

GENESIS

GENESIS is the book of beginnings. It records not only the beginning of the heavens and the earth, and of plant, animal, and human life, but also of all human institutions and relationships. Typically, it speaks of the new birth, the new creation, where all was chaos and ruin.

With Genesis begins also that progressive self-revelation of God which culminates in Christ. The three primary names of Deity, Elohim, Jehovah, and Adonai, and the five most important of the compound names, occur in Genesis; and that in an ordered progression which could not be changed without confusion.

The problem of sin as affecting man's condition in the earth, and his relation to God, and the divine solution of that problem are here in essence. Of the eight great covenants which condition human life and the divine redemption, four, the Edenic, Adamic, Noahic, and Abrahamic Covenants, are in this book; and these are the fundamental covenants to which the other four, the Mosaic, Palestinian, Davidic, and New Covenants, are related chiefly as adding detail or development.

Genesis enters into the very structure of the New Testament, in which it is quoted above sixty times in seventeen books. In a profound sense, therefore, the roots of all subsequent revelation are planted deep in Genesis, and whoever would truly comprehend that revelation must begin here.

The inspiration of Genesis and its character as a divine revelation are authenticated by the testimony of history, and by the testimony of Christ (Mt. 19:4–6; 24:37–39; Mk. 10:4–9; Lk. 11:49–51; 17:26–29, 32; John 1:5; 7:21–23; 8:44, 56).

Genesis is in five chief divisions: I. Creation (1:1–2:25). II. The Fall and Redemption (3:1–4:7). III. The Diverse Seeds, Cain and Seth, to the Flood (4:8–7:24). IV. The Flood to Babel (8:1–11:9). V. From the call of Abram to the death of Joseph (11:10–50:26).

The events recorded in Genesis cover a period of 2,315 years (Ussher).

Chapter 1

¹ In the beginning God created the heavens and the earth. ² And the earth was waste and empty, and darkness was on the face of the deep, and the Spirit of God was hovering over the face of the waters.

³ And God said, Let there be light. And there was light. ⁴ And God saw the light that it was good; and God divided between the light and the darkness. ⁵ And God called the light Day, and the darkness he called Night. And there was evening, and there was morning—the first day.

⁶ And God said, Let there be an expanse in the midst of the waters, and let it be a division between waters and waters. ⁷ And God made the expanse, and divided between the waters that are under the expanse and the waters that are above the expanse; and it was so. ⁸ And God called the expanse Heavens. And there was evening, and there was morning—a second day.

⁹ And God said, Let the waters under the heavens be gathered together to one place, and let the dry *land* appear. And it was so. ¹⁰ And God called the dry *land* Earth, and the gathering together of the waters he called Seas. And God saw that it was good. ¹¹ And God said, Let the earth cause grass to spring up, herb producing seed, fruit-trees yielding fruit after their kind, the seed of which is in them, on the earth. And it was so. ¹² And the earth brought forth grass, herb producing seed after its kind, and trees yielding fruit, the seed of which is in them, after their kind. And God saw that it was good. ¹³ And there was evening, and there was morning—a third day.

¹⁴ And God said, Let there be lights in the expanse of the heavens, to divide between the day and 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 expanse of the heavens, to give light on the earth. And it was so. ¹⁶ And God made the two great lights, the great light to rule the day, and the small light to rule the night, —and the stars. ¹⁷ And God set them in the expanse of the heavens, to give light on the earth, ¹⁸ and to rule during the day and during the night, and to divide between the light and the darkness. And God saw that it was good. ¹⁹ And there was evening, and there was morning—a fourth day.

²⁰ And God said, Let the waters swarm with swarms of living souls, and let fowl fly above the earth in the expanse of the heavens. ²¹ And God created the great sea monsters, and every living soul that moves with which the waters swarm, after their kind, and every winged fowl after its kind. And God saw that it was good. ²² And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply on the earth. ²³ And there was evening, and there was morning—a fifth day.

²⁴ And God said, Let the earth bring forth living souls after their kind, cattle, and creeping thing, and beast of the earth, after their kind. And it was so. ²⁵ And God made the beast of the earth after its kind, and the cattle after their kind, and every creeping thing of the ground after its kind. And God saw that it was good.

²⁶ And 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 heavens, and over the cattle, and over the whole earth, and over every creeping thing that creepeth on the earth. ²⁷ And

God created Man in his image, in the image of God created he him; male and female created he them. ²⁸ And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every animal that moveth on the earth.

²⁹ And God said, Behold, I have given you every herb producing seed that is on the whole earth, and every tree in which is the fruit of a tree producing seed: it shall be food for you; ³⁰ and to every animal of the earth, and to every fowl of the heavens, and to everything that creepeth on the earth, in which is a living soul, every green herb for food. And it was so.

³¹ And God saw everything that he had made, and behold it was very good. And there was evening, and there was morning—the sixth day.

1:1 *Elohim* (sometimes *El* or *Elah*), English form “God,” the first of the three primary names of Deity, is a uni-plural noun formed from *El* = strength, or the strong one, and *Alah*, to swear, to bind oneself by an oath, so implying faithfulness. This uni-plurality implied in the name is directly asserted in Gen. 1:26 (plurality), ²⁷ (unity); see also Gen. 3:22. Thus the Trinity is latent in *Elohim*. As meaning primarily the Strong One it is fitly used in the first chapter of Genesis. Used in the O.T. about 2500 times. See also Gen. 2:4, *note*; 2:7; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1 Sam. 1:3, *note*.

