: "For a God," said she, "hath appointed me another seed instead of Abel, whom Cain slew."  
26 And to Seth, to him also there was born a son; and he called his name Enos: then

5 This **is the** 7 BOOK OF THE GENERATIONS OF ADAM. In the day that **God** created a man, in the likeness of **God** made He **him**;
2 Male and female created He **them**; and blessed them, and called their name Adam, in the day when they were created.
3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:
4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
5 And all the days that Adam lived were nine hundred and thirty years: and he died.
6 And Seth lived an hundred and five years, and begat **Enos**:
7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:
8 And all the days of Seth were nine hundred and twelve years: and he died.
9 And Enos lived ninety years, and begat **Cainan**:
10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:
11 And all the days of Cainan were nine hundred and ten years: and he died.
12 And Cainan lived seventy years, and begat **Mahalaleel**:
13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:
14 And all the days of Cainan were nine hundred and ten years: and he died.
15 And Mahalaleel lived sixty and five years, and begat **Jared**:
16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:
17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.
18 And Jared lived an hundred sixty and two years, and begat **Enoch**:
19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:
20 And all the days of Jared were nine hundred sixty and two years: and he died.
21 And Enoch lived sixty and five years, and begat **Methuselah**:
22 And Enoch walked with **God** after he begat Methuselah three hundred years, and begat sons and daughters:
23 And all the days of Enoch were three hundred sixty and five years:
24 And Enoch walked with **God**; and he was not; for **God** took **him**.
25 And Methuselah lived an hundred eighty and seven years, and begat **Lamech**:
26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:
27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.
28 And Lamech lived an hundred eighty and two years, and begat a son:
29 And he called his name **Noah**, saying, **This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.**
30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:
31 And all the days of Lamech were seven hundred seventy and seven years: and he died.
5. 32.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

6. 15.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them.

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all whom they chose.

3 And the LORD said, "My spirit shall not always strive with man, for that he is also flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that He had made man on the earth, and it grieved Him at His heart.

7 And the LORD said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them.

D 8 But Noah found grace in the eyes of the LORD.

9 THESE are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make of it: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

habitually.

10 three sons. See 9.18; 10.1; and 1 Chron. 1.4. See note on 5.32.

11 corrupt: destroyed by being debased. See also 9.17; 10.1; 11 Chron. 1.4. See note on 5.32.

12 all flesh. Noah’s family and its descendants.

13 God. The Creator. See note on 7.1.

14 ark. Heb. שָׂכָר (shakhar), "a floating [building]" (not "a ship", as in Ezek. 2.2 and 17). Also, in Is. 24.9 and 30.11; 2 Par. 2.2. See note on 7.1.

15 cubit. The latest approximation gives 17.5 inches. But this is the "profane" cubit. The sacred cubit was probably about 25 inches.
16 window. Heb. = a place for light (7.11; 8.3).
17 behold. Fig. Asteroidea. Ap. 6.
1 I, even I. Fig. Epigeneia. Ap. 6.
2 a flood. Heb. mabbûl. Limited to this account of the Deluge, and Ps. 29.10, which therefore refers to it. The Babylonian tablets of the Epic of Gilgamesh have the traditional accounts of primitive truths, corrupted in transmission. The inspired account here corrects the imaginary accretions which had gathered round it.
3 all flesh. Fig. Synccode (of part). Ap. 6, put here for every kind of being.
5 life. Heb. chayyim. pl. for all kinds and manifestations. die = cease to breathe, expire.
6 covenant. First occurrence of the word. and. Note the Polysyndeton (Ap. 6) emph. the assurance given to each.
7 two. For preservation of species. In contrast with the “seven” (7.2) clean animals, which were for sacrifice. Hence here it is Elohim (v. 14, 21, and 7.2) as the Creator; while in ch. 7 it is Jehovah in His covenant-relationship. See Ap. 4.
8 of Sam., Onx., Jon., Sept., and Syr. read “and of”.
9 earth = ground. See Heb. 11.17.
7.1 LORD = Jehovah in His covenant-relationship with Noah, and in connection with the seven clean beasts for sacrifice. See note on 8.12, 19.
11 generation. Heb. dôr, as in 6. For those who were then alive: Noah’s contemporaries.
12 clean. For sacrifice Lev. 1.2, 10, 14, &c., sevens.
13 For propagation cp. 6.19.
14 two. See note on 6.19 and 12.
15 seven days. The number of spiritual perfection (Ap. 10). All the Flood dates are Sabbaths except one (8.5).
16 forty. The number of probation (Ap. 10).
17 destroy = wipe out, blot out.
18 earth. Heb. adamah = ground.
7 And. Note the Fig. Polysyndeton (Ap. 6) in verses 7, 8, and 13, as in 6.18.
7 as God = according as Elohim. Cp. 6.13.
9 as God = according as Elohim. Cp. 6.13.
10 windows. Chap. 1.2; 49.23. Dent. 38.13. Ps. 104.3.
11 windows. Not chalîon, a small aperture (8.6), or chôr, an opening for light (6.17), but ‘arûbah, lattice or net-work, not glass. Here “floodgates.” Only here, and 8.3. 2 Kings 7.19. Ecc. 12.3. Isa. 54.10; 60.8. Hos. 13.3. Mal. 3.19.
12 entered, i.e. the eight persons of 1 Pet. 3.20.
14 sort. Heb. wing. put by Metonomy (of Adjuncts), Ap. 6, for every kind.
15 God = Elohim, the Creator.
16 LORD = Jehovah, Noah’s Covenant-God. See Ap. 4.

7.18

And the LORD said unto Noah, “Come thou and all thy house into the ark; for I have seen righteousness before Me in this generation.”

And Noah did according unto all that the LORD commanded him.

And Noah was six hundred years old when the flood of waters was upon the earth.

And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood.

Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark;
7. 19. GENESIS. 8. 20.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.
20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
22 All in whose nostrils was the breath of life of all that was in the dry land, died.
23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.
24 And the waters prevailed upon the earth an hundred and fifty days.

8

1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;
2 The fountains also of the deep, and the windows of heaven were stopped; and the rain from heaven was restrained;
3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.
6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.
8 Also he sent forth a dove; and he sent forth the dove out of the ark;
9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were abated from off the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.
10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;
11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.
12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.
13 And it came to pass in the sixth hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.
14 And in the second month, on the seventh and twentieth day of the month, was the earth dried.

8, 1 God = Heb. Elohim - the Creator, because every living creature is included. Cp. 7.16.

8, 15 And God spake unto Noah, saying,
16 “Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee.
17 Bring forth of thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.”

20 And Noah built an altar unto the Lord; and took of every clean beast, and of
every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in His heart, "I will not again curse the ground any more for man’s sake, for the imagination of man’s heart is evil from his youth; neither will I again smite all people any more every thing living, as I have done. 22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."
9. 18.

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.
19 These are the sons of Noah: and of them was the whole earth overspread.
20 And Noah began to be an husbandman, and he planted a vineyard:
21 And he drank of the wine, and was drunken; and he was uncovered within his tent.
22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.
23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.
24 And Noah awoke from his wine, and knew what his younger son had done unto him.
25 And he said, “Cursed be Canaan; a servant of servants shall he be unto his brethren.”
26 And he said, “Blessed be the LORD God of Shem; and Canaan shall be his servant.
27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”
28 And Noah lived after the flood three hundred and fifty years.
29 And all the days of Noah were nine hundred and fifty years: and he died.

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10 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

A  B  C  D
(p. 15)

A1  B  C  D
10 These are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

D  The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
E  And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim.
F  By these were the isles of the Gentiles divided; and every one after his tongue, after his families, in their nations.
G  And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan.
H  And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha, and the sons of Raamah: Sheba, and Dedan.
I  And Cush begat Nimrod: he began to be a mighty one in the earth.
J  By him was a mighty hunter before the LORD: wherefore it is said, ‘Even as Nimrod the mighty hunter before the LORD.’

About 2185

Kittim = Kition in Cyprus. See note on Num. 24. 24, and Sept.
Isles = coast-lands (Isa. 42. 15).


Egypt, the name of Egypt = “the two Matsors”. One Matsor was country of the Delta within the great wall of defence called “Shur”; the other was Egypt proper. See notes on Isa. 19. 6 and 57. 25.

Cush = Ethiopia, S. of Egypt. Mizraim = One Matsor was country of the Delta within the great wall of defence called “Shur”; the other was Egypt proper. See notes on Isa. 19. 6 and 57. 25.
10. 10.

GENESIS.

10 Babel. In Semitic Babylonian = Bab-il = "the gate of the god", cp. 11. 9. Shinar = Babylonia, and is to be distinguished from Assyria (Isa. 11. 11).
11 went forth: Targ. of Onk. says: "he [ Nimrod] went forth into Asshur" (i.e. invaded it). Nineveh. The competitor of Babylon as the capital of Assyria.
the city Rehoboth = better, "the city boulevards", in parenthesis.
12 great: i.e. the four cities Nineveh, Rehoboth, Calah, and Resen. Resen had ceased to be a great city in the time of Sennacherib.
13 Ludim = the Lydians, cp. Jer. 46. 9. Ezek. 27. 10, 30. 8.
14 Philistim: hence the name of Palestine. Cp. Amos 9. 7. Jer. 47. 4. The parenthensis in this verse should come after Caphtorim as these gave the name Philistines. The five cities of the Philistines (Gaza, Ashkelon, Ashdod, Ekron, and Gath) were on the confines of Egypt (Deut. 2. 23).
15 Sidon = the oldest Canaanite city.
Heth = the Hittites.
16 Jebusite. The founders of Jebus; afterward Jerusalem. The city of the Jebusites was afterward Jerusalem, Z. of Moriah, 2 Sam. 5. 6-9. Cp. Ezek. 16. 3, 4, which explains the connection of the Jebusite here, with the Amorite and Hittite, v. 15.
17 tongues. See v. 5. Shem: comes last (acc. to the Structure, which is in Introversion) because his "Generations" occupy the rest of the book. Hence when mentioned with the other two, Shem the youngest comes first. See note 6. 52; 9. 24, 10. 1, the elder, see 5. 32.
22 Elam = the mountainous district E. of Babylonia.
23 Ur: the country of the Sabeans and Chaldeans. See Job 1. 12, 17, and Teman near Petra (Job 2. 11).
24 Eber. Whence the name Hebrews (Gen. 11. 13) = beyond. The people coming from and beyond the "Flood", i.e. the Emperors, to Canaan (Josh. 24. 2, 14, 15).
31 divided. Heb. pelag, to cleave. In Nu. 2. 32, petad, to break off. In Deut. 32. 4, it is naphal, to divide for an inheritance.

11. 1-9 (A5, p. 15). THE NATIONS SCATTERED. (Introversion and Alternation.)

A\[2\] E | a | 1. Unity.
    b | 2. Shinar.
F | 3, 4. The Tower. Man's building.
F | 5. The Tower. God's inspection.
| E | a | 5, 6. Unity.
    b | 7, 8, 9. Babel.

1 earth = the earth of the people. Fig. Metonymy of Subject. Ap. 6; "earth" put for inhabitants.
language. Heb. "lip". Fig. Metonymy (of cause), Ap. 6; lip put for language.
The chapter begins with man's attempt to unify mankind, and ends with God's new provision to unify all in blessing with Abraham's seed.
2 from the east = eastward.
Shinar = Babylonia.
3 said. Sin with their tongues punished in the same manner (v. 1). burn, &c. Heb. brick brincks, and burn a burning. Fig. Polypôsion. Ap. 6, emphasizing their determination. Burning in fire, not waiting for sun. See note on "brick-kiln", 2 Sam. 12. 5.
And they had brick for stone, and slime had they not for mortar.

4 And they said, “Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, “Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

7 Go to, let Us go down, and there confound their language, that they may not understand one another’s speech.”

8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

12 Arphaxad lived five and thirty years, and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and thirty years, and begat sons and daughters.

16 Eber lived four and thirty years, and begat Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 Peleg lived thirty years, and begat Reu:

19 Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 Reu lived two and thirty years, and begat Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 Nahor lived nine and twenty years, and begat Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 Terah lived seventy years, and begat Abram, Nahor, and Haran.

27 Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram’s wife was Sarai; and the name of Nahor’s wife, Milcha, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she had no child.
11. 31

10. 12

And "Terah took Abram his son, and Lot the son of his son, and Sarai his daughter in law, his son Abram's wife; and "they went forth with them from "Ur of the Chaldees, to go into the land of Canaan; and they came unto "Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in "Haran.

12 Now the LORD had said unto Abram, Get thee out of thy country, and from thy "kindred, and from thy father's house, unto a land that I will "shew thee:

2 And "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all the substance that they had gathered, and the "souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of "Sichem, unto the plain of Moreh. (And the "Canaanite was then in the land.)

7 And the LORD appeared unto Abram, and said, "Unto thy seed will I give this land:" and there builded he an altar unto the LORD, Who appeared unto him.

8 And he removed from thence unto a mountain on the east of "Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, going on still to the "south.

10 And there was a "famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

11. 31 — 22. 19 (A, p. 17.) ABRAM'S HISTORY. (Call to Trial.) (Introversions and Altercations.)


E a 12. 10. Sojourn in Egypt. Promise of Seed.


C 21. 22 — 34. Sojourn in Gerar.


32 died in Haran (Charran). With this Acts 7, agrees. Not seeing this, the Massorites wrongly marked v. 32 with an inverted Nun (נ) as being a dislocation of the Text.

12. 1 LORD - Jehovah, "The God of Glory" of Acts 7. 2. Fig. Enamelogenos - The Glorious God, in contrast with idols (Josh. 24. 2).

Get thee out - Go for thyself, i.e. whatever others may do. Death had broken the link of nature's kindred. Leaving Nahor and his family (except Lot),

Behold, Jehovah of hosts, and all the nations under heaven shall come and worship thee at the place which thou hast chosen, Jerusalem (11. 33).

6 Sichem. The place of Abram's first altar and Christ's first mission (John 4). Also of Jacob's altar (33. 18).

Canaanite... then in the land. It is evident that from Terah's and Abraham's time, Canaan was inhabited by the descendants of its original inhabitants, who may have been Semitic. Canaan was a land of promise, but also a land of judgment. It was a land of milk and honey, but also a land of travail and sweat. The Canaanite was a different race from the Israelite, and was therefore a foreigner to the Israelite. The Canaanite was "then" in the land, in the time of Terah and Abraham, and was "being already" there (Gen. 15: 19).