But three *creative* acts of God are recorded in this chapter: (1) the heavens and the earth, v. 1; (2) animal life, v. 21; and (3) human life, vs. 26, 27. The first creative act refers to the dateless past, and gives scope for all the geologic ages.

1:2 Jer. 4:23–26, Isa. 24:1 and 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezk. 28:12–15 and Isa. 14:9–14, which certainly go beyond the kings of Tyre and Babylon.

1:3 Neither here nor in verses 14–18 is an original *creative* act implied. A different word is used. The sense is, made to *appear*; made *visible*. The sun and moon were *created* “in the beginning.” The “light” of course came from the sun, but the vapour diffused the light. Later the sun appeared in an unclouded sky.

1:5 The word “day” is used in Scripture in three ways: (1) that part of the solar day of twenty-four hours which is light (Gen. 1:5, 14; John 9:4; 11:9); (2) such a day, set apart for some distinctive purpose, as, “day of atonement” (Lev. 23:27); “day of judgment” (Mt. 10:15); (3) a period of time, long or short, during which certain revealed purposes of God are to be accomplished, as “day of the LORD.”

The use of “evening” and “morning” may be held to limit “day” to the solar day; but the frequent parabolic use of natural phenomena may warrant the conclusion that each creative “day” was a period of time marked off by a beginning and ending.

1:11 It is by no means necessary to suppose that the life-germ of seeds perished in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light the earth would “bring forth” as described. It was *animal* life which perished, the traces of which remain as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains.

1:16 The “greater light” is a type of Christ, the “Sun of righteousness” (Mal. 4:2). He will take this character at His second advent. Morally the world is now in the state between Gen. 1:3 and 1:16 (Eph. 6:12; Acts 26:18; 1 Pet. 2:9). The sun is not seen, but there is light. Christ is that light (John 1:4, 5, 9), but “shineth in darkness,” comprehended only by faith. As “Sun of righteousness” He will dispel all darkness. Dispensationally the Church is in place as the “lesser light,” the moon, reflecting the light of the unseen sun. The stars (Gen. 1:16) are individual believers who are “lights” (Phil. 2:15, 16). See John 1:5.

(A type is a divinely purposed illustration of some truth. It may be: (1) a person (Rom. 5:14); (2) an event (1 Cor. 10:11); (3) a thing (Heb. 10:20); (4) an institution (Heb. 9:11); (5) a ceremonial (1 Cor. 5:7). Types occur most frequently in the Pentateuch, but are found, more sparingly, elsewhere. The antitype, or fulfilment of the type, is found, usually, in the New Testament.)

1:21 The second clause, “every living creature,” as distinguished from fishes merely, is taken up again in verse 24, showing that in the second creative act all animal life is included.

1:24 “Creature,” Heb. *nephesh*, trans. soul in 2:7 and usually. In itself *nephesh*, or soul, implies self-conscious life, as distinguished from plants, which have unconscious life. In the sense of self-conscious life animals also have “soul.” See verses 26, 27, *note*.

1:26 Man. Gen. 1:26, 27, gives the *general*, Gen. 2:7, 21–23, the *particular*, account of the creation of man. The revealed facts are:

(1) Man was *created*, not *evolved*. This is (a) expressly declared, and the declaration is confirmed by Christ (Mt. 19:4; Mk. 10:6); (b) “an enormous gulf, a divergence practically infinite” (Huxley) between the lowest man and the highest beast, confirms it; (c) the highest beast has no trace of God-consciousness—the religious nature; (d) science and discovery have done nothing to bridge that “gulf.”

(2) That man was made in the “image and likeness” of God. This “image” is found chiefly in man’s tri-unity, and in his moral nature. Man is “spirit and soul and body” (1 Thes. 5:23). “Spirit” is that part of man which “knows” (1 Cor. 2:11), and which allies him to the spiritual creation and gives him God-consciousness. “Soul” in itself implies self-conscious life, as distinguished from plants, which have unconscious life. In that sense animals also have “soul” (Gen. 1:24). But the “soul” of man has a vaster content than “soul” as applied to beast life. It is the seat of his emotions, desires, affections (Psa. 42:1–6). The “heart” is, in Scripture usage, nearly synonymous with “soul.” Because the natural man is, characteristically, the soulful or psychical man, “soul” is often used as synonymous with the individual, e.g. Gen. 12:5. The body, separable from spirit and soul, and susceptible to death, is nevertheless an integral part of man, as the resurrection shows (John 5:28, 29; 1 Cor. 15:47–50; Rev. 20:11–13). It is the seat of the senses (the means by which the spirit and soul have world-consciousness) and of the fallen Adamic nature (Rom. 7:23, 24).

1:27 A dispensation is a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God. Seven such dispensations are distinguished in Scripture. See *note 5*.

The First Dispensation: Innocency. Man was created in innocency, placed in a perfect environment, subjected to an absolutely simple test, and warned of the consequence of disobedience. The woman fell through pride; the man, deliberately (1 Tim. 2:14). God restored His sinning creatures, but the dispensation of innocency ended in the judgment of the Expulsion (Gen. 3:24). See, for the other dispensations: *Conscience* (Gen. 3:23); *Human Government* (Gen. 8:20); *Promise* (Gen. 12:1); *Law* (Ex. 19:8); *Grace* (John 1:17); *Kingdom* (Eph. 1:10).