7 altar. See note on Sichem, v. 6. Beth-el. An ancient Canaanite sacred pillar, doubtless here from previous times, called Luz (35. 16; 35. 6; 48. 3). Josh. 18. 13; 18. 13. Judg. 1. 25. C. Judg. 1. 25. When Moses wrote he used the letter name. altar. Between Beth-el and Ai would probably be Gerizim and Ebal, which were already or thus became sacred places. Cp. Deut. 27. 2, 12 and Josh. 8. 9, 30.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, "Behold now, I know that thou art a fair woman to look upon:
12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, "This is his wife:" and they will say, "He shall kill me, but they will save thee alive.
13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee."
14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.
15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.
16 And he entreated Abram well for her sake:
17 And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.
18 And Pharaoh called Abram, and said, "What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?"
19 Why saidst thou, "She is my sister?" so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way.
20 And Pharaoh commanded his men concerning him; and they sent him away, and his wife, and all that he had.

13 And Abram went up out of Egypt, to the south. And Abram was very rich in cattle, and in silver, and in gold.
2 And Abram went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;
3 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.
4 And Lot also, which went with Abram, had flocks, and herds, and tents.
5 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
6 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and there was an struggle between the Canaanite and Perizzite who dwelt then in the land.
7 And Abram said unto Lot, "Let there be no strife between me and thee, between my herdsmen and thy herdsmen: for we be brethren.
8 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."
9 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.
10 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
11 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.
13. 13.  

GENESIS.  

13 (But the men of Sodom were wicked and sinners before the LORD exceedingly.)

14 And the LORD said unto Abram, after that Lot was separated from him, 1 Lift up now thine eyes, and look from the place where thou art toward northward, and southward, and eastward, and westward:

15 For all the land which I give thee, 2 to thee will I give it, and to thy seed forever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

14

And it came to pass in the days of Amraphel king of Shinar, 3 Arioch king of Ellasar, 4 Chedorlaomer king of Elam, and 5 Tidal king of nations;

2 That these made war with Bera king of Sodom, and with Birsha king of Goworrah, 6 Shinar king of Admah, and Sepher king of Zeboim, and the king of Bela, which is 7 Zoar.

3 All these were joined together in the vale of Siddim, which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Asheroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim.

6 And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazazon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, (the same is Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram’s brother’s son, and his daughters, that dwelt in Sodom, and his goods, and departed.

13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and they were confederate with Abram.

14, 1. came to pass in the days of. Heb. y’yahi binyay; occurs 6 times (see Ap. 10); always marks a time of trouble ending in blessing. Cp. Ruth 1.1, Isa. 7.1, Jer. 1.3, Est. 1.1, 2 Sam. 21.1 (cp. v. 14), in the days. Dated in the reign of a king of Babylon: the united forces led by a king of Elam. The Assyrian tablets show that Elam had conquered and overrun Babylonia. Amraphel reigned in N. Shinar; Eri-Aku (Arioch), an Elamite prince, in the S. at Larsa (Ellasar). All the names here are found on one tablet. Amraphel - Khurmriga of the Tablets. Amurapi is Amraphel transliterated. Arioch - Er-i-aku of the Tablets, in which it is found that his mother was sister to Chedorlaomer. Chedorlaomer - the Kudur-Lahgum of the Tablets. Tidal - the Tigihat of the Tablets. nations. The Tablet says he assembled the Umman-nanda’, or the barbarian tribes of the Kushirian mountains, and that he “did evil” to the land of Bel. The Assyrian tablets are therefore shown to be correct by their agreement with Genesis. 2 Zoar. Cp. v. 8 and 19, 22. 3 vale. Afterward, the Salt (or Dead Sea), when Moses wrote. Siddim - the Siddim. 4 Twelve. The No. of Government. See Ap. 10, served - had served. v. 4 goes back to the events leading up to the present war with Sodom. thirteenth. The first occ. Hence the No. of Rebellion. See Ap. 10. 5 Baphshim - a branch of the Nephilim. See Ap. 25, Superhuman beings, so called after one Raphas: as the Anakim after Anak. See 10.20. Deut. 2.11, 22, 21; 3.11. Josh. 12.4; 13.17; 15.8; 17.13; 18.12, See notes on 6.4; 12.5; 13.7; 14.5; 15.29, 21. Emims in Ham, same as Zam-sammim in Cuneiform writing. Cp. Deut. 2.20. Horites. Cp. Deut. 2.12. 6 En-mishpat - the spring of judgment. Not yet Kadesh - the Sanctuary. all the country. Heb. “the whole field”, put by Synecdoche (of the Part), Ap. 6, for country. 7 takes up the present war with Sodom. Zoar. Cp. v. 7 and 19, 22. 8 four kings with five. See the No. 9, the number of Judgment. See Ap. 10. 9 slime pits - pits of bitumen, still a feature of the shores of the Dead Sea. 10 who dwelt: emph. to call attention to chs. 13, 12. See note. Heb. HE (Lot), being a dweller in Sodom.

13 Hebrew. So called from ‘Abir (11.14). Cp. 10.21; 39.14; 41.12. Num. 24.24, from ‘Abir, “to pass on” = “he who passed over from beyond” (Gr. hyper), i.e. beyond the Euphrates (Josh. 24.2). he: emph. in contrast with Lot. these: emph., these also having a covenant with Abram. See 18.17.
14 And when Abram heard that his brother was taken captive, he armed his "trained servants, born in his own house, "three hundred and eighteen, and pursued them unto "Dan.

15 And he divided himself against them, "his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

16 And he brought back all the goods, "and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

18 And "Melchizedek king of Salem brought forth bread and "wine: and he was the "priest of the "Most High God.

19 And he blessed him, and said, "Blessed be Abram of the "Most High God, the possessor of heaven and earth:

20 And blessed be the "Most High God, Which hath delivered thine enemies into thy hand." And "he gave him tithes of all.

21 And the king of Sodom said unto Abram, "Give me the "persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, "I have lifted up mine hand unto the "LORD, the "Most High God, the possessor of heaven and earth.

23 That "I will not "take from a thread even to a shoelet, and that I will not take anything that is thine, lest thou shouldest say, "I have made Abram rich.'

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

15 After these things "the word of the "LORD came unto Abram in a vision, saying, "Fear not, Abram: "I am thy shield, and thy exceeding great reward."

2 And Abram said, "LORD God, what wilt Thou give me, seeing I "go childless, and the steward of my house is "this Eliezer of Damascus?"

3 And Abram said, "Behold, to me Thou hast given no seed; and, "to, one born in my house is mine heir.'

4 And, "behold, the word of the "LORD came unto him, saying, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.'

5 And He brought him forth abroad, and said, "Look "now toward heaven, and tell the "stars, if thou be able to "number them: and He said unto him, "So shall thy seed be.'

6 And he "believed in the "LORD; and He "counted it to him for "righteousness.

14 trained = initiated or instructed, prob. in the worship of Jehovah. Cp. 12: 2; 15: 2; 18: 19; 24: 12-20; and Prov. 22: 6 (same word). 318 = a multiple of 6, the No. of "man. See Ap. 10.

Dan. Not the Dan of Judges 18: 29, but a city in N. Palestine long before the Danites changed the name of Laish.

15 he and his servants. Note the emphasis on "he".

16 and. Note the Fig. Polypotamos. See Ap. 6.

17 king's dale = the king of Salem mentioned in next verse. The name still retained in 2 Sam. 18: 18. 18 Note the parenthetical clause (18-20), which interrupts in order to interpret.

Melchizedek = "king of righteousness", or by Fig. Enlarging (Ap. 6), "righteous king". In History, Gen. 14; In Prophecy, Ps. 110. In Fulfilment, Heb. 7. This might be Shem in type, Christ in antitype.

Salem. Called, on the bricks of the ruins of an ancient city in S. of Palestine, 'Salem = the city of peace. The Tablets show that Palestine was at this time in possession of Egypt, and the Tablets are letters to the Pharaoh Amenophis III and IV. One is from Ebed-Tob, the successor of Melchizedek. Three times he says "my father, not my mother installed me in this place but the Mighty King" (cp. Heb. 7: 1-4), i.e. he did not inherit by succession, but by the gift and "the arm of the Mighty King" (the deity), wine. Same as 9: 20-21. See Ap. 27. 1. 3. 21 priest. Yet no sacrifices. Hence a type of Him to Whom all shall bow (Ps. 110: 4), and pay their tithes and bring their gifts (Ps. 72). See note on 9: 27.


20 he. Fig. Ellipses = Abram (see Ap. 6), him = Melchizedek.


23 I will not take. The blessing of Melchizedek, and the bread and wine, prepared him for this great renunciation.

15. 1-21(G e1, p. 18). THE COVENANT MADE.

The Seed and The Land.

[For Structure see next page]

1 the word of the "LORD. First occ. of this expression is with the prep. 'el, unto, implying action of a person; or, at least, articulate speech.


3 go = going on.

4 Behold ... lo. Fig. Asterismos (Ap. 6), the "heir. "Heb. inherits me. Fig. Metonymy (of Subject), See Ap. 6. This was strictly in accordance with § 191 of the Code of Khammurabi. See Ap. 16.


now = steadfastly. See on 13: 16 = the heavenly calling in Israel (Heb. 3: 1; 11: 9-12), Fig. Paremopia, Ap. 6. number them. Hence Job's objection in 2 Sam. 24: 3. 6 believed = i.e. believed counted reckoned or imputed. righteousness. No art. = as righteousness. This was positive imputed righteousness (because he believed, concerning Christ). It was more than forensic righteousness, which was negative or non-imputation of sin (Ps. 92: 1, 2). This was the consequence of the Gospel preached to Abram. (Cp. Gal. 3: 8, and read Rom. 4 and Gal. 3).
15. 7.

7 And he said unto him, “I am the Lord That brought thee out of Ur of the Chaldees, to give thee this land to inherit it.”

8 And he said, o “Lord GOD, whereby shall I know that I shall inherit it?”

9 And he said unto him, o “Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.”

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcasses, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and, o lo, an horror of great darkness fell upon him.

13 And he said unto Abram, o “Know of a surety that thy seed shall be a stranger in a land not theirs, and shall serve them, and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

14 And the Lord shall go to thy fathers in peace; thou shalt be buried in a good old age.

15 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”

16 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces.

17 In the same day the Lord made a covenant with Abram, saying, “Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates; to thee and to thy seed for ever; and the land of Canaan, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”

15. 1-21 (Gen. p. 18). THE COVENANT MADE.

The Seed and The Land.

16. 6

1. The Covenant Maker. (The Word of Jehovah.)
2. The Covenant Announced. (The Seed.)
6. Take me to take for me: i.e. an offering for me, heifer. See Ap. 15.
7. The five, the No. of Grace, because Covenant was unconditional. See Ap. 10.
8. So Covenants were made (Jer. 34. 18-20). divided. See Ap. 6.
9. The four hundred years date from Isaac’s birth (Acta 7. 4). The 400 from the “promise” or Covenant here made (cp. Gal. 3. 17), and include the whole “sojourning” (Ex. 12. 40).
10. And the “sojourning” (Ex. 12. 40). and shall serve, &c. See Ap. 6.
11. This is shown by the Introduction.
12. The seven shall be a stranger, &c.
13. The seven shall be a stranger, &c.
14. The seven shall be a stranger, &c.
15. The seven shall be a stranger, &c.
16. In and a we have the whole sojourning and duration.
17. The seven shall be a stranger, &c.
18. The seven shall be a stranger, &c.
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119. The seven shall be a stranger, &c.
120. The seven shall be a stranger, &c.
thee." And when Sarai *dealt hardly with her, she fled from her face.

7 And the *angel of the LORD found her by a fountain in the wilderness, by the fountain on the way to Shur.

8 And He said, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?"

And she said, "I flee from the *face of my mistress Sarai."

9 And the angel of the LORD said unto her, "Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude."

11 And the angel of the LORD said unto her, "Behold, thou art with child, and shalt bear a son; and shall call his name Ishmael; because the LORD hath heard thy affliction.

12 And I will establish my bondman; his hand shall be on every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou *God seekest me: for she said, "Have I also here looked after Him that seeth me?"

14 Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

15 And *Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

17 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, "*I am the *Almighty GOD; *walk before Me, and be thou perfect.

18 And I will make My covenant between Me and thee, and will multiply thy seed exceedingly."

19 And Abram fell on his face:

20 "As for thee, behold, My covenant is with thee, and thou shalt be a father of *many nations.

21 Neither shall thy name any more be called Abram, but thy name shall be *Abraham; for a father of *many nations have I made thee.

22 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

23 And I will establish My *covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

24 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."
11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt Me and you.

12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My covenant shall be in your flesh an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant.

15 And God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her."

17 Then fell upon his face, and "laughed, and said in his heart," "Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?"

18 And God said unto God, "O that Ishmael might live before Thee!"

19 And God said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But My covenant will I establish with Isaac, which Sarah shall bear unto thee at this "set time in the next year."

22 And left off talking with him, and went up from Abraham.

23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

18 eight - the number of Resurrection (Ap. 10); associated here with circumcision, the sign of death.

13 flesh. Fig. Synecdoche, for the whole person.


Sarah. The addition of the 5th letter (Heb. alphabet (the No. of Grace, Ap. 10) as in Abraham's case (v. 5) and Joshua's (Num. 13.18). The letter H (He) is common to both the names of Jehovah and Elohim. Sarah = principally; Sarah = princess.

16 kings. Sam., Onk., Jon., Sept., and Syr. read "and kings."

17 laughed: for joy. Heb. was joyful. Cp. John 8.56, "rejoiced to see my day... and was gladdened."

The laughter of faith. Rom. 4.19. Sarah did not fall down as did Abraham did, p. 3.


18 might live, as though he thought Ishmael was to die: showing his faith in Isaac's birth. This is proved from v. 15.

19 and... and read this "and." in the text.

20 I have heard. Showing the subject of Abraham's prayer.

21 then... Fig. Erotesis (greatly greatly). Ap. 6.

22 Isaac. Heb. laughter.


25 thirteen. Symbolic; and in contrast with Isaac on eighth day. See Ap. 10. Ishmaelites and Arabs still circumcise in the 18th year.

18. 1-16 (G e3, p. 18). THE COVENANT RENEWED (Introversion).

3 m 1, 2. Appearance of Jehovah. (Three men.)

n 3-6. Their reception by Abraham.

w 9-15. Their conference with Abraham.

m 16-18. Departure of Jehovah. (Three men.)


10. The Fig. Asterismos. Ap. 6.

12 men. Elohim (Ap. 4) and two angels called men (Heb. 'ish, pl., Ap. 14), Lev. 26. And v. 16, 22; but in 19.1, 13 the two are called "angels." Three the No. of Divine perfection (see Ap. 10). When two departed, Elohim (the Divine Presence) remained (v. 16, 22).

3 LORD - Jehovah, not Adonai. See Ap. 52. But plural throughout ch. 19 of the two.

4 wash your feet. A common practice to this day; needed from use of sandals and bare feet; cp. 24, 32; 43, 34.

5 bread. Fig. Synecdoche (of Species). Ap. 6. Put for food in general.

saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

3 And said, "My LORD, if now I have found favour in Thy sight, pass not away, I pray Thee, from Thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant." And they said, "So do, as thou hast said."

6 And Abraham hasted into the tent unto
Sarah, and said, "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." 7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. 8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they ate and drank.

9 And they said unto him, "Where is Sarah thy wife?" And he said, "Behold, in the tent." 10 And He said, "I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son." And Sarah heard it in the tent door, which was behind him. 11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying, "Is my lord old as yet?" 13 And the Lord said unto Abraham, "Wherefore did Sarah laugh, saying, Shall a hundred and threescore years old woman? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son." 14 Then Sarah denied, saying, "I laughed not;" for she was afraid. And He said, " Nay; thou shalt live to see him." 15 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, "Shall I hide from Abraham that thing which I do? 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." 20 And the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto Me; and if not, "I will know." 22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord. 23 And Abraham drew near, and said, "Wilt Thou also destroy the righteous with the wicked? 24 Peradventure there be fifty righteous within the city: wilt Thou also destroy and not spare the place for the fifty righteous that are therein? 25 That the Lord may spare the city for the fifty righteous that are therein." 26 And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." 27 And Abraham answered and said, "Be-
hold now, I have taken upon me to speak unto the 27 Lord, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt Thou destroy all the city for lack of five?" And He said, "If I find there forty and five, I will not destroy it."

29 And he spake unto Him yet again, and said, "Peradventure there shall be forty found there." And He said, "I will not do it, if I find thirty there."

30 And he said unto Him, "Oh let not the 27 Lord be angry, and I will speak: Peradventure there shall be thirty found there." And He said, "I will not do it, if I find twenty there."

31 And he said, "Behold now, I have taken upon me to speak unto the 27 Lord: Peradventure there shall be twenty found there." And He said, "I will not destroy it for twenty's sake."

32 And he said, "Oh let not the 27 Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there." And He said, "I will not destroy it for ten's sake."

33 And the Lord went His way, as soon as He had left communing with Abraham: and Abraham returned unto his place.

19

And there came two angels to 26 Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground.

2 And he said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways." And they said, "Nay; but we will abide in the street all night."

3 And he pressed upon them greatly; and they entered in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 But before they lay down, of the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 And they called unto Lot, and said unto him, "Where are the men which came in to thee this night? bring them out unto us, that we may know which of them is he."
will destroy this city." But he seemed as "one that mocked unto his sons in law.

15 And when the morning arose, then the angels hastily Lot, saying, "Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the "iniquity of the city:"

16 And while he "lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that "he said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

18 And Lot said unto them, "Oh, not so, my LORD:"

19 Behold now, Thy servant hath found grace in Thy sight, and Thou hast magnified Thy mercy, which Thou hast shewed unto me in saving my "life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither; (is it not a little one?) and my soul shall live."

21 And he said unto him, "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither." Therefore the name of the city was called "Zoar.

23 The sun was risen upon the earth when Lot entered into Zoar.

24 Then "the LORD rained upon Sodom and upon Gomorrah "brimstone and fire from "the LORD out of heaven;"

25 And "he "overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 But his "wife "looked back from behind him, and she "became a pillar of salt.

27 And Abraham got up early in the morning to the place where he "stood before "the LORD:

28 And he "looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, "lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when "God destroyed the cities of the plain, that "God "remembered Abraham, and sent Lot out of the midst of the overthrow, when He "overthrew the "cities in which Lot dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, "Our father is old, and there is not a "man in the earth to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father."
37 And the firstborn bare a son, and called
his name Moab: the same is the father of the
Moabites unto this day.
38 And the younger, she also bare a son, and
called his name Ben-ammi: the same is
the father of the children of Ammon unto this day.

20 And Abraham journeyed from thence
toward the south country, and dwelled
between Kadesh and Shur, and sojourned in Gerar.
2 And Abraham said of Sarah his wife, "Shall I
be held my sister?"
3 But "God came to Abimelech in a dream
by night, and said to him, "Behold, thou art but
a dead man, for the woman which thou hast
taken; for she is a man's wife."
4 But Abimelech had not come near her: and
he said, "O Lorp, wilt Thou slay also a righteous
nation?"
5 Said he not unto me, "Shall I be thy sister?"
and she she herself said, "I am thy brother's
in the integrity of my heart and innocence of
my hands have I done this."
6 And "God said unto him in a dream, "Yea,
I know that thou didst this in the integrity of
thy heart; for I also withheld her from sinning
against Me: therefore suffered I thee not to touch her."
7 Now therefore restore the man his wife;
for he is a prophet, and he shall pray for thee,
and thou shalt live: and if thou restore her
not, know thou that thou shalt surely die, thou,
and all that are thine."
8 Therefore Abimelech rose early in the
morning, and called all his servants, and told
all these things in their ears: and the men
were sore afraid.
9 And Abimelech called Abraham, and said
unto him, "What hast thou done unto me, and
what hast thou done unto me? and what have I
offended thee, that thou hast brought on me and
on my kingdom a great sin? thou hast done deeds
unto me that ought not to be done."
10 And Abimelech said unto Abraham, "What
sawest thou, that thou hast done this thing?"
11 And Abraham said, "Because I thought,
Sire, surely the fear of the Lorp is not in
this place; and they will slay me for my wife's sake.
12 And yet indeed she is my sister; she is
the daughter of my father, but not the daughter
of my mother; and she became my wife.
13 And it came to pass, when that God caused
me to wander from my father's house, that I said
unto her, 'This is thy kindness which thou shouldest
to every place whither we shall come, say of me, "Shall is my brother."
14 And Abimelech took sheep, and oxen, and
menservants, and maidservants, and gave them
unto Abraham, and restored him Sarah his
wife.
15 And Abimelech said, "O Lorp, my land
be before thee: dwell where it pleaseth thee."
16 And unto Sarah he said, "Behold, I have
given thy servant a thousand pieces of silver:

behold, she is to thee a covering of the eyes,
unto all that are with thee, and with all
other: thus she was reproved.

17 So Abraham prayed unto ⁵God: and God healed Abimelech, and his wife, and his maidservants: and they bare children.

18 For ⁶the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

21 And ⁷the LORD visited Sarah ⁸as He had said, and ⁹the LORD did unto Sarah as He had ⁸spoken.

2 For Sarah conceived, and bare Abraham a son in his old age, at the ¹¹set time of which ⁶God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, ⁸Isaac.

4 And Abraham circumcised his son Isaac being ⁸eight days old, as God had commanded him.

5 And Abraham was an ⁸hundred years old, when his son Isaac was born unto him.

6 And Sarah said, ⁸God hath made me to laugh, so that all that hear will laugh with me.

7 And she said, "Who would have said unto Abraham, that Sarah should have given children ¹¹suck? for I have borne him a son in his old age."

8 And the child ⁸grew, and was weaned: and Abraham made a great feast the ¹¹same day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, ¹¹mocking.

10 Wherefore she said unto Abraham, ⁸"Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac."

11 And the ⁸thing was very grievous in Abraham's sight because of his son.

12 And God said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in ⁸Isaac shall ¹¹thy seed be called."

13 And also of the son of the bondwoman will I make a nation, because ⁸is thy seed."

14 And Abraham rose up early in the morning, and took bread, and a ¹¹bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against him a good way off, ¹¹as it were a bow-shot: for she said, "Let me ¹¹not see the death of the child." And she sat over against him, and ¹¹lift up her voice, and wept.

17 And ⁸God ¹¹heard the voice of the lad; and the angel of ⁸God called to Hagar out of heaven, and said unto her, "What aileth thee, Hagar? fear not: for ⁸God hath ¹¹heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."

19 And ⁸God opened her eyes, and she saw
21. c 19. well. Heb. *'er, a well (dug); *not *'ayan, a spring or fountain; *or *'ôr, a cistern (heaven).

20 And *God was with the lad: and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

D d 22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, "*God is with thee in all that thou doest:

23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the *kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned."

24 And Abraham said, "I will swear."

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had *violently taken away.

26 And Abimelech said, "I *wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day."

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and *both of them *made a covenant.

x e 28 And Abimelech set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, "*What mean these seven ewe lambs which thou hast set by themselves?"

30 And he said, "For *these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well." 31 Wherefore he called that place *Beer-sheba; because there they sware of both of them.

f 32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And Abraham planted a *grove in Beer-sheba, and called there on the name of *the LORD, *the everlasting GOD.

34 And Abraham sojourned in the Philistines' land many days.

C g 22 And it came to pass *after these things, that *God did *tempt Abraham, and said unto him, "Abraham:" and he said, "Behold, here I am."

2 And He said, "Take now thy son, thine only son Isaac, whom thou *lovest, and get thee into the land of *Moriah; and *offer him there for a burnt offering upon one of the mountains which I will tell thee of."

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, *and Isaac his son, *and clave the wood for the burnt offering, *and rose up, *and went unto the place of which *God had told him.

4 Then on *the third day Abraham lifted up his eyes, and saw the place afar off.
and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, "My father:" and he said, "Here am I, my son." And he said, "Behold the fire and the wood: but where is the lamb for a burnt offering?"

8 And Abraham said, "My son, God will provide Himself a lamb for a burnt offering." So they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the Lord called unto him out of heaven, and said, "Abraham, Abraham." And he said, "Here am I."" And he said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me."

12 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him for a burnt offering in the stead of his son.

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, "In the mount of Jehovah it shall be seen."

15 And the angel of the Lord called unto Abraham out of heaven the second time,

16 And said, "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:"

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice."

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

20 And it came to pass after these things, that it was told Abraham, saying, "Behold, Milcah, the daughter of Nahor, Milcah, she hath also born children unto thy brother Nahor:"

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram; and he begat Bethuel, Arpad, Shemah, and Emek. So it was, that

22 And Bethuel begat Reuben: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

23 And Sarah was an hundred and seven years old and twenty years old: these were the years of the life of Sarah.

2 And Sarah died in Kirjath-arba; the same
23. 2. GENESIS.

Hebron. See note on Num. 13, 22.

23. 1 – 24. 67 (A², p. 17). ABRAM’S HISTORY. (OLD AGE). (Division.)


23. 1–20 (X¹, above). THE DEATH OF SARAH. (Alternation.)

X¹ | i | 23. 1, 2. Death of Sarah.
| k | 2–18. Abraham’s Treaty for buryingplace.
| k | 20. Ratification of Treaty.

23. 3–18 (k, above). ABRAHAM’S TREATY. (Repeated Alternation.)

k | i | 3, 4. Request.
| m¹ | 5, 6. Grant.
| i | 7–9. Request.
| m² | 10, 11. Grant.
| i | 12, 13. Request.
| m³ | 14–18. Purchase.

3 before his dead. Heb. leaning over the face of his dead. Fig. Pompam. Ap. 6.
5 stranger and a sojourner. Cp. t Poi, 2. 11. Ps. 39. 12.
6 children. Heb. sons, and so elsewhere.
9 money. Heb. silver.
10 buryingplace. What Jacob bought (33. 19, 20) was for an altar.
11 dwelt. Heb. was sitting there.
12 give. I. Heb. have I given. Fig. Antimereias (of Verb), past for present, Ap. 6.
13 will give. Fig. Ellipsis. Ap. 6. Supply “hast given” from v. 11.
14 what is that. Fig. Erotisia. Ap. 6.
15 Abraham. This is not the purchase referred to in 33. 18 and Acts 7. 16. 80 years between this purchase and Jacob’s. See note on Acts 7. 16. before all. Some Cod. with Sam. have “even before all”.
16 made sure. This was all strictly in conformity with the commercial enactments of the Code of Khammarubii. See Ap. 15.
17 buryingplace. All that Abraham possessed; but in the faith and hope of resurrection.

24 (X², above). THE MARRIAGE OF ISAAC.
[For Structure see next page.]

1 old. About 140 years old.
3 eldest servant. Prob. Eleazar of Damascus. 15. 2. thiph. According to the Midrash and ancient Jewish expositors, a Euphemism (Ap. 6) for the organs of generation, as most sacred. According to Ibn Ezra and present Indian custom, on the thigh is a token of subjection.

20 made sure. This was made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

24 And Abraham was old, and well stricken in age; and the LORD had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, “Put, I pray thee, thy hand under my thigh:
3 And I will make thee swear by the LORD,
the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." 5 And the servant said unto him, "Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?" 6 And Abraham said unto him, "Beware thou that thou bring not my son thither again." 7 The LORD God of heaven, Which took me from my father's house, and from the land of my kindred, and Which spake unto me, and That saith unto me, saying, 'Unto thy seed will I give this land;' By shall send His angel before thee, and thou shalt take a wife unto my son from thence. 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this oath: only bring not my son thither again." 9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning that matter.

10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. 11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

12 And he said, "O Lord God of my master Abraham, I pray Thee, send me good speed this day, and shew kindness unto my master Abraham. 13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 14 And let it come to pass, before I have done speaking, that, behold, a maiden shall come out to draw water; and she will say to me, 'Drink, and I will give thy camels drink also.' Let the same be she that Thou hast appointed for my master's son Isaac. 15 And it came to pass, before he had done speaking, that, behold, a maiden of beautiful countenance came out with her pitcher upon her shoulder. 16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. 17 And the servant ran to meet her, and said, 'Let me, I pray thee, drink a little water of thy pitcher.' 18 And she said, 'Drink, my lord; and I will give thy camels drink also, until they have done drinking.' 19 And when she had done giving him drink, she said, 'I will draw water for thy camels also, until they have done drinking.'
24. 24. GENESIS.

of Bethuel the son of Milcah, which she bare unto Nahor.

25 She spake moreover unto him, "We have both straw and provender enough, and room to lodge in."

26 And the man bowed down his head, and worshipped the LORD.

27 And he said, "Blessed be the LORD God of my master Abraham, Who hath not left destitute my master of His mercy and His truth: 3 being in the way, 1 the LORD led me to the house of my master's brethren."

28 And the damsel ran, and told them of her mother's house these things.

29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the 13 well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "Thus spake the man unto me;" that he came unto the man; and, behold, he stood by the camels at the 13 well.

31 And he said, "Come in, thou blessed of the LORD; wherefore standest thou without? For I have prepared the house, and room for the camels."

32 And the man came into the house; and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

33 And there was set meat before him to eat: but he said, "I will not eat, until I have told mine errand." And he said, "Speak on."

34 And he said, "3 am Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and He hath given him flocks and herds, and silver and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a son to my master when she was old: and unto him he gave all that he hath.

37 And my master made me swear, saying, 'Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.'

39 And I said unto my master, 'Peradventure the woman will not follow me.'

40 And he said unto me, 'The LORD, before Whom I walk, will send His angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.'

42 And I came this day unto the well, and said,

'O LORD God of my master Abraham, if now Thou do prosper my way which I go:

24 Nahor. See Ap. 29. Rebekah his granddaughter; but old enough to marry Isaac, because Sarah was "well stricken in years" when Isaac was born (18. 11, 12). Cp. 24. 36.


29 Laban. See Ap. 29.

30 when he saw. Characteristic of Laban. Rebekah showed kindness before she saw.