The Edenic Covenant, the first of the eight great covenants of Scripture which condition life and salvation, and about which all Scripture crystallizes, has seven elements. The man and woman in Eden were responsible:

(1) To replenish the earth with a new order—man; (2) to subdue the earth to human uses; (3) to have dominion over the animal creation; (4) to eat herbs and fruits; (5) to till and keep the garden; (6) to abstain from eating of the tree of knowledge of good and evil; (7) the penalty—death. See, for the other seven covenants: *Adamic* (Gen. 3:15); *Noahic* (Gen. 9:1); *Abrahamic* (Gen. 15:18); *Mosaic* (Ex. 19:25); *Palestinian* (Deut. 30:3); *Davidic* (2 Sam. 7:16); *New* (Heb. 8:8).

Chapter 2

¹ And the heavens and the earth and all their host were finished. ² And God had finished on the seventh day his work which he had made; and he rested on the seventh day from all his work which he had made. ³ And God blessed the seventh day, and hallowed it, because that on it he rested from all his work which God had created in making it.

⁴ These are the histories of the heavens and the earth, when they were created, in the day that Jehovah Elohim made earth and heavens, ⁵ and every shrub of the field before it was in the earth, and every herb of the field before it grew; for Jehovah Elohim had not caused it to rain on the earth, and there was no man to till the ground. ⁶ But a mist went

up from the earth, and moistened the whole surface of the ground. ⁷ And Jehovah Elohim formed Man, dust of the ground, and breathed into his nostrils the breath of life; and Man became a living soul.

⁸ And Jehovah Elohim planted a garden in Eden eastward, and there put Man whom he had formed. ⁹ And out of the ground Jehovah Elohim made every tree grow that is pleasant to the sight, and good for food; and the tree of life, in the midst of the garden, and the tree of the knowledge of good and evil. ¹⁰ And a river went out of Eden, to water the garden; and from thence it was parted, and became four main streams. ¹¹ The name of the one is Pison: that is it which surrounds the whole land of Havilah, where the gold is. ¹² And the gold of that land is good; bdellium and the onyx stone are there. ¹³ And the name of the second river is Gihon: that is it which surrounds the whole land of Cush. ¹⁴ And the name of the third river is Hiddekel: that is it which flows forward toward Asshur. And the fourth river, that is Euphrates. ¹⁵ And Jehovah Elohim took Man, and put him into the garden of Eden, to till it and to guard it.

¹⁶ And Jehovah Elohim commanded Man, saying, Of every tree of the garden thou shalt 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 of it thou shalt certainly die.

¹⁸ And Jehovah Elohim said, It is not good that Man should be alone; I will make him a helpmate, his like. ¹⁹ And out of the ground Jehovah Elohim had formed every animal of the field and all fowl of the heavens, and brought *them* to Man, to see what he would call them; and whatever Man called each living soul, that was its name. ²⁰ And Man gave names to all cattle, and to the fowl of the heavens, and to every beast of the field; but as for Adam, he found no helpmate, his like.

²¹ And Jehovah Elohim caused a deep sleep to fall upon Man; and he slept. And he took one of his ribs and closed up flesh in its stead. ²² And Jehovah Elohim built the rib that he had taken from Man into a woman; and brought her to Man. ²³ And Man said, This time it is bone of my bones and flesh of my flesh: this shall be called Woman, because this was taken out of a man. ²⁴ Therefore shall a man leave his father and his mother, and cleave to his wife; and they shall become one flesh. ²⁵ And they were both naked, Man and his wife, and were not ashamed.

2:3 In the O.T. the same Hebrew word (*godesh*) is trans. sanctify, consecrate, dedicate, and holy. It means, set apart for the service of God. See *refs.* following “Sanctify,” Gen. 2:3.

2:4 LORD (Heb. *Jehovah*).

(1) The primary meaning of the name LORD (Jehovah) is “the self-existent One.” Literally (as in Ex. 3:14), “He that is who He is, therefore the eternal I AM.” But *Havah*, from which Jehovah, or *Yahwe*, is formed, signifies also “to become,” that is, to become known, thus pointing to a continuous and increasing self-revelation. Combining these meanings of *Havah*, we arrive at the meaning of the name Jehovah. He is “the self-existent One who reveals Himself.” The name is, in itself, an advance upon the name “God” (*El, Elah, Elohim*), which suggests certain *attributes* of Deity, as strength, etc., rather than His essential being.

(2) It is significant that the first appearance of the name Jehovah in Scripture follows the creation of man. It was God (*Elohim*) who said, “Let us make man in our image” (Gen. 1:26); but when man, as in the second chapter of Genesis, is to fill the scene and become dominant over creation, it is the LORD God (*Jehovah Elohim*) who acts. This clearly indicates a special relation of Deity, in His Jehovah character, to man, and all Scripture emphasizes this.

(3) Jehovah is distinctly the redemption name of Deity. When sin entered and redemption became necessary, it was Jehovah Elohim who sought the sinning ones (Gen. 3:9–13) and clothed them with “coats of skins” (Gen. 3:21), a beautiful type of a righteousness provided by the LORD God through sacrifice (Rom. 3:21, 22). The first distinct *revelation* of Himself by His name Jehovah was in connection with the redemption of the covenant people out of Egypt (Ex. 3:13–17).