31, 32 he, i.e. Laban.


43 virgin. Heb. 'almah. Every betulah is an 'almah, but every 'almah is not a betulah: 'almah occ. 7 times, 24. 14 (first occ.). Ex. 27. 11, 12. Ps. 68. 32. Prov. 30. 19. Song. 1. 5; 8. Isa. 7. 14. Betulah occ. 49 times (Ap. 10. 8).

47 face or nose. Cp. 2. 22.

50 led me in the right way. Cp. Ps. 107. 7.

51 Behold. Fig. Asterismos. Ap. 6.

43 Behold, 3 stand by the 13 well of water: and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, "Give me, I pray thee, a little water of thy pitcher to drink;'

44 And she say to me, 'Both drink thou, and I will also draw for thy camels:' let the same be the woman whom the LORD hath appointed out for my master's son.'

45 And before 3 had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water:

46 And I said unto her, 'Let me drink, I pray thee.

47 And she made haste, and let down her pitcher from her shoulder, and said, 'Drink, and I will give thy camels drink also:' so I drank, and she made the camels drink also.

48 And I asked her, and said, 'Whose daughter art thou?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bare unto him:' and I put the earring upon her 5 face, and the bracelets upon her hands.

49 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, Which had 5 led me in the right way to take my master's brother's daughter unto his son.

50 And now if yea will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left."

50 Then Laban and Bethuel answered and said, "The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife.

52 And it came to pass, that, when Abraham's servant heard their words, he wor-
shipped the LORD, bowing himself to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and 5 raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

54 And they did eat and drink, and the men that were with him, and tarried all night;

and they rose up in the morning, and he said, "Send me away unto my master."

55 And her brother and her mother said, "Let the damsel abide with us a few days, at the least, 10; after that she shall go."

56 And he said unto them, "Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master."

57 And they said, "We will call the damsel, and enquire at her mouth." And they called Rebekah, and said unto her, "Wilt thou go with this 6 man?" And she said, "I will go." And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his man.

60 And they blessed Rebekah, and sent her away, "Go to thy father's house, to the house of thy kindred, and to thy mother's house, and abide there."

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the 6 well of Lahai-roi; for he dwelt in the south country.

63 And Isaac went out to meditate in the field at the even-tide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, "What man is this that walketh in the field to meet us?" And the servant had said, "It is my master:" therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

Then again Abraham took 6 a wife, and her name was Keurah.

2 And she bare him Zimran, and Jokshan, and 7 Medan, and Midian, and Ishbok, and Shuah.

3 And Jokshan begat Sheba, and Dedan.

4 And the sons of Dedan were Asshurim, and Leulim, and Leumim.

5 And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

10 The field which Abraham 6 purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to pass after the death of Abraham, that 6 God blessed his son Isaac; and Isaac dwelt by the 6 well of Lahai-roi.
25. 12. GENESIS.

ISHMAEL, Abraham’s son, whom Hagar the Egyptian, Sarah’s handmaid, bare unto
Abraham:

13 And these are the names of the sons of Ishmael, by their names, according to their
generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
14 And Mishma, and Dumah, and Massa, 15 Hadar, and Tema, Jetur, Naphish, and
Kedemeth:
16 These are the sons of Ishmael, and these are their names, by their towns, and by their
castles; twelve princes according to their nations.
17 And these are the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost and died; and was gathered unto his people.
18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward
Assyria: and he died in the presence of all his brethren.

25. 19—25. 29 (F, p. 1). THE GENERATIONS
OF ISAAC (Introversion and Alternation).

19 And these are THE GENERATIONS OF
ISAAC, Abraham’s son: Abraham begat
Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel
the Syrian of Padan-aram, the sister to Laban the Syrian.
21 And Isaac intreated the LORD for his wife, because she was barren; and the L ORD
was intreated of him, and Rebekah his wife conceived.
22 And the children struggled together within her; and she said, “If it be so, why am I
thus?” and she went to enquire of the L ORD.

23 And the L ORD said unto her, “Two
nations are in thy womb, and two manner
of people shall be separated from thy bowels; and the one people shall be stronger than
the other people; and the elder shall serve the younger.”
24 And when her days to be delivered were
fulfilled, behold, there were twins in her womb.
25 And the first came out red, all over like an
hairy garment; and they called his name Esau.
26 And after that came his brother out, and
his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac was threescore
years old when she bare them.
27 And the boys grew: and Esau was a
cunning hunter, a man of the field; and Jacob
was a plain man, dwelling in tents.
28 And Isaac loved Esau, because he did eat
of his venison: but Rebekah loved Jacob.

29 And Jacob sod pottage; and Esau came from
the field, and it was faint:
30 And Esau said to Jacob, “Feed me, I pray thee, with that same red pottage; for I am
faint.” Therefore was his name called Edom.
31 And Jacob said, “Sell me this day thy
birthright.”
32 And Esau said, “Behold, I am at the point
to die: and what profit shall this birthright
do to me?”
33 And Jacob said, "Swear to me by the **day**; and he swore unto him: and he sold his birthright unto Jacob.
34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau **despised** his **33** birthright.

D E (p. 36)

26 And there was a **famine** in the land; beside the **first** famine that was in the days of Abraham. And Isaac went unto **Abimelech** the king of the Philistines unto Gerar.

F
2 And the **Lord** appeared unto him, and said, "Go not down into Egypt; dwell in the land which I shall tell thee of:
3 Sojourn in this land, and I will be with thee, and will bless thee; for **unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraahom thy father:
4 And I will make thy seed to multiply as the **stars** of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;
5 Because that Abraham obeyed **My** voice, and kept My **charge**, My **commandments**, My **statutes**, and My **laws**.

G e
6 And Isaac dwelt in Gerar:
7 And the men of the place asked him of his wife; and he said, "She is my **sister**;" for he feared to say, "She is my wife;" " lest," said he, "the men of the place should kill me for Rebeckah;" because she was fair to look upon.
8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and beheld, Isaac was **sporting** with Rebeckah his wife.
9 And Abimelech called Isaac, and said, " *Behold*, of a surety she **is** thy wife: and how sayst thou, "She is my sister?" And Isaac said unto him, "Because I said, 'Lest I die for her.'"

G d
10 And Abimelech said, "What is this thou hast done unto us? one of the people might lightly have slayen thy wife with thy hand, and thou shouldest have brought guiltiness upon us."
11 And Abimelech charged all his people, saying, "He that toucheth this man or his wife shall surely be put to death."
12 Then Isaac sowed in that land, and **received** in the same year an hundredfold: and the **LORD** blessed him.
13 And the man waxed great, and went forward, and grew until he became very great:
14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.
15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.
16 And Abimelech said unto Isaac, "Go from us, for thou art much mightier than we."
17 And Isaac departed hence, and pitched his tent in the **valley** of Gerar, and dwelt there.
18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called **their names after the names** by which his father had called them.
19 And Isaac's servants digged in the valley, and found there a well of **springing** water.
20 And the **herdmen** of Gerar did strive with Isaac's herdmen, saying, "The **water** is ours:" and he called the name of the well **Esek**; because they strove with him.
21 And they digged another well, and strove for that also: and he called the name of it **Sitnah**.
22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it **Rehoboth**: and

he said, "For now 2 the LORD hath made room for us, and we shall be fruitful in the land."

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23 And he went up from thence to Beer-sheba.

F

24 And 2 the LORD appeared unto him the same night, and said, "I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham’s sake."

25 And he built an altar there, and called upon the name of 2 the LORD, and pitched his tent there: and there Isaac’s servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, "Wherefore come ye to me, seeing ye hate me, and have sent away from me 2 ?"

28 And they said, "We 3 saw certainly that 2 the LORD was with thee: and we said, ‘Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;’

29 That thou wilt do us no hurt, as we have not 2 touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: ’ thou art now the blessed of 2 the LORD.’"

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away in peace: and they departed from him in peace.

32 And it came to pass the same day, that Isaac’s servants came, and told him concerning the well which they had digged, and said unto him, "We have found water.”

33 And he called it 3 Shebah: therefore the name of the city is Beer-sheba unto this day.

34 And Esau was forty years old when he took to wife 3 Judith the daughter of Beer the Hittite, and 3 Basemath the daughter of Elon the Hittite:

35 Which were a 3 grief of 3 mind unto Isaac and to Rebekah.

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C J E (p. 38)

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27 And it came to pass, that when Isaac was 3 old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, "My son, 2 " and he said unto him, 3 Behold, here am I."

2 And he said, "Behold now, I am old, I know not the day of my death:

3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and 2 take me some venison;

4 And make me savoury meat, 3 such as I love, and bring it to me, that I may eat; that 2 my soul may 3 bless thee before I die."

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for 2 venison, and to bring it.

6 And Rebekah spake unto Jacob her son, saying, 3 "Behold, I heard thy father speak unto Esau thy brother, saying,

7 3 Bring me 2 venison, and make me savoury
12 seem. He shrinks, not from the fraud, but from its detection.
15 goodly. Heb. desires. Fig. Metonymy (of the Adjunct), Ap. 6, put for the things desired or coveted (2 Chron. 58. 10; Isa. 64. 11; Lam. 1. 10).
18 raiment. All raiment in the East to this day marks the social rank and position of the wearer. Among the Bedouins, the chief and his eldest son wear a distinctive garment. This accounts for Jacob's desire here, and his act with Joseph (37. 3). Being the garment of the firstborn it doubtless denoted also his official and priestly position. Here, Heb. baged (cp. Ex. 28. 2, 4; 35. 10; Lev. 10. 6; 81. 10), used of sacred things. Not the work rendered clothes in Deut. 29. 5. No wonder Esau is called "profane" when he sold this his birthright (Heb. 12. 16).
19 I am. Said perhaps because he had bought the birthright.
35 wine = Heb. yaqin. See Ap. 27. 1.
36 now. Not an adv. of time, but an expiatory in command, emphasizing the solemnity of the command. It must have been at this point that Isaac's faith overcame "the will of the flesh", and made him resolve to bless Jacob, in spite of it.
29 people. Heb. peoples.
30 scarce gone out. Heb. "going was gone". Fig. Polyptoton, for emph.; well represented by the word "scarcely". See note on 26. 28.
31 thy firstborn. Esau still claims what he had sold.
32 trembled very exceedingly. The Fig. Polyptoton (Ap. 6) is thus beautifully rendered. Heb. "trembled greatly." See note on 28. 12. This trembling was not from doubt, or from the discovery (now made, vv. 26, 27), but on account of the difficulty into which it had brought him with a man of Esau's temperament.

down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee."
31 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet "scarcely gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.
32 And he also had made savoury meat, and brought it unto his father, and said unto his father, "Let my father arise, and eat of his son's venison, that my soul may bless thee." And he brought it near to him, and he did eat: and he brake it, and he drank.
33 And his father Isaac said unto him, "Come near now, and kiss me, my son."
34 And he came near, and kissed him: and he smelled the smell of the raiment, and blessed him, and said, "See, the smell of my son is as the smell of a field which the LORD hath blessed:
35 Therefore = God give thee of the dew of heaven, and the fatness of the earth, and plenty of "corn and "wine:
36 Let "people serve thee, and nations bow
Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my "blessing." And he said, "Hast thou not reserved a blessing for me?"

37 And Isaac answered and said unto Esau, "Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and with wine have I sustained him: and what shall I do now unto Je`rr, my son?"

38 And Esau said unto his father, "Hast thou but one blessing, my father? bless me, even me also, O my father." And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, "The days of mourning for my father are at hand; then will I slay my brother Jacob."

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, "Behold, thy brother Esau, as touching thee, doth commit himself, purposing to kill thee. Therefore, now, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then will I send, and fetch thee from thence: why should I be deprived also of you both in one day?"

46 And Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, of which the daughters of Canaan, as these which are of the daughters of the land, what good shall my life do me?"

28 And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And GOD ALMIGHTY bless thee, and make thee fruitful, and multiply thee, that thou mayest inherit the land wherein thou art a stranger, which GOD gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, "Thou shalt not take a wife of the daughters of Canaan;"

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had "Mahalath the
daughter of Ishmael Abraham’s son, the sister of Nebajoth, to be his wife.

10 And Jacob went out from Beer-sheba, and toward Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones that place, and put them for his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon they liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I am with thee, and will keep thee in all places whithers thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.”

16 And Jacob awoke out of his sleep, and he said, “Surely the Lord is in this place; and I knew it not.”

17 And he was afraid, and said, “How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.”

18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19 And he called the name of that place Luz: but the name of that city was called Bethel at the first.

20 And Jacob vowed a vow, saying, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21 So that I come again to my father’s house in peace; then shall the Lord be my God:

22 And this stone, which I have set for a pillar, shall be God’s house: and of all that Thou shalt give me I will surely give the tenth unto Thee.”

Then Jacob went on his journey, and came into the land of the people of the east.

2. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well’s mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well’s mouth, and watered the sheep, and put the stone again upon the well’s mouth in his place.

4 And Jacob said unto them, “My brethren, whence be ye?” And they said, “Of Haran are we.”

5 And he said unto them, “Know ye Laban, the son of Nahor?” And they said, “We know him.”

6 And he said unto them, “Is he well?” And they said, “He is well: and behold, Rachel his daughter cometh with the sheep.”

28. 9. (p. 38)

29. 1-31. 55 (g, p. 38). JACOB’S WIVES.

(Repeated Alternation.)


k 2 30. 27-51. 16. Service.

i 3 51. 17-55. Return effected.


2 behold. Fig. Asterismos. Ap. 6.


3 three flocks. Cp. v. 8.

4 son. Fig. Syncelochoi (of Species). Ap. 6, put for grandson. Cp. 24. 15. In v. 15 Jacob calls himself the “brother” of Laban by the same Fig.

5 behold. Fig. Asterismos. Ap. 6.

the “son of Nahor?” And they said, “We know him.”

6 And he said unto them, “Is he well?” And they said, “He is well: and, behold, Rachel his daughter cometh with the sheep.”
7 And he said, "Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them."
8 And they said, "We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep."
9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.
10 And it came to pass, when Jacob saw Rachel the daughter of Laban his father's brother, and the sheep of Laban his father's brother, that Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his father's brother.
11 And Jacob kissed Rachel, and lifted up his voice and wept.
12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father.
13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house.

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15 And Laban said unto Jacob, "Because thou hast taken my daughter Rachel, and wast trickster, and hast deceived me, and brought her away with force: should not it be for money? Tell me, what shall my hire be?"
16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.
17 Leah was the elder and the beautiful, but Rachel was the younger and she was not so beautiful.
18 And Jacob loved Rachel; and said, "I will serve thee seven years for thy younger daughter, Rachel;"
19 And Laban said, "It is better to give her to thee, than that I should give her to another man: abide with me;"
20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.
21 And Jacob said unto Laban, "Give me my wife, for my days are fulfilled, that I may go in unto her."
22 And Laban gathered together all the men of the place, and made a feast.
23 And it came to pass in the evening, that he took Leah his daughter, and brought her unto him; and he went in unto her.
24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.
25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, "What is this thou hast done unto me? did not I serve thee for Rachel? wherefore then hast thou beguiled me?"
26 And Laban said, "It must not be so done in our country, to give the younger before the firstborn.
27 Fulfil her week, and we will give thee also for the service which thou shalt serve with me yet seven other years."
28 And Jacob did so, and fulfilled her week.
35 And she conceived again, and bare a son: and she said, "Now will I praising the 35 LORD:" therefore she called his name Judah; and left bearing.

30 And when Rachel saw that she bare Jacob no children, Rachel envieth her sister; and saith unto Jacob, "Give me children, or else I die." 2 And Jacob's anger was kindled against Rachel: and he said, "Am 3 in God's stead, Who hath withheld from thee the fruit of the womb?" 3 And she said, "Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that she may also have children by her." 4 And she gave him Bilhah her handmaid to wife; and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, "God hath 6 judged me, and hath also heard my voice, and hath given me a son:" therefore called she his name Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, "With 8 great wrestlings have I wrestled with my sister, and I have prevailed:" and she called his name Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, "A troop cometh:" and she called his name Issachar.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, "6 Happy am I, for the daughters 17 will call me blessed:" and she called his name Asher.

14 And Reuben went in the days of wheat harvest, and found 14 mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, "Give me of the fruit of thy son's mandrakes." 15 And she said unto her, "Is it a small matter that thou hast taken my husband? and wouldst thou take away my son's mandrakes also?" And Rachel said, "Therefore shall he lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, "Thou must come in unto me; for surely I have hired thee with my son's mandrakes." And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, "God hath given me my husband's wife, because I have given my maid unto my husband:" and she called his name Zebulun.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, "God hath endowed me with a good dowry; and will my husband dwell with me, because I have born him six sons:" and she called his name Genesis. 21 And afterwards she bare a daughter, and called her name Dinah.

22 And God remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, "God hath taken away my reproach:" 24 And she called his name Joseph; and said, "The LORD shall add to me another son.

25 And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, "Send me away, that I may go unto mine own place, and to my country. 26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee."

27 And Laban said unto him, "I pray thee, if I have found favour in thine eyes, 27 tarry: for I have learned by experience that the LORD hath blessed me for thy sake."
And he said, “Appoint me thy wages, and I will give it.”
And he said unto him, “Thou knowest how I have served thee, and how thy cattle was with me.
For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?”
And he said, “What shall I give thee?”
And Jacob said, “Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock.
I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.
So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.”
And Laban said, “Behold, it would seem according to thy word.”
And he removed the day that the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.
And he set three days’ journey betwixt himself and Jacob; and Jacob fed the rest of Laban’s flocks.
And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.
And he set the rods which he had pilled before the flock of the goats in the watering troughs when the flock came to drink, that they should conceive when they came to drink.
And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.
And Jacob did separate the lambs, and set the faces of the flocks towards the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban’s cattle.
And it came to pass, whatsoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle of the flocks, that they might conceive among the rods.
But when the cattle were feeble, he put them not in: so the fleeces were Laban’s, and the stronger Jacob’s.
And the man increased exceedingly, and had much cattle, and maidserants, and menservants, and camels, and asses.
And he heard the words of Laban’s sons, saying, ‘Jacob hath taken away all that was our father’s: and of that which was our father’s hath he gotten all this glory.’
And Jacob beheld the countenance of Laban, and, ‘Behold, it was not toward him as before.
And the LORD said unto Jacob, ‘Return unto the land of thy fathers, and to thy kindred; and I will be with thee.’
And Jacob sent and called Rachel and Leah to the field unto his flock.
And said unto them, ‘I see your father’s countenance, that it is not toward me as before; but the God of my father hath been with me.
And I know that with all my power I have served your father.
And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.
If he said thus, ‘The speckled shall be thy wages;’ then all the cattle bare speckled: and if he said thus, ‘The ringstraked shall be thy hire;’ then bare all the cattle ringstraked.
Thus God hath taken away the cattle of your father, and given them to me.
And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and beheld, the rams which leaped upon the cattle were ringstraked, speckled, and grizzled.
And the angel of God spake unto me in a dream, saying, ‘Jacob: And I said, ’Here am I.’
And he said, ‘Lift up now thine eyes, and see all the rams which leap upon the cattle are ringstraked, speckled, and grizzled: for I have seen all that Laban doeth unto thee.
And am the GOD of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred.’
And Rachel and Leah answered and said unto him, ‘Is there yet any portion or inheritance for us in our father’s house?
Are we not countenanced of strangers? for he hath sold us, and hath quite devoured also our money.'
18 For all the riches which God hath taken from our father, which is ours, and our children’s; now then, whatsoever God hath said unto thee, do.”

17 Then Jacob rose up, and set his sons and his wives upon camels; 18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Caanan. 19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father’s. 20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. 21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead. 22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him, and pursued after him seven days’ journey; and they overtook him in the mount Gilead. 24 And God came to Laban the Syrian in a dream by night, and said unto him, “Take heed that thou speak not to Jacob either good or bad.” 25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, “What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?” 27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? 28 And hast not suffered me to kiss my grandchildren and my daughters? thou hast now done foolishly in so doing. 29 It is in the power of my hand to do to thee: but the God of thy father spake unto me yesterday, saying, ‘Take heed that thou speak not to Jacob either good or bad.’

30 And now, though thou wouldest needs be gone, because thou “sore longedst after thy father’s house, yet wherefore hast thou stolen my gods?” 31 And Jacob answered and said to Laban, “Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. 32 With whomsoever thou findest thy gods, let him not die: before our brethren discern thou what is thine with me, and take it to thee.”

33 And Jacob knew not that Rachel had stolen them. 34 And Laban went into Jacob’s tent, and into Leah’s tent, and into the two maid-servants’ tents; but he found them not. Then went he out of Leah’s tent, and entered into Rachel’s tent.

35 And Rachel had taken the images, and put them in the camel’s furniture, and sat upon them. And Laban searched all the tent, but found them not.

36 And she said to her father, “Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me.” And he searched, but found not the images.

37 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, “What is my trespass? what is my sin, that thou hast so hotly pursued after me? 38 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before thy brethren and thy brethren, that they may judge between us both. 39 This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. 40 That which was born of beasts I brought not unto thee; 3 bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

41 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.
41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast charged my wages ten times.
42 Except the fear of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.
43 And Laban answered and said unto Jacob, “These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?
44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.”
45 And Jacob took a stone, and set it up for a pillar.
46 And Jacob said unto his brethren, “Gather stones;” and they took stones, and made an heap: and they did eat there upon the heap.
47 And Laban called it “Jegar-sahadutha: but Jacob called it “Galeed.”
48 And Laban said, “This heap be a witness between me and thee this day.” Therefore was the name of it called Galeed;
49 And “Mizpah;” for “he said, “The LORD watch between me and thee, when we are absent one from another.
50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.”
51 And Laban said to Jacob, “Behold this heap, and behold this pillar, which I have cast betwixt me and thee;
52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.
53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us.” And Jacob sware by the fear of his father Isaac.
54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.
55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

32. 1, 2. JACOB'S VISION AT MAHANAIM.

The second vision, corresponding with that of Bethel: see 30. 19-22. See the structure on p. 32.

1 went on his way. S. from Galead and Mizpah, angels of God. Cp. Ps. 89. 7, to assure him of God's presence with him, and of His protection.

2 host-camp. Heb. mallash (as in Ex. 8. 21. Cp. Deut. 33. 2. Josh. 5. 14. 15. Ps. 27. 3; 78. 38; 106. 16. Mahanaim = two camps.

32. 3-33. 17 (cf. p. 32.) THE RECONCILIATION OF ESAU (Intervention and Alternation).

...sent to tell my lord, that I may find grace in thy sight.’”

And the messengers returned to Jacob, saying, “We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.”

7 Then Jacob was greatly afraid and distressed: and he divided the people that were with him, and the flocks, and herds, and the camels, into two bands:
8 And said, "If Esau come to the one company, and smite it, then the other company which is left shall escape."

9 And Jacob said, "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee;"

10 "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 When Jacob saw Israel his brother, and the children of his brother, with the children of JOSEPH, all the children of the house of Israel, fell upon his neck, and wept, crying, "Amen, my lord."

12 And Jacob said, "I am not worthy of all the goodness and of all the truth which thou hast shewed unto thy servant;" for with my staff I passed over this Jordan; and now I am become two bands.

13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, fifteen camels with their colts, twenty kine, and ten bulls, twenty she asses, and ten foals.

15 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, "Pass over before me, and put a space betwixt drive and drive."

16 And he commanded the foremost, saying, "When Esau my brother meeteth thee, and asketh thee, saying, 'Whose are these that lead before thee?' say, 'Thy servant Jacob's; it is a present sent unto my lord Esau: and, "behold, also he is behind us."""

17 And so commanded he the second, and the third, and all that followed the drove, saying, "On this manner shall ye speak unto Esau, when ye find him.

18 And say ye moreover, 'Behold, thy servant Jacob is behind us.'"

19 For he said, "I will appease him with the present that goeth before me, and afterward I will see his face; for peradventure he will break with me.

20 So went the present over before him: and himself lodged that night in the company.

21 And he rose up that night, and took his two wives, and his two wsemblies, and his eleven sons, and passed over the ford Jabbok.

22 And he took them, and sent them over the brook, and sent over that he had.

23 And Jacob was left alone; and there wrestled a Man with him until the breaking of the day.

24 And when he saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as He wrestled with him.

25 And He said, "Let me go, for the day breaketh." And he said, "I will not let Thee go, except Thou bless me."
31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.
32 And the children of Israel eat not of the sinew which shrunk, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrunk.
33 And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men.
34 And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
35 And he passed before them, and bowed himself to the ground seven times, until he came near to his brother.
36 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.
37 And he lifted up his eyes, and saw the women and the children; and said, "Who are those with thee?" And he said, "The children which God hath graciously given thy servant."
38 Then the handmaidens came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.
39 And he said, "What meanest thou by all this drove which I met?" And he said, "These are to find grace in the sight of my lord."
40 And Esau said, "I have enough, my brother; keep that thou hast unto thyself."
41 And Jacob said, "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore have I seen thy face, as though I had seen the face of God, and thou wast pleased with me.
42 Take, I pray thee, my blessing which God hath dealt graciously with me, and because I have enough."
43 And he urged him, and he took it.
44 And he said, "Let us take our journey, and let us go, and I will go before thee."
45 And he said unto him, "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.
46 Let my lord, I pray thee, pass over before his servant: and 2 will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir."
47 And Esau said, "Let me now leave with thee some of the folk that are with me." And he said, "What needeth it? let me find grace in the sight of my lord."
48 So Esau returned that day on his way unto Seir.
49 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.
50 And Jacob came to Shalem, a city of Canaan, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
51 He. Emph. to call attention to the fact that he was not only late, but limping.
52 Haltered-limped. The sign that it is God who commands, and has real power to overcome. Typical of the national humiliation required before entering on the blessing.
53 Sinew = the ligament of the hip joint.
54 Men = Heb. sing. 'ish (Ap. 14), as we use the expression "400 foot". When pl. used only of angels.
55 Kissed. This is one of the Heb. words with "extraordinary points", to show that the Masorites thought it should be omitted. See Ap. 31. It should read, "and fell on his neck and wept": without kissing. This is the custom in Genesis 45; 46. 26.
56 Enough. = abundance, plenty.
57 Jacob said. Fig. Ellipsis (Ap. 6, ii b). Ellipsis should be supplied thus: "Jacob [refused, and] said."
58 Men. Sam. and Sept. read "I."
61 Soweth. Heb. sOWTh. Hence the name. First occ. came to Shalem, a city of Shechem: read, came in peace to the city of Shechem; the Heb. Shalem means peace.
63 El-elohe-IsraeL = God—the God-of-Israel", but not the place for this altar. Cp. 35. 11.

2 defiled. Heb. humbled.
3 his soul = himself. Fig. Synecdoche (of Part). Ap. 6, Heb. nepesh.
4 kindly. Heb. on her heart (as though making an impression on it).
5 Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
6 He bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.
7 He erected there an altar, and called it "El-elohe-Israel."
8 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.
9 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.
10 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.
11 And Shechem spake unto his father Hamor, saying, "Get me this damsel to wife."
12 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob held his peace until they were come.
6 And Hamor the father of Shechem went out unto Jacob to commune with him.
7 And the sons of Jacob came out of the field when they heard it; and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.
8 And Hamor communed with them, saying, "The soul of my son Shechem longeth for your daughter; and if ye give her unto him for a wife:
9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.
10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get ye possessions therein."
11 And Shechem said unto his father and unto his brethren, "Let me find grace in your eyes, and what ye shall say unto me I will give.
12 Ask me never so much dowry and "gift, and I will give according as ye shall say unto me: but give me the damsel to wife."
13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah his sister:
14 And they said unto them, "We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us;
15 But in this will we consent unto you: If ye be as we be, that every male of you be circumcised;
16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.
17 But if ye will not hearken unto us, to be circumcised; then will we take your daughter, and we will be gone."
18 And their words pleased Hamor, and Shechem Hamor's son.
19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and it was more honourable than all the house of his father.
20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,
21 "These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, "behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.
22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.
23 "Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us."
24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.
25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each "man his sword, and came upon the city boldly, and slew all the males.
4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue the sons of Jacob.

6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.

7 And he built there an altar, and called the name of it El-Beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah’s nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

9 And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name is Jacob; but Israel shall be thy name: and He called his name Israel.

11 And God said unto him, I am God Almighty: be fruitful and multiply: and a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.

13 And God went up from him in the place where He talked with him.

14 And Jacob set up a pillar in the place where He talked with him, even a pillar of stone: and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

B a

16 And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

20 And Jacob set up a pillar upon her grave: that is the pillar of Rachel’s grave unto this day.

21 And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine: and Israel heard it.

Now the sons of Jacob were twelve:

23 The sons of Leah; Reuben, Jacob’s first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun;

24 The sons of Rachel; Joseph, and Benjamin;

25 The sons of Bilhah; Leah’s handmaid; Dan, and Naphtali;

26 And the sons of Zilpah, Leah’s handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.
36. 29. GENESIS. 36. 24.

36. Now these are the generations of Esau, who is Edom.
B a2
2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite,
and Oholibamah the daughter of Anah the daughter of Zibeon of the Hittite's daughter, sister of Nebajoth.
B a3
4 And Adah bare to Esau Ethelaph;
and Bashemeth bare Reuel;
5 And Oholibamah bare Jeush and Jaalam, and Korah; these are the sons of Esau, which were born unto him in the land of Canaan.
A 6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.
7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.
8 Thus dwelt Esau in mount Seir: Esau is Edom.