As Redeemer, emphasis is laid upon those attributes of Jehovah which the sin and salvation of man bring into exercise. These are: (a) His holiness (Lev. 11:44, 45; 19:1, 2; 20:26; Hab. 1:12, 13); (b) His hatred and judgment of sin (Deut. 32:35–42; Gen. 6:5–7; Psa. 11:4–6; 66:18; Ex. 34:6, 7); (c) His love for and redemption of sinners, but always righteously (Gen. 3:21; 8:20, 21; Ex. 12:12, 13; Lev. 16:2, 3; Isa. 53:5, 6, 10). Salvation by Jehovah apart from sacrifice is unknown to Scripture.

(4) In His redemptive relation to man, Jehovah has seven compound names which reveal Him as meeting every need of man from his lost state to the end. These compound names are: (a) *Jehovah-jireh*, “the LORD will provide” (Gen. 22:13, 14), i.e. will provide a sacrifice; (b) *Jehovah-rapha*, “the LORD that healeth” (Ex. 15:26). That this refers to physical healing the context shows, but the deeper healing of soul malady is implied, (c) *Jehovah-nissi*, “the LORD our banner” (Ex. 17:8–15). The name is interpreted by the context. The enemy was Amalek, a type of the flesh, and the conflict that day stands for the conflict of Gal. 5:17—the war of the Spirit against the flesh. Victory was wholly due to divine help, (d) *Jehovah-Shalom*, “the LORD our peace,” or “the LORD send peace” (Jud. 6:24). Almost the whole ministry of Jehovah finds expression and illustration in that chapter. Jehovah hates and judges sin (vs. 1–5); Jehovah loves and saves sinners (vs. 7–18), but only through sacrifice (vs. 19–21) (see also Rom. 5:1; Eph. 2:14; Col. 1:20). (e) *Jehovah-rā-ah*, “the LORD my shepherd” (Psa. 23.). In Psa. 22. Jehovah makes peace by the blood of the cross; in Psa. 23. Jehovah is shepherding His own who are in the world (John. 10:7, *note*). (f) *Jehovah-tsidkenu*, “the LORD our righteousness” (Jer. 23:6). This name of Jehovah occurs in a prophecy concerning the future restoration and conversion of Israel. *Then* Israel will hail Him as Jehovah-tsidkenu—“the LORD our righteousness.” (g) *Jehovah-shammah*, “the LORD is present” (Ezk. 48:35). This name signifies Jehovah’s abiding presence with His people (see Ex. 33:14, 15; 1 Chr. 16:27, 33; Psa. 16:11; 97:5; Mt. 28:20; Heb. 13:5).

(5) LORD (Jehovah) is also the distinctive name of Deity as in covenant with Israel (Ex. 19:3; 20:1, 2; Jer. 31:31–34).

(6) LORD God (Heb. *Jehovah Elohim*) is the first of the *compound* names of Deity. LORD God is used distinctively: (1) of the relation of Deity to man^b (a) as Creator (Gen. 2:7–15); (b) as morally in authority over man (Gen. 2:16, 17); (c) as creating and governing the earthly relationships of man (Gen. 2:18–24; 3:16–19, 22–24); and (d) as redeeming man (Gen. 3:8–15, 21); (2) of the relation of Deity to Israel (Gen. 24:7; 28:13; Ex. 3:15, 18; 4:5; 5:1; 7:6, etc.; Deut. 1:11, 21; 4:1; 6:3; 12:1, etc.; Josh. 7:13, 19, 20; 10:40, 42; Jud. 2:12; 1 Sam. 2:30; 1 Ki. 1:48; 2 Ki. 9:6; 10:31; 1 Chr. 22:19; 2 Chr. 1:9; Ezra 1:3; Isa. 21:17). See other names of Deity, Gen. 1:1, *note*; 2:4, *note*; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1 Sam. 1:3, *note*.

2:23 Eve, type of the Church as bride of Christ (John 3:28, 29; 2 Cor. 11:2; Eph. 5:25–32; Rev. 19:7, 8).

Chapter 3

¹ And the serpent was more crafty than any animal of the field which Jehovah Elohim had made. And it said to the woman, Is it even so, that God has said, Ye shall not eat of every tree of the garden? ² And the woman said to the serpent, We may eat of the fruit of the trees of the garden; ³ but of the fruit of the tree that is in the midst of the garden, God has said, Ye shall not eat of it, and ye shall not touch it, lest ye die. ⁴ And the serpent said to the woman, Ye will not certainly die; ⁵ but God knows that in the day ye eat of it, your eyes will be opened, and ye will be as God, knowing good and evil.

⁶ And the woman saw that the tree was good for food, and that it was a pleasure for the eyes, and the tree was to be desired to give intelligence; and she took of its fruit, and ate, and gave also to her husband with her, and he ate. 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 Jehovah Elohim, walking in the garden in the cool of the day. And Man and his wife hid themselves from the presence of Jehovah Elohim, in the midst of the trees of the garden.

⁹ And Jehovah Elohim called to Man, and said to him, Where art thou? ¹⁰ And he said, I heard thy voice in the garden, and I feared, because I am naked; and I hid myself.

¹¹ And he said, Who told thee that thou art naked? Hast thou eaten of the tree of which I commanded thee not to eat? ¹² And Man said, The woman, whom thou hast given *to be* with me, she gave me of the tree, and I ate. ¹³ And Jehovah Elohim said to the woman, What is this thou hast done? And the woman said, The serpent deceived me, and I ate.

¹⁴ And Jehovah Elohim said to the serpent, Because thou hast done this, be thou cursed above all cattle, and above every beast of the field. On thy belly shalt thou go, and eat dust all the days of thy life. ¹⁵ And I will put enmity between thee and the woman, and between thy seed and her seed; he shall crush thy head, and thou shalt crush his heel.

¹⁶ To the woman he said, I will greatly increase thy travail and thy pregnancy; with pain thou shalt bear children; and to thy husband shall be thy desire, and he shall rule over thee.

¹⁷ And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: cursed be the ground on thy account; with toil shalt thou eat *of* it all the days of thy life; ¹⁸ and thorns and thistles shall it yield thee; and thou shalt eat the herb of the field. ¹⁹ In the sweat of thy face shalt thou eat bread, until thou return to the ground: for out of it wast thou taken. For dust thou art; and unto dust shalt thou return.

²⁰ And Man called his wife's name Eve; because she is the mother of all living.

²¹ And Jehovah Elohim made Adam and his wife coats of skin, and clothed them.

²² And Jehovah Elohim said, Behold, Man is become as one of us, to know good and evil. And now, lest he stretch out his hand, and take also of the tree of life, and eat, and live for ever...! ²³ Therefore Jehovah Elohim sent him forth from the garden of Eden, to till the ground from which he was taken. ²⁴ And he drove out Man; and he set the Cherubim, and the flame of the flashing sword, toward the east of the garden of Eden, to guard the way to the tree of life.

3:1 The serpent, in his Edenic form, is not to be thought of as a writhing reptile. That is the effect of the curse (Gen. 3:14). The creature which lent itself to Satan may well have been the most beautiful as it was the most "subtle" of creatures less than man. Traces of that beauty remain despite the curse. Every movement of a serpent is graceful, and many species are beautifully coloured. In the serpent, Satan first appeared "as an angel of light" (2 Cor. 11:14).

3:14 The Adamic Covenant conditions the life of fallen man—conditions which must remain till, in the kingdom age, "the creation also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God" (Rom. 8:21). The elements of the Adamic Covenant are:

(1) The serpent, Satan's tool, is cursed (v. 14), and becomes God's illustration in nature of the effects of sin—from the most beautiful and subtle of creatures to a loathsome reptile! The deepest mystery of the atonement is intimated here. Christ, "made sin for us," in bearing our judgment, is typified by the brazen

serpent (Num. 21:5–9; John 3:14, 15; 2 Cor. 5:21). Brass speaks of judgment—in the brazen altar, of God’s judgment, and in the laver, of self-judgment.

(2) The first promise of a Redeemer (v. 15). Here begins the “highway of the Seed,” Abel, Seth, Noah (Gen. 6:8–10), Shem (Gen. 9:26, 27), Abraham (Gen. 12:1–4), Isaac (Gen. 17:19–21), Jacob (Gen. 28:10–14), Judah (Gen. 49:10), David (2 Sam. 7:5–17), Immanuel-Christ (Isa. 7:9–14; Mt. 1:1, 20–23; 1 John 3:8; John 12:31).

(3) The changed state of the woman (v. 16). In three particulars: (a) Multiplied conception; (b) motherhood linked with sorrow; (c) the headship of the man (cf. Gen. 1:26, 27). The entrance of sin, which is disorder, makes necessary a headship, and it is vested in man (1 Tim. 2:11–14; Eph. 5:22–25; 1 Cor. 11:7–9).

(4) The earth cursed (v. 17) for man’s sake. It is better for fallen man to battle with a reluctant earth than to live without toil.

(5) The inevitable sorrow of life (v. 17).

(6) The light occupation of Eden (Gen. 2:15) changed to burdensome labour (vs. 18, 19).

(7) Physical death (v. 19; Rom. 5:12–21). See “Death (spiritual)” (Gen. 2:17; Eph. 2:5, *note*).

See for the other covenants: *Edenic* (Gen. 1:28); *Noahic* (Gen. 9:1); *Abrahamic* (Gen. 15:18); *Mosaic* (Ex. 19:25); *Palestinian* (Deut. 30:3); *Davidic* (2 Sam. 7:16); *New* (Heb. 8:8).

3:15 The chain of references which begins here includes the promises and prophecies concerning Christ which were fulfilled in His birth and works at His first advent. See, for line of unfulfilled promises and prophecies: “Christ (second advent)” (Deut. 30:3; Acts 1:9, *note*); “Kingdom” (Gen. 1:26–28; Zech. 12:8); “Kingdom (N.T.)” (Lk. 1:31; 1 Cor. 15:28); “Day of the Lord” (Isa. 2:10; Rev. 19:11).

3:21 Coats of skins: Type of “Christ, made unto us righteousness”—a divinely provided garment that the first sinners might be made fit for God’s presence. See *Righteousness, garment* (Gen. 3:21; Rev. 19:8).