H A 9 And these are the generations of Esau the father of the Edomites in Mount Seir: B a1
10 These are the names of Esau's sons; Ethelaph the son of Adah the wife of Esau;
Reuel the son of Bashemeth the wife of Esau.
A 11 And the sons of Ethelaph were Teman, Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Ethelaph Esau's son; and she bare to Ethelaph Amalek: these are the sons of Adah Esau's wife.
A 13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemeth Esau's wife.
A 14 And these were the sons of Oholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.
B a2
15 These were the sons of Ethelaph: the sons of Ethelaph the firstborn of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz.
16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Ethelaph in the land of Edom; these were the sons of Adah.
A 17 And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Sham- mah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemeth Esau's wife.
A 18 And these are the sons of Oholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of


G a1
B a2
2. Adah. b a2
3. Bashemeth.
B a3
4. Adah's son, Ethelaph.
5. Bashemeth's son, Reuel.
6. Oholibamah's sons, Jeush, and Jaalam.

1 generations. Given here, as no more is to be said about him.
2 Adah. Her second name was Bashemeth, 28. 24.
Oholibamah. Her second name was Judith, 28. 24;
and her father, Anah, got a second name also from his discovery of the hot springs (see note on "muhal", 36. 24).
In 28. 34, called Hittite, because Hittite included Hivite.
doughter. Sam., Sept., and Syr. read "son".
3 Bashemeth also had a second name, Mahalath, 26. 9.
6. Note the Fig. Polygamy, Ap. 6, pointing with emphasis to each item.
7. Canaan. Esau's sons, born in the land went out of it.
Jacob's sons, all born out of it and went into it.
8 Jacob. "Unto Seir" should be added, according to Gr. Heb. Text.
9 Esau is Edom. Should be "Esau, he is Edom".
10 and these. See p. 45.

H a1
B a2
10. Ethelaph, Adah's son.
11. Reuel, Bashemeth's son.
12. Sons of Ethelaph.
13. Sons of Reuel.
A 18-23. Dukes of Edom, &c.
12 Amalek. One of Israel's bitterest foes, with whom Jehovah has perpetual war. Ex. 17. 9, 14. Cp. Num.
sons. The "sons" of Adah are her son and grandsons.
15 dukes. Heb. chiefs, or, chieftains.
16 who inhabited, &c. The Horites were a branch of the Nephilim. See Ap. 23 and 25.
22 children—sons.
24 both. Some codices, with Sam., Sept., and Syr., omit "both".

Oholibamah the daughter of Anah, Esau's wife.
19 These are the sons of Esau, who is Edom, and these are their dukes.
20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah.
21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.
22 And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna.
23 And the children of Shobal were these: Alvan, and Manahath, and Ebal, Shepho, and Oholibamah.
24 And these are the children of Zibeon; both Aiah, and Anah: this was that Anah.

51
37. 1—50. 28 (B, I. p. 1.) THE GENERATIONS OF JACOB (Repealed Alternation).

I A1 | 37. 1. Jacob in Canaan.
B1 | 37. 2—45. 28. Sons of Jacob. Posterity (Joseph and brethren).
A2 | 46. 1—7. Jacob. Removal to Egypt.
B2 | 46. 8—27. Sons of Jacob. (Posterity.)
B3 | 50. 15—26. Sons of Jacob. Posterity (Joseph and brethren).

37. 3—45. 28 (B, above). THE SONS OF JACOB: Joseph and his brethren (Alternation).
D | 48. 1—35. His brother (Judah).
C | 86. 1—41. 57. Joseph in Egypt.
D | 42. 1—45. 28. His brethren.

37. 2—36 (C, above). JOSEPH IN CANAAN. (Alternation.)
C a | 1—4. With his brethren.
 b | 5—11. His dreams (communicated).
 a | 12—17. Seeking his brethren.
 b | 18—35. His dreams (counteracted).

1 Jacob. See notes on 32. 28; 43. 8; 45. 26, 28, 29 where = his father’s sojournings.
2 Bilhah. i.e. Dan and Naphtali, 90. 6—8.
3 Zilpah. i.e. Gad and Asher, 90. 10—12.
4 His. Heb. their.
5 coat: with long sleeves, worn only by the chief and his heir. This is the first cause of brothers’ enmity. See note on 27, 15 and 32, 31.
6 colours. Not “pieces”. Marking it as priestly or royal. Ex. 28. 4, 39; 90. 1. 2 Sam. 13. 18, 19. Ps. 45. 14.
7 brethern. Heb. sons.
8 dreamed a dream. Fig. Polyptoton. Ap. 6. For emphasis — had a significant dream.
9 beheld, Fig. Astérismos. Ap. 6.

37 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father’s wives: and Joseph brought unto his father their evil report.

3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.
37. 9. GENESIS. 37. 35.

and the moon and the 11 eleven stars "made obeisance to me."

10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, 12 What is this dream that thou hast dreamed? Shall 12 and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

11 And his brethren envied him; but his father observed the saying.

12 And his brethren went to feed their father's flock in Shechem.

13 And Israel said unto Joseph, "Do not thy brethren feed the flock in "Shechem? come, and I will send thee unto them."

And he said to him, "Here am I."

14 And he said to him, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again."

So he sent him out of the vale of Hebron, and he came to Shechem.

15 And he said, "I have heard of a man, a man found him, and, behold, he was wandering in the field: and the man asked him saying, "What seekest thou?"

16 And he said, "I seek my brethren: tell me, I pray thee, where they feed their flocks.""

17 And the man said, "They are departed hence; for I heard them say, 'Let us go to "Dothan.'"

And Joseph went after his brethren, and found them in "Dothan.

18 And when they saw him afar off, even before he came near unto them, they 13 conspired against him to slay him.

19 And they said one to another, "Behold, this dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, "Some evil beast hath devoured him:" and we shall see what will become of his dreams."

21 And Reuben heard it, and he delivered him out of their hands; and said, "Let us not kill him.""

22 And Reuben said unto them, "Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him;" 17 (that he might rid him out of their hands, to deliver him to his father again).

23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, 18 his coat of many colours that was on him:

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, "behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

26 And Judah said unto his brethren, "What profit is it if we slay our brother, and conceal his blood?"

27 Come, and let us "sell him to the 25 Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh." And his brethren were content.

28 Then there passed by 26 Midianites merchants; and they drew and lifted up Joseph out of the pit, and sold Joseph to the

9 eleven stars — the eleven signs of the Zodiac, Joseph being the twelfth. See note on Num. 2. 2.

made obeisance. Cp. 42. 6; 43. 20; 44. 14.

12 their father's flock. One of the fifteen expressions with the extraordinary points (see Ap. 31), indicating a doubtful reading; or suggesting that they had gone to feed themselves and make merry.

13 the flock. With the omission in v, 12 these words are unnecessary.

Jacob. Was Jacob afraid after 34. 25-30?


17 Dothan. On the high road to Egypt for caravans from the East.


19 Behold. Fig. Asteroeon. Cp. 6.

Dreamer. Heb. master (or lord, Rashi) of dreams.

20 and. Note the Fig. Polyptoton (Ap. 6), emphasizing the deliberateness of their actions.


22 that he might rid him, &c. Fig. Parenthesis (Ap. 6), by way of explanation.

23 his coat. See on v. 2.

25 sat down. Showing their indifference. Cp. 42. 21 and Matt. 27. 34.

26 beheld. Fig. Asteroeon. Ap. 6.

company — caravan. There was a well-organized trade in sixteen dynasty.

Ishmaelites. So 36. 1. In vv. 24 and 36 called Midianites. Ismael was the son of Abraham by Hagar (10. 13, 17); Midian the son of Abraham by Keturah (25. 4).

See Judg. 8. 24, 25, where they were mixed together, and were distinguished only by their nose-rings. (Cp. 34. 4; 35. 4: Ex. 32. 2, &c.)

27 sell him. A eunuch sold Joseph, and a eunuch sold Christ. Slaves were in great demand in Egypt.

were content — hearkened.

28 Midianites. See note on v. 25, they, i.e. Joseph's brethren.

29 twenty. The number of disappointed expectancies. See Ap. 10.

30 whither. Fig. Erotesis. Ap. 6.

go on in, as though to hide himself.


32 And. Note the Fig. Polyptoton (Ap. 6), in vv. 24 to emphasize the successive steps in Jacob's grief.

without doubt. Fig. Polyptoton (Ap. 6), "testing he has been torn". Received by the blood of a kid, as he had received his father with the skin of a kid, 27. 14.

33 all his daughters. See on 30. 21, or it may be.

Snedoche (of the Part), Ap. 6, put for all his female relatives and granddaughters.

Ishmaelites for 25 twenty pieces of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, 25 behold, Joseph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, "The child is not; and 33, whether shall I go?"

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of many colours, and they brought it to their father; and said, "This have we found: know now whether it be thy son's coat or not?"

33 And he knew it, and said, "It is my son's coat; an evil beast hath devoured him; Joseph is 25 without doubt rent in pieces."

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons 25 and 33 all his daughters
rose up to comfort him; but he refused to be comforted; and he said, "For I will go down into the grave unto my son mourning." Thus his father wept for him.

36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh’s, and captain of the guard.

38 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son; and she called his name Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and she called his name Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his firstborn, whose name was Tamar.

7 And Er, Judah’s firstborn, was wicked in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, “Go in unto thy brother’s wife, and marry her, and raise up seed unto thy brother.”

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother’s wife, that he spilled it upon the ground, lest that he should give seed to his brother.

10 And the thing which he did displeased the LORD: wherefore He slew him also.

11 Then said Judah to Tamar his daughter in law, “Remain a widow at thy father’s house, till Shelah my son be grown;” for he said, “Lest peradventure he die also, as his brethren did.” And Tamar dwelt in her father’s house.

12 And in process of time the daughter of Shuah Judah’s wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, “Behold thy father in law goeth up to Timnath to shear his sheep.”

14 And she put on her widow’s garments, and covered her self with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, “Go to, I pray thee, let me come in unto thee;” (for he knew not that she was his daughter in law.) And she said, “What will thou give me, that thou mayest come in unto me?”

17 And he said, “3 will send thee a kid from the flock.” And she said, “Wilt thou give me a pledge, till thou send it?”

18 And he said, “What pledge shall I give thee?” And she said, “Thy signet, and thy bracelets, and thy staff that is in thine hand.”


Potiphar = consecrated to Ra: one of the gods of lower Egypt.

captain of the guard. Cp. 2 Kings 25, 8, 11, 20; had charge of police, as well as military duties.

38. 1-30 (D, p. 52). JOSEPH’S BROTHER; JUDAH.

The whole Chapter is the Fig. Paracasis (Ap. 6).


2 Canaanite. In this was Judah’s sin. Cp. 24, 3; 26, 35; 27, 41; 28, 1. Ex. 34, 16. Deut. 7, 3. A warning, and a revelation of the human heart. Note who these Canaanites were! Ap. 23, 25.

3 he, should be “she”, with Sept.

7 sight. Heb. eyes. Fig. Anthropopathia. Ap. 6.


10 displeased. Heb. was evil in the eyes of Jehovah. Fig. Anthropopathia. Ap. 6.

11 he die also. Judah, an unnatural brother, is punished in his own children.

13 Behold. Fig. Asterios. Ap. 6.

14 And. Note the Fig. Polysyntheton (Ap. 6) emphasizing the deliberateness of each action.

15 in an open place. Heb. “in the entrance to Enaim.”

16 and. Note the Fig. Polysyntheton (Ap. 6) in vs. 15 and 19 marking each act.


24 burnt. This was strictly in accordance with the Code of Khammurabi ([157]), which was then in force throughout Canaan. See Ap. 15.


And he gave it her, and came in unto her, and she conceived by him.

10 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman’s hand: but he found her not.

21 Then he asked the men of that place, saying, “Where is the harlot, that was openly by the way side?” And they said, “There was no harlot in this place.”

22 And he returned to Judah, and said, “I cannot find her; and also the men of the place said, that there was no harlot in this place.”

23 And Judah said, “Let her take it to her, lest we be shamed: 1 behold, I sent this kid, and thou hast not found her.”

24 And it came to pass about three months after, that it was told Judah, saying, “Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom.” And Judah said, “Bring her forth, and let her be burnt.”

25 When she was brought forth, she sent to her father in law, saying, “By the man, whose these are, am I with child;” and she said, “Discern, I pray thee, whose are these, the signet, and bracelets, and staff.”

26 And Judah acknowledged them, and said, “She hath been more righteous than I; because
that I gave her not to Shelah my son." And he knew her again "no more.
27 And it came to pass in the time of her travail, that, "behold, twins were in her womb.
28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, "This came out first.
29 And it came to pass, as he drew back his hand, that, "behold, his brother came out; and she said, "How hast thou broken forth? this breach be upon thee:" therefore his name was called "Pharez.
30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called "Zarah.

39 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.
2 And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.
3 And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand.
4 And Joseph found grace in his sight, and he "served him: and he made him overseer over his house, and all that he had that he put into his hand.
5 And it came to pass from the time that he had made him overseer over his house, and over all that he had, that the Lord blessed the Egyptian’s house for Joseph’s sake; and the blessing of the Lord was upon all that he had in the house, and in the field.
6 And he "left all that he had in Joseph’s hand; and he "knew not o{ught he had, save the "bread which he did "eat.

And Joseph was called "goodly person, and well favoured.
7 And it came to pass after these things, that his master’s "wife cast her eyes upon Joseph; and she said, "Lie with me."

But "he refused, and said unto his master’s wife, ""Behold, my master "wotteth not what is with me in the house, and he hath committed all that he hath to my hand;
8 "There is none greater in this house than I; neither hath he kept back any thing from me but that, because they art his wife: how then can I do this great wickedness, and "sin against God?"
9 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie with her, or to be with her.

And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the "men of the house there within.

And she caught him by his "garment, saying, "Lie with me;"
and he left his garment in her hand, and fled, and got him out.
And it came to pass, when she saw that he had left his garment in her hand, and was fled forth.

4 That she called unto the men of her house, and spake unto them, saying, ""See, he hath brought in an Hebrew unto us to mock us; he
came in unto me to lie with me, and I cried with a loud voice:
15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his 12 garment with me, and fled, and got him out.”
16 And she laid up his 12 garment by her, until his lord came home.
17 And she spake unto him according to these words, saying, “The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:
18 And it came to pass, as I lifted up my voice and cried, that he left his 12 garment with me, and fled out.”
19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, “After this manner did thy servant serve me;” that his wrath was kindled.
20 And Joseph’s master took him, and put him into the 10 prison, a place where the king’s prisoners were bound: and he was there in the 10 prison.

21 But the LORD was with Joseph, and shewed him his mercy, and gave him favour in the sight of the keeper of the prison.
22 And the 10 keeper of the prison committed Joseph to Joseph’s hand all the prisoners that were in the prison; and whatsoever they did there, 10 was the doer of it.
23 The 10 keeper of the prison looked not to any thing that was under his hand: because the LORD was with him, and that which 10 did, the LORD made it to prosper.