3:23 The Second Dispensation: Conscience. By disobedience man came to a personal and experimental knowledge of good and evil—of good as obedience, of evil as disobedience to *the known will of God*. Through that knowledge conscience awoke. Expelled from Eden and placed under the second, or Adamic Covenant, man was responsible to do all known good, to abstain from all known evil, and to approach God through sacrifice. The result of this second testing of man is stated in Gen. 6:5, and the dispensation ended in the judgment of the Flood. Apparently “the east of the garden” (v. 24), where were the cherubims and the flame, remained the place of worship through this second dispensation. See for the other six dispensations: *Innocence* (Gen. 1:28); *Human Government* (Gen. 8:20); *Promise* (Gen. 12:1); *Law* (Ex. 19:8); *Grace* (John 1:17); *Kingdom* (Eph. 1:10).

Chapter 4

¹ And Man knew Eve his wife; and she conceived, and bore Cain, and said, I have acquired a man with Jehovah. ² And she further bore his brother Abel. And Abel was a shepherd, but Cain was a husbandman.

³ And in process of time it came to pass that Cain brought of the fruit of the ground an offering to Jehovah. ⁴ And Abel, he also brought of the firstlings of his flock, and of their fat. And Jehovah looked upon Abel, and on his offering; ⁵ and upon Cain, and on his offering, he did not look. And Cain was very angry, and his countenance fell.

⁶ And Jehovah said to Cain, Why art thou angry, and why is thy countenance fallen?

⁷ If thou doest well, will not *thy countenance* look up *with confidence*? and if thou doest not well, sin lieth at the door; and unto thee *shall be* his desire, and thou shalt rule over him.

⁸ And Cain spoke to 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 Jehovah said to 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 is crying to me from the ground. ¹¹ And now be thou cursed from the ground, which hath opened its mouth to receive thy brother's blood from thy hand. ¹² When thou tillest the ground, it shall not henceforth yield thee its strength; a wanderer and fugitive shalt thou be on the earth.

¹³ And Cain said to Jehovah, My punishment is too great to be borne. ¹⁴ Behold, thou hast driven me this day from the face of the ground, and from thy face shall I be hid; and I shall be a wanderer and fugitive on the earth; and it will come to pass, *that* every one who finds me will slay me. ¹⁵ And Jehovah said to him, Therefore, whoever slayeth Cain, it shall be revenged sevenfold. And Jehovah set a mark on Cain, lest any finding him should smite him.

¹⁶ And Cain went out from the presence of Jehovah, and dwelt in the land of Nod, toward the east of Eden. ¹⁷ And Cain knew his wife, and she conceived and bore Enoch. And he built a city; and he called the name of the city after the name of his son Enoch. ¹⁸ And to Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lemech.

¹⁹ And Lemech took two wives: the name of the one was Adah, and the name of the second, Zillah. ²⁰ And Adah bore Jabal: he was the father of those who dwell in tents, and *breed* cattle. ²¹ And his brother's name was Jubal: he was the father of those who handle the harp and pipe. ²² And Zillah, she also bore Tubal-Cain, the forger of every kind of tool of brass and iron. And the sister of Tubal-Cain was Naamah.

²³ And Lemech said to his wives: Adah and Zillah, hear my voice, Ye wives of Lemech, listen to my speech. For I have slain a man for my wound, and a youth for my bruise. ²⁴ If Cain shall be avenged seven-fold; Lemech seventy and seven fold.

²⁵ And Adam knew his wife again, and she bore a son, and called his name Seth: ...For God has appointed me another seed instead of Abel, because Cain has slain him. ²⁶ And to Seth, to him also was born a son; and he called his name Enosh. Then people began to call on the name of Jehovah.

4:1 Cain ("acquisition") is a type of the mere man of the earth. His religion was destitute of any adequate sense of sin, or need of atonement. This religious type is described in 2 Pet. 2. Seven things are said of him: (1) he worships in self-will; (2) is angry with God; (3) refuses to bring a sin-offering; (4) murders his brother; (5) lies to God; (6) becomes a vagabond; (7) is, nevertheless, the object of the divine solicitude.

4:2 Abel ("exhalation," or, "that which ascends") is a type of the spiritual man. His sacrifice, in which atoning blood was shed (Heb. 9:22), was therefore at once his confession of sin and the expression of his faith in the interposition of a substitute (Heb. 11:4).

4:4 Type of Christ, the Lamb of God, the most constant type of the *suffering* Messiah—"the Lamb of God that taketh away the sin of the world" (John 1:29). A lamb fitly symbolizes the unresisting innocency and harmlessness of the Lord Jesus (Isa. 53:7; Lk. 23:9; Mt. 26:53, 54). This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of his own works, and proclaims, in the very infancy of the race, the primal truth that "without shedding of blood is no remission" (Heb. 9:22; 11:4).

4:7 Or, *sin-offering*. In Hebrew the same word is used for "sin," and "sin-offering," thus emphasizing in a remarkable way the complete identification of the believer's sin with his sin-offering (cf. John 3:14 with 2 Cor. 5:21). Here both meanings are brought together. "Sin lieth at the door," but so also "a sin-offering croucheth at the [tent] door." It is "*where* sin abounded" that "grace did much more abound"

(Rom. 5:20). Abel's offering implies a previous instruction (cf. Gen. 3:21), for it was "by faith" (Heb. 11:4), and faith is taking God at His word; so that Cain's unbloody offering was a refusal of the divine way. But Jehovah made a last appeal to Cain (Gen. 4:7) even yet to bring the required offering.

4:17 The first civilization, that which perished in the judgment of the Flood, was Cainitic in origin, character, and destiny. Every element of material civilization is mentioned in verses 16–22, city and pastoral life, and the development of arts and manufactures. Enoch, after whom the first city was named, means "teacher." The *el* termination of the names of Enoch's son and grandson shows that for a time the knowledge of Elohim was preserved, but this soon disappears (Rom. 1:21–23). Adah means "pleasure," or "adornment"; Zillah, to "hide"; Lamech, "conqueror," or "wild man." (Cf. Rom. 1:21–25. See Gen. 6:4.) The Cainitic civilization may have been as splendid as that of Greece or Rome, but the divine judgment is according to the *moral* state, not the *material* (Gen. 6:5–7).

Chapter 5

¹ This is the book of Adam's generations. In the day that God created 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 a hundred and thirty years, and begot *a son* in his 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 begot sons and daughters. ⁵ And all the days of Adam that he lived were nine hundred and thirty years; and he died.

⁶ And Seth lived a hundred and five years, and begot Enosh. ⁷ And Seth lived after he had begotten Enosh eight hundred and seven years, and begot sons and daughters. ⁸ And all the days of Seth were nine hundred and twelve years; and he died. ⁹ And Enosh lived ninety years, and begot Cainan. ¹⁰ And Enosh lived after he had begotten Cainan eight hundred and fifteen years, and begot sons and daughters. ¹¹ And all the days of Enosh were nine hundred and five years; and he died. ¹² And Cainan lived seventy years, and begot Mahalaleel. ¹³ And Cainan lived after he had begotten Mahalaleel eight hundred and forty years, and begot sons and daughters. ¹⁴ And all the days of Cainan were nine hundred and ten years; and he died. ¹⁵ And Mahalaleel lived sixty-five years, and begot Jared. ¹⁶ And Mahalaleel lived after he had begotten Jared eight hundred and thirty years, and begot sons and daughters. ¹⁷ And all the days of Mahalaleel were eight hundred and ninety-five years; and he died. ¹⁸ And Jared lived a hundred and sixty-two years, and begot Enoch. ¹⁹ And Jared lived after he had begotten Enoch eight hundred years, and begot sons and daughters. ²⁰ And all the days of Jared were nine hundred and sixty-two years; and he died.

²¹ And Enoch lived sixty-five years, and begot Methushelah. ²² And Enoch walked with God after he had begotten Methushelah three hundred years, and begot sons and daughters. ²³ And all the days of Enoch were three hundred and sixty-five years. ²⁴ And Enoch walked with God; and he was not, for God took him.

²⁵ And Methushelah lived a hundred and eighty-seven years, and begot Lemech. ²⁶ And Methushelah lived after he had begotten Lemech seven hundred and eighty-two years, and begot sons and daughters. ²⁷ And all the days of Methushelah were nine hundred and sixty-nine years; and he died.

²⁸ And Lamech lived a hundred and eighty-two years, and begot a son. ²⁹ And he called his name Noah, saying, This *one* shall comfort us concerning our work and concerning the toil of our hands, because of the ground which Jehovah has cursed. ³⁰ And Lamech lived after he had begotten Noah five hundred and ninety-five years, and begot sons and daughters. ³¹ And all the days of Lamech were seven hundred and seventy-seven years; and he died. ³² And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

5:1 Adam, as the natural head of the race (Lk. 3:38), is a *contrasting type* of Christ, the Head of the new creation. See Rom. 5:14; 1 Cor. 15:21, 22, 45–47.

5:22 Enoch, “translated that he should not see death” (Heb. 11:5) before the judgment of the Flood, is a type of those saints who are to be translated before the apocalyptic judgments (1 Thes. 4:14–17). Noah, left on the earth, but preserved through the judgment of the Flood, is a type of the Jewish people, who will be kept *through* the apocalyptic judgments (Jer. 30:5–9; Rev. 12:13–16) and brought as an earthly people to the new heaven and new earth (Isa. 65:17–19; 66:20–22; Rev. 21:1).

Chapter 6

¹ And it came to pass when mankind began to multiply on the earth, and daughters were born to them, ² that the sons of God saw the daughters of men that they were fair, and took themselves wives of all that they chose.

³ And Jehovah said, My Spirit shall not always plead with Man; for he indeed is flesh; but his days shall be a hundred and twenty years.

⁴ In those days were the giants on the earth, and also afterwards, when the sons of God had come in to the daughters of men, and they had borne *children* to them; these were the heroes, who of old were men of renown. ⁵ And Jehovah saw that the wickedness of Man was great on the earth, and every imagination of the thoughts of his heart only evil continually.

⁶ And Jehovah repented that he had made Man on the earth, and it grieved him in his heart. ⁷ And Jehovah said, I will destroy Man, whom I have created, from the earth—from man to cattle, to creeping things, and to fowl of the heavens; for I repent that I have made them.

⁸ But Noah found favour in the eyes of Jehovah. ⁹ This is the history of Noah. Noah was a just man, perfect amongst his generations: Noah walked with God. ¹⁰ And Noah begot three sons, Shem, Ham, and Japheth.

¹¹ And the earth was corrupt before God, and the earth was full of violence. ¹² And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted its way on the earth.