And it came to pass after these things, that the 10 butler of the king of Egypt and his 10 baker had offended their lord the king of Egypt.
2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.
3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.
4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.
5 And they 10 dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the 10 butler and the 10 baker of the king of Egypt, which were bound in the prison.
6 And Joseph came in unto them in the morning, and looked upon them, and, “Behold, they were sad.”
7 And he asked Pharaoh’s officers that were with him in the ward of his lord’s house, saying, “Wherefore look ye so sadly to day?”
8 And they said unto him, “We have dreamed a dream, and there is no interpreter of it.”
9 And Joseph said unto them, “Do not interpretations belong to God? tell me them, I pray you.”
10 And the chief 10 butler told his dream to Joseph, and said to him, “In my dream, 10 behold, a vine was before me;
11 And in the vine were three branches: and it was as though it budded, and her blossoms

shot forth; and the clusters thereof brought forth ripe grapes:
12 And Pharaoh’s cup was in my hand: and I took the grapes, and 10 pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.”
13 And Joseph said unto him, “This is the interpretation of it: The three branches are three days:
14 Yet within three days shall Pharaoh 10 lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh’s cup into his hand, after the former manner when thou wast his butler.
15 But 10 think on me when it shall be well with thee, and show kindness: I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:
16 When the chief 10 baker saw that the interpretation was good, he said unto Joseph, “10 Also was in my dream, and, behold, I 10 had three white baskets on my head:
17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.”
18 And Joseph answered and said, “This is
the interpretation thereof: The three baskets are three days:
19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee."

20 And it came to pass on the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but forgot him.

41 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he dreamed by the river.

2 And, behold, there came up out of the river seven well favoured kine and fat fatted; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river; thin and lean and fat.

4 And the thin and lean kine fed in the meadow that was by the river, where the river was; but the seven fat kine fed not in the meadow; and Pharaoh dreamed.

5 And he slept and dreamed a second time: and, behold, seven ears of corn came up upon one stalk, fat and good.

6 And, behold, seven thin ears and blasted with the east wind sprang up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

9 Then spake the chief butler unto Pharaoh, saying, 3 do remember my faults this day:

10 Pharaoh was wroth with his servants, and put them all in ward in the captain of the guard's house, both him and the chief baker:

11 And we dreamed a dream in one night; 3 and 3; we dreamed each 1 man according to the interpretation of his dream.

12 And there was there with us a young man, an Hebrew servant, to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, 3 as he interpreted to us, so it was; me 3 he restored unto mine office, and him 3 he hanged."

14 Then Pharaoh sent and called Joseph, and they 3 brought him hastily out of the dungeon:

15 And Pharaoh said unto Joseph, 3I have dreamed a dream, and there is none that can interpret it: and 3 have heard say of thee, that thou canst understand a dream to interpret it."

16 And Joseph answered Pharaoh, saying, "It is not in me: 3 God shall give Pharaoh an answer of peace."

17 And Pharaoh said unto Joseph, "In my dream, behold, I stood upon the bank of the river; 18 And, 1 behold, there came up out of the river seven kine, fat and well favoured; and they fed in a meadow:

19 And, 1 behold, seven other kine came up after them, poor and very ill favoured and lean-
25 And Joseph said unto Pharaoh, "The dream of Pharaoh 1 is one: God hath shewed Pharaoh what He is about to do.
26 The seven good kine 2 are seven years; and the seven good ears are seven years: the dream is one.
27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. 3
28 This is the dream which I have which is a Divine spirit or inspiration. Pharaoh knoweth nothing of Biblical Psychology.
29 Behold, there come seven years of great plenty throughout all the land of Egypt:
30 And there shall arise after them 4 seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 5
31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.
32 And for that the dream was 6 doubled unto Pharaoh 7 twice; it is because the thing is established by 8 God, and 9 God will shortly bring it to pass.
33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.
34 Let Pharaoh 10 do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years.
35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.
36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the 30 land perish not through the famine. 11
37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 12
38 And Pharaoh said unto his servants, "Can we find such a one as this 13 is, a 14 man in whom "the spirit of 15 God is?"
39 And Pharaoh said unto Joseph, "Forsworn much as 16 God hath shewed me all this, there is none so discreet and wise as thou art:
40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou."

25 is. Heb. "it [is]".
26 are. Heb. "they are".
30 seven years. This explains and confirms the hieroglyphic inscription discovered by Wilbour at Sehel (first cataract). It is referred to in another inscription in the tomb of Baha, at El-Kab, translated by Brugsch (History of Egypt, 1, 304). In July 1908, Brugsch Bey discovered inscriptions which tell how "for seven successive years the Nile did not overflow, and vegetation withdrew and failed; that the land was devoid of crops, and that during these years, famine and misery devastated the land of Egypt". The date is given as 1700 b.c., which cannot be earlier, therefore, than the last year of the famine. The last year of the seven years of plenty was in a.c. 1708, according to Usher (Gen. 41. 28) with which the inscription agrees. See Further, Ap. 37, the land, Fig. Metonymy (of Subject). Ap. 6. i.e. the people in the land.
32 doubled. To denote its establishment by God.
32. Isa. 40. 2; 61. 7.; Jer. 15. 18; 17. 18; Zech. 8. 12; Rev. 18. 8.
34 do this - take action.

41. 37-56 (n2, p. 57). FULFILMENT.
(Reiterated Alternation.)

41 all. Apepi only recently ruled over all. Before this he had reigned with his father and grandfather. So the Monuments.
41 and. Note the Fig. Polyseides (Ap. 6) in cv. 42 and 43, emphasizing each act.
43 they. Some codices, with Sam., Sept., and Syr., read "one".
44 Bow the knee. This is not Heb. "knee", but Egyptian. "Abrek = bow or bow the knee. See e. g. above, and Ps. 2. 12. Cp. 45. s. and John 8. 5 in Coptic N.T. ("stoooped down"). A command still used in Egypt to make camels kneel ("Abrok"). According to Sayce, "Abrek is a Sumerian title = 'The Servant'. This would demand prostration.
45 Zaphnath-panaach. This, too, is not Heb., but Egyptian. Zep = abundance; at (math) = of; p = the; atheh = life. The whole name = abundance of life, or, of food for the living.

41 And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt." 1
42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 2
43 And he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee:" and he made him ruler over all the land of Egypt. 3
44 And Pharaoh said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.
45 And Pharaoh called Joseph's name Zaphnath-panaach; and he gave him to wife
41. 45.

Josiah the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

And in the seven plenteous years the earth brought forth by handfuls.

And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.

And Joseph called the name of the first-born Manasseh: For 10 God did" said he, "hath made me forget all my toil, and all my father's house."

And the name of the second called he Ephraim: "For 1 God hath caused me to be fruitful in the land of my affliction."

And the seven years of plenteousness, that was in the land of Egypt, were ended.

And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do." And the famine was over all the face of the earth:

And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

42. Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, "Why do ye look one upon another?"

And he said, "Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us thence; that we may live, and not die."

And Joseph's ten brethren went down to buy corn in Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure mischief befall him;"

And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and

Asenath = an Egyptian name.

Poti-pherah, The Egyptian priest of On = "City of the Sun", called in Heb. Aten and Bouthahmun (Jer. 43.13), and in Greek Heliopolis. It was the university of Old Egypt.

All the food. Fig. Synedroche (of the Whole), food put for corn. (Ap. 6), which were, Sam. and Sept. read "in which there was plenty".

sand, &c. Fig. Paronomas (Ap. 6).

name. Fig. Plemom (Ap. 6).

Manasseh... forget. Fig. Paronomas (Ap. 6).

Heb. Manasseh... shesh. Heb. Manasseh... shesham.


Ephraim... to be fruitful. Fig. Paronomas (Ap. 6). Ephraim... hiphram.

was... came to pass. See note on 1. 2.


all countries. Fig. Metonymy (of Subject). Ap. 6.

people from all countries.

all lands. Fig. Synedroche (of the Whole). Ap. 6.

i.e. all neighbouring lands.

1. 11—45. JOSEPH'S BRETHREN.

Extended Alternation, with Introduction.

D F t | 42. 1, 2. Commission to buy corn.

| u | z | 3. Journey.

| a | t. | Benjam left.

| v | 5. Arrival.

| w | 6-24. Meeting with Joseph.

x | 25, 26. Dismissal.


| F t | 43. 1, 2. Commission to buy corn.


| z | 15. | Arrival.

| w | 16-24. Meeting with Joseph.

x | 44. 1-45. 24. Dismissal.


1 Why...? &c. Fig. Erotostia. Ap. 6. That is what we all too often do when in trouble or difficulty.

2 Behold. Fig. Asterismos. Ap. 6.

3 Is not die. Fig. Pleomatos. Ap. 6, for emphasis.

4 in Egypt. Some Codices read "from the Egyptians".

6 was. Heb. "is [was].

7 roughly. Each step in Joseph's treatment must be noted, all tending to one end: viz. to bring them back to the pit at Dothan, convict them of their sin, and compel their confession of it. That cliamex is not reached till verse 21. Judah's words voice it, 44. 18-34.


11 nakedness. Fig. Pronopoeia. Ap. 6.

13 We are, &c. Heb. "all of us the sons of one man [are] s".

15 bow down themselves before him with their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food."

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembereth the dreams which he dreamed of them, and saith unto them, "Ye are spies; to see the nakedness of the land ye are come."

10 And they said unto him, "Nay, my lord; but to buy food are thy servants come."

11 We are all one man's sons; we are true men, thy servants are no spies."
12 And he said unto them, “Nay, but to see the makedness of the land ye are come.”
13 And they said, “Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not.”
14 And Joseph said unto them, “That is it that I spake unto you, saying, ‘Ye are spies’;
15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.
16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.”
17 And he put them all together into ward three days.
18 And Joseph said unto them the third day, “This do, and live; for I fear God:
19 If ye be true men, let one of your brethren be bound in the house of your prison: go, carry corn for the famine of your houses;
20 But bring your youngest brother unto me: so shall your words be verified, and ye shall know that ye are no spies. And they did so.
21 And they said one to another, “We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.”
22 And Reuben answered them, saying, “Spake I not unto you, saying, ‘Do not sin against the child,’ and ye would not hear? therefore, behold, also his blood is required.”
23 And they knew not that Joseph understood them; for he spake unto them by an interpreter.
24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.
25 Then Joseph commanded to fill their sacks with corn, and to restore every man’s money into his sack, and to give them provision for the journey: and thus did he unto them.
26 And they laded their asses with the corn, and departed thence.
27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; and, behold, it was in his sack’s mouth.
28 And he said unto his brethren, “My money is restored; and, lo, it is even in my sack:” and their heart failed them, and they were afraid, saying one to another, “What is this that God hath done unto us?”
29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,
30 “The 11 man, who is the lord of the land, spake roughly to us, and took us for spies of the country.
31 And we spake unto him, ‘We are true men; we are no spies;
32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.’
33 And the 11 man, the lord of the country, said unto us, ‘Hereby shall I know that ye are true men; leave one of your brethren here with me, and take 0 food for the famine of your households, and be gone:
34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men; so will I deliver you your brother, and ye shall traffic in the land.’
35 And it came to pass as they emptied their sacks, that, behold, every man’s bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.
36 And Jacob their father said unto them, “Ye have bereaved 0 of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.”
37 And Reuben spake unto his father, saying, “Slay my two sons, if I bring him not to thee: deliver him into my hand, and 3 will bring him to thee again.”
38 And he said, “My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye 0 bring down 0 my gray hairs with sorrow to the grave.”
39 And the famine was sore in the land.
40 And it came to pass, when they had eaten up the corn which they had brought out.
of Egypt, their father said unto them, "Go again, buy us a little food."

3 And Judah spake unto him, saying, "The man did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother be with you.'

4 If thou wilt send our brother with us, we will go down and buy thee food;

5 But if thou wilt not send him, we will not go down: for the man said unto us, 'Ye shall not see my face, except your brother be with you.'"

6 And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?"

7 And they said, "The man asked us straitly of our state, and of our kindred, saying, 'Is your father yet alive? have ye another brother?'

8 And Judah said unto Israel his father, "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones."

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time."

11 And their father Israel said unto them, "If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.""

15 And the men took that present, and they took double money in their hand, and Benjamin;

16 and rose up, and went down to Egypt,

17 and stood before Joseph,

18 And when Joseph saw Benjamin with them, he said to the ruler of his house, "Bring these ten men home, and slay, and make ready; for these men shall dine with me at noon."

19 And the man did as Joseph bade; and the man brought the ten men into Joseph's house.

20 And the ten men were afraid, because they were brought into Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

21 And they came near to the steward of Joseph's house, and they communed with him at the door of the house.
43. 27.  

**GENESIS.** 44. 15.

"Is your father well, the old man of whom ye spake? Is he yet alive?"

And they answered, "Thy servant our father is in good health, he is yet alive." And they bowed down their heads, and made obeisance.

And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son."

And Joseph made haste; for his bowels did yearn upon his brother: and he said where to weep; and he entered into his chamber, and wept there.

And he washed his face, and went out, and refrained himself, and said, "Set on my sack bread." And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

And they sat before him, the firstborn according to his birthright, and the youngest according to his youth; and the men marvelled one at another.

And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth." And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money." And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, every one and their ass.

And when they were gone out of the city, and not yet far off, Joseph said unto his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, "Wherefore have ye rewarded evil for good?"

"Is not this in which my lord drinketh, and whereby ye have done evil in so doing?"

And he overtook them, and he spake unto them these same words.

And they said unto him, "Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: 8 Behold, the money, which we found in our sacks' mouths, we brought again into the out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?"

With whomsoever of thy servants it be found, both he and we also will be my lord's bondmen.

And he said, "Now also let it be according unto your words; he with whom it is found shall be my servant; and ye shall be blameless."

Then they speedily took down every man his sack to the ground, and opened every man his sack, and his sack was empty.

And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for they were yet there: and they fell before him on the ground.

And Joseph said unto them, "What deed
16 And Judah said, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? 'God hath found out the iniquity of thy servants: behold, we are my lord's servants, both me, and he also with whom the cup is found.'

17 And he said, "God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.'

18 Then "Judah came near unto him, and said, "Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

19 My lord asked his servants, saying, 'Have ye a father, or a brother?'

20 And we said unto my lord, 'We have a father, an old man, and a child of his age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.'

21 And thou saidst unto thy servants, 'Bring him down unto me, that I may see his face upon him.'

22 And we said unto my lord, 'The lad cannot leave his father: for if he should leave his father, his father would die.'

23 And thou saidst unto thy servants, 'Except you bring your youngest brother down unto us, ye shall see my face no more.'

24 And it came to pass when we came up unto thy servants, we told him the words of my lord.

25 And our father said, 'Go again, and buy us a little food.'

26 And we said, 'We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.'

27 And thy servant said unto us, 'If I know that my wife bare me two sons: 28 And the one went out from me, and I said, 'Surely he is torn in pieces;' and I saw him not since: 29 And if ye take this also from me, and mischief befall him, ye shall bring down 6 my gray hairs with sorrow to the grave.'

30 Now therefore when I come to thy servant my father, and the lad be not with us, seeing that his 4 life is bound up in the lad's 4 life; 31 Even if I come to pass when he beholdeth that the lad is not 6 with us, that he will die: and thy servants shall bring down 4 the gray hairs of thy servant our father with sorrow to 6 the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.'

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.'

35 Then Joseph could not refrain himself before all them that stood by him; and he cried, 'Cause every man to go out from me.’ And there stood no man with him, while Joseph made himself known unto his brethren.

2 And he 4 wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, 4 3 am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4 And Joseph said unto his brethren, 'Come near to me, I pray you.' And they came near. And he said, 4 3 am Joseph your brother, whom ye sold into Egypt.

5 Now therefore 4 be not grieved, 4 nor angry
with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and He hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Hast ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, then, and thy children, and thy children’s children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.'

12 And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.'

14 And he fell upon his brother Benjamin’s neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the fame thereof was heard in Pharaoh’s house, saying, ‘Joseph’s brethren are come;’ and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, ‘Say unto thy brethren, ‘This do ye; lade your beasts, and go ye unto the land of Canaan,

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.’

19 ‘Now that art commanded, this do ye; take ye waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also ‘regard not your stuff; for the good of all the land of Egypt is yours.’

21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provison for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten asses laden with corn and bread for his father by the way.
46. 2. GENESIS. 46. 27.

2 And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob."  
11 And he said, "Here am I."  
12 And He said, "I am God of thy father; fear not to go down into Egypt; for I will there make thee of a great nation:  
13 will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes."  
G 5 And Jacob rose up from Beer-sheba, and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.  
6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:  
7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

8 And these are the names of the children of Israel, which came into Egypt. Jacob and his sons: Reuben, Jacob's firstborn.  
9 And the sons of Reuben: Hanoch, Phallu, and Armanni, and Carni.  
10 And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of Canaanish woman.  
11 And the sons of Levi: Gershon, Kohath, and Merari.  
12 And the sons of Judah: Er, and Onan, and Shelah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.  
13 And the sons of Issachar: Tola, and Phuvah, and Job, and Shimron.  
14 And the sons of Zebulun: Sered, and Elon, and Jahaleel.  
15 These are the sons of Leah, which she bare unto Jacob: Reuben, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.  
16 And the sons of Gad: Ziphion, and Haggi, Shuni, and Ezbon, and Eri, and Arodi, and Shele.  
17 And the sons of Asher: Jimnah, and Ishuah, and Isai, and Beriah, and Serah their sister: and the sons of Beriah: Heber, and Malchiel.  
18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these bare unto Jacob, even sixteen souls.

19 The sons of Rachel Jacob's wife: Joseph, and Benjamin.  
20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.  
21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.  
22 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and  
23 And the sons of Dan: Hushim.  
24 And the sons of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.  
25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and  
26 out of his loins. This is said in order to distinguish the numbers sixty-six and seventy from Stephen's seventy-nine, in Acts 7. 14, which includes Jacob as well as "all his kindred" (which are not included in the direct descendants of this verse). These extra nine are made up in part by the five in 1 Ch. 7. 14-20 (Machir, Gilgal, Shobal, Joktan, and Nahor, as in Sept. also here), and the three hundred and six. See note on 46. 8.

27 And the sons of Joseph, which were born she bare these unto Jacob: all the souls were seven.

28 All the souls that came with Jacob into Egypt, (which came out of his loins), besides Jacob's wives' sons, all the souls were three score and six;
28 And he sent Judah before him unto Joseph, to direct his face unto Goshen: and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, "Now let me die, since I have seen thy face, because thou art yet alive."

31 And Joseph said unto his brethren, and unto his father's house, "I will go up, and shew Pharaoh, and say unto him, 'My brethren, and my father's house, which were in the land of Canaan, are come unto me; and the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.'"

32 And he took some of his brethren, even five men, and presented them unto Pharaoh.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?'

34 That ye shall say, 'Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.'

47 Then Joseph came and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen."

2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, "What is your occupation?" And they said unto Pharaoh, "Thy servants are shepherds, both we, and also our fathers."

4 They said moreover unto Pharaoh, "For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

5 And Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee:

6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; and let all the substance of the land of Egypt be to them; and let them dwell already, that they may keep thee with care their cattle."

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, "How old art thou?"

9 And Jacob said unto Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

13 And there was no bread in all the land; for the famine was very sore, so that the land..."
of Egypt and all the land of Canaan fainted by reason of the famine.
14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.
15 And when money failed in the land of Egypt, and in the land of Canaan, "all the Egyptians came unto Joseph, and said, "Give us bread: for 'why should we die in thy presence? for the money faileth.'"
16 And Joseph said, "Give your cattle; and I will give you your cattle, if money fail." And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.
17 When that year was ended, they came unto him the second year, and said unto him, "We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands."
18 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread; and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate."
19 And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's.
20 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.
21 Only the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.
22 Then Joseph said unto the people, "Behold, I have bought you and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.
23 And it shall come to pass, when the years are ended, that ye shall multiply, and grow up; and ye shall eat of old again, and be full.
24 And when the famine was at an end, the harder people were unable to pay, and the money was exacted of them; and they sold their Egypts, and brought their herds, and their children, and their flocks.
25 And they said, "Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants."
26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.
27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.
28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred and forty and seven years.
29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him,
48 And it came to pass after these things, that one told Joseph, "Behold, thy father is sick;" and he took with him his two sons, Manasseh and Ephraim.

2 And one told Jacob, and said, "Behold, thy son Joseph cometh unto thee;" and Israel strengthened himself, and sat upon the bed.

3 Jacob said unto Joseph, "GOD ALMIGHTY appeared unto me at Luz in the land of Canaan, and blessed me. And said unto me, 'Behold, I will make thee fruitful, and multiply thee, and I will make thee of a multitude of people, and will give this land to thy seed after thee for an everlasting possession.'"

5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begetteth after them, shall be thine; and shalt be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was a little way to come unto Ephrath; and I buried her there in the way of Ephrath; the same is Beth-lehem."

8 And 2 Israel beheld Joseph's sons, and said, "Who are these?"

9 And Joseph said unto his father, "These are my sons, whom 3 God hath given me in this place." And he said, "Bring them, I pray thee, unto me, and I will bless them."

10 Now the eyes of 2 Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.

11 And 2 Israel said unto Joseph, "I have not thought to see thy face: and, 3 lo, 2 God hath shewed me also thy seed."

12 And Joseph brought them out from between his knees, and 2 he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward 2 Israel's left hand, and Manasseh in his left hand toward 2 Israel's right hand, and brought them near unto him.

14 And 2 Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

15 And he blessed Joseph, and said, "2 God, before Whom my fathers Abraham and Isaac did walk, the 9 God Which fed me all my life long unto this day,

16 9 The Angel Which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, "2 Not so, my father: for this is the firstborn; put thy right hand upon his head."

19 And his father 9 refused, and said, "I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be 9 greater than he, and his seed shall become a 9 multitude of nations."

20 And he blessed them that day, saying, "In thee shall 2 Israel bless, saying, '2 God make thee as Ephraim and as Manasseh!': and he set Ephraim before Manasseh.

21 And 2 Israel said unto Joseph, "2 Behold, 9 die; but 9 God shall be with you, and bring you again unto the land of your fathers."

1 after these things. The blessing of Joseph's sons took place after Jacob's charge concerning his burial.

2 Jacob . . . Israel. See note on use of these names, 3 28 ; 43: 8 ; 46: 4 , 28.

3 sat upon the bed. This is neither leaning on it nor worshipping. Cp. v. 12.


6 Behold. Fig. Asterismos. Ap. 6.

7 are. Heb. 'adh are mine. The united preference of Joseph's two sons.

8 Rachel died. Cp. 35: 19.


10 2 Fig. Asterismos. Ap. 6.

11 he bowed himself. i.e. Jacob worshipped; and, as we know from the Divine addition in Heb. 11: 21, he leant on his staff—sitting on the (Egyptian) bed (v. 21).

12 guiding his hands wittingly (i.e. knowingly). Fig. Prosopopasia (Ap. 6). Heb. "making his hands to understand."

13 walk = walk habitually (Heb. Hitpael).

14 Note the three titles in vs. 13, 16.

15 The Angel = the creature form of the second person as the messenger of Jehovah (Elohim as consecrated by oath). This form not assumed for the occasion, but for permanent communion with His creatures (Gen. 3: 8 ; 15: 1 ; 17: 1 ; 18: 1 , 2 ; 23: 15 ; 24: 40 ; Ex. 23: 20 ; 25: 21 ; Num. 22: 21 ; Josh. 5: 13, 14 ; Prov. 8: 15 ; Mal. 3: 15 ; Col. 1: 15 ; Rev. 8: 14).

16 redeemed. Heb. y older = to redeem (by payment of charge). See note on Ex. 6: 4.

17 earth, or the land.

18 Not so, &c. This was Joseph's "will," which Jacob's faith overcame.

19 refused. This is Jacob's faith overcoming "the will of man" (Heb. 11: 21), as Isaac's faith overcame "the will of the flesh" (Gen. 27. Heb. 11: 20).


21 multitude = assembly, or convocation. Heb. kahal, to call, or muster.

22 hand, to remove it from Ephraim's head unto Manasseh's head.

23 And Joseph said unto his father, "2 Not so, my father: for this is the firstborn; put thy right hand upon his head."

24 And his father 9 refused, and said, "I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be 9 greater than he, and his seed shall become a 9 multitude of nations."

25 And he blessed them that day, saying, "In thee shall 2 Israel bless, saying, '2 God make thee as Ephraim and as Manasseh!': and he set Ephraim before Manasseh.

26 And 2 Israel said unto Joseph, "2 Behold, 9 die; but 9 God shall be with you, and bring you again unto the land of your fathers."
22 Moreover 3 have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Y t (p. 69)

49 And Jacob called unto his sons, and said, "Gather yourselves together, that I may tell you that which shall befall you in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 οέ Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 οέ Unstable as a water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.

6 οέ my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

8 οέ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he coughed as a lion, and as an old lion; who shall rouse him up?

10 οέ The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto Him shall the gathering of the people be.

11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes shall be red with wine, and his teeth white with milk.

13 Zebulun shall dwell at the haven of the sea; and οό shall be for an haven of ships; and his border shall be unto Zidon.

14 οέ Issachar is a strong ass couching down between two burdens:

15 And he said that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.


Deut. 33. 21. Ps. 60. 7. 108. 8. Isa. 33. 22.


Heb. π núkh = obedience, submission (not κράσος, as in Jer. 31. 16).

Note the Structure of this verse (Alternation).

a] Until He, Shiloh, come [Whose right it is, Ex. 23. 17]

b] And [until to Him, the lawgiver, shall be the obedience of the peoples.

11 vine. So plentiful in Judah, that people were without care in such matters.

wine. Heb. אָסִּים (Ap. 27). There was more than enough to lavish.

14, 15 Issachar. Original Orth. = he bringeth reward; referring to birth, 30. 18 (cp. Ps. 24. 5. Eccl. 5. 18. Est. 2. 5. &c.). But here = a hireling. The prophecy is:

"The hireling is the ass (or saddle-bearer) of strangers, who he saw rest that it was good, and the land that it was pleasant:" &c.

He preferred to pay tribute to the Canaanites rather than engage in the struggle to expel them.

14, 15 Issachar. Original Orth. = he bringeth reward; referring to birth, 30. 18 (cp. Ps. 24. 5. Eccl. 5. 18. Est. 2. 5. &c.). But here = a hireling. The prophecy is:

"The hireling is the ass (or saddle-bearer) of strangers, who he saw rest that it was good, and the land that it was pleasant:" &c.
18 Dan shall judge his people, as one of the tribes of Israel.
17 Dan shall be a serpent by the way, an adder in the path, that begetteth horses, and bringeth forth nations out of Bashan.
18 I have waited for Thy salvation, O Lord.

19 Gad, a troop shall overcome him: but he shall overcome at the last.
20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

21 Naphthali is a hind let loose: he giveth goodly words.

22 Joseph is a fruitful bough, even a fruitful bough by a well: whose branches run over upon the wall:
23 The archers have sorely grieved him, and shot at him, and hated him:
24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel:
25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:
26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that is separate from his brethren.
27 Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite.
30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.
31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.
32 The purchase of the field and of the cave that is therein was from the children of Heth."

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

50 And Joseph fell upon his father's face, and wept upon him, and kissed him.
2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed): and the Egyptians mourned for him three score and ten days.

4 And when the days of his mourning were over, Joseph spoke unto the house of Pharaoh, saying, "If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, "My father made me swear, saying," 'Lo, 3 die: in my grave which I have digged for me..."
in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again."

6 And Pharaoh said, "Go up, and bury thy father, according as he made thee swear."

7 And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and and his father's house: (only their little ones, and their flocks, and their herds, they left in the land of Goshen).

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a very great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of "Atad, they said, "This is a grievous mourning to the Egyptians:" wherefore the name of it was called "Abel-mizraim, which is beyond Jordan."

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a buryingplace of Sarah his wife.

14 And Joseph returned into Egypt: and his brethren, and all that went up with him to bury his father, after he had buried his father,

15 And when Joseph's brethren saw that their father was dead, they said, "Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him."

16 And they sent a messenger unto Joseph, saying, "Thy father did command before he died, saying,

17 'So shall ye say unto Joseph, 'Forgive, I pray thee now, the trespass of thy brethren, and their sins; for they did unto thee evil': and now, we pray thee, forgive the trespass of the servants of the "God of thy father.""

18 And Joseph wept when they spoke unto him.

19 And his brethren also went and fell down before his face; and they said, "Behold, we be thy servants."

20 And Joseph said unto them, "Fear not: for "God shall put a difference between me and thee in the place of "God.

21 But as for you, ye thought evil against me; but "God meant it good, to bring to pass, as it is this day, to save much people alive."

22 Now therefore fear ye not: "God shall nourish you, and your little ones." And he comforted them, and spoke "kindly unto them.

23 And Joseph dwelt in Egypt, and in his father's house: and Joseph lived an hundred and ten years.

24 And Joseph saw Ephraim's children of the third generation: and the children also of Machir the son of Manasseh were "brought up upon Joseph's knees;

25 And Joseph said unto his brethren, ""Go die: and "God will surely visit you, and bring you out of this land unto the land which He sware to "Abraham, to "Isaac, and to "Jacob."

26 And Joseph took an oath of the children of Israel, saying, ""God will surely visit you, and ye shall carry up my bones from hence."

27 So Joseph died, being an hundred and ten years old:

28 And they embalmed him, and he was put in a coffin in Egypt.