¹³ And God said to Noah, The end of all flesh is come before me, for the earth is full of violence through them; and behold, I will destroy them with the earth. ¹⁴ Make thyself an ark of gopher wood: *with* cells shalt thou make the ark; and pitch it inside and outside with pitch. ¹⁵ And thus shalt thou make it: let the length of the ark be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. ¹⁶ A light shalt thou

make to the ark; and to a cubit high shalt thou finish it above. And the door of the ark shalt thou set in its side: *with* a lower, second, and third *story* shalt thou make it. ¹⁷ For I, behold, I bring a flood of waters on the earth, to destroy all flesh under the heavens in which is the breath of life: everything that is on the earth shall expire. ¹⁸ But with thee will I establish my covenant; and thou shalt go into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. ¹⁹ And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female. ²⁰ Of fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of each shall go in to thee, to keep *them* alive. ²¹ And take thou of all food that is eaten, and gather *it* to thee, that it may be for food for thee and for them.

²² And Noah did it; according to all that God had commanded him, so did he.

6:4 Some hold that these “sons of God” were the “angels which kept not their first estate” (Jude 6). It is asserted that the title is in the O.T. exclusively used of angels. But this is an error (Isa. 43:6). Angels are spoken of in a sexless way. No female angels are mentioned in Scripture, and we are expressly told that marriage is unknown among angels (Mt. 22:30). The uniform Hebrew and Christian interpretation has been that verse 2 marks the breaking down of the separation between the godly line of Seth and the godless line of Cain, and so the failure of the testimony to Jehovah committed to the line of Seth (Gen. 4:26). For *apostasy* there is no remedy but judgment (Isa. 1:2–7, 24, 25; Heb. 6:4–8; 10:26–31). Noah, “a preacher of righteousness,” is given 120 years, but he won no convert, and the judgment predicted by his great-grandfather fell (Jude 14, 15; Gen. 7:11).

6:9 Noah and Enoch are the two antediluvians of whom it is said that they “walked with God” (Gen. 5:24; 6:9). Enoch, “translated that he should not see death” (Heb. 11:5), becomes a type of the saints who will be “caught up” before the great tribulation (1 Thes. 4:14–17; Rev. 3:10; Dan. 12:1; Mt. 24:21); Noah, preserved through the Flood, is a type of the Israelitish people who will be preserved through the tribulation (Jer. 30:5–9). See “Tribulation” (Psa. 2:5; Rev. 7:14).

6:14 “Ark”: type of Christ as the refuge of His people from judgment (Heb. 11:7). In strictness of application this speaks of the preservation through the “great tribulation” (Mt. 24:21, 22) of the remnant of Israel who will turn to the Lord after the Church (typified by Enoch, who was translated to heaven before the judgment of the Flood) has been caught up to meet the Lord (Gen. 5:22–24; 1 Thes. 4:15–17; Heb. 11:5; Isa. 2:10, 11; 26:20, 21). But the type has also a present reference to the position of the believer “in Christ” (Eph. 1.), etc. It should be noted that the word translated “pitch” in Gen. 6:14 is the same word translated “atonement” in Lev. 17:11, etc. It is atonement that keeps out the waters of judgment and makes the believer’s position “in Christ” safe and blessed.

6:19 Cf. Gen. 7:2. In addition to two animals, etc., commanded (Gen. 6:19) to be preserved for future increase (“they shall be male and female”), the further command was given more than 100 years later to take of *clean beasts*, i.e. beasts acceptable for sacrifice, seven each. Exodus gives ten such beasts, or but seventy in all. Modern ships carry hundreds of live beasts, with their food, besides scores of human beings.

Chapter 7

¹ And Jehovah said to Noah, Go into the ark, thou and all thy house; for thee have I seen righteous before me in this generation. ² Of all clean beasts thou shalt take to thee by sevens, a male and its female; but of the beasts that are not clean two, a male and its female. ³ Also of the fowl of the heavens by sevens, male and female; to keep seed alive on the face of all the earth. ⁴ For in yet seven days I will cause it to rain on the earth forty

days and forty nights; and every living being which I have made will I destroy from the ground.

⁵ And Noah did according to all that Jehovah had commanded him. ⁶ And Noah was six hundred years old when the flood of waters was on the earth. ⁷ 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. ⁸ Of clean beasts, and of beasts that are not clean, and of fowl, and of everything that creeps on the ground, ⁹ there came two and two unto Noah into the ark, male and female, as God had commanded Noah. ¹⁰ And it came to pass after seven days that the waters of the flood were on the earth.

¹¹ In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that same day all the fountains of the great deep were broken up, and the windows of heaven were opened. ¹² And the pour of rain was on the earth forty days and forty nights.

¹³ On the same day went 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; ¹⁴ they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and all fowl after its kind—every bird of every wing. ¹⁵ And they went to Noah, into the ark, two and two of all flesh, in which was the breath of life. ¹⁶ And they that came, came male and female of all flesh, as God had commanded him. And Jehovah shut him in.

¹⁷ And the flood was forty days on the earth. And the waters increased, and bore up the ark; and it was lifted up above the earth. ¹⁸ And the waters prevailed and increased greatly on the earth; and the ark went on the face of the waters. ¹⁹ And the waters prevailed exceedingly on the earth; and all the high mountains that are under all the heavens were covered. ²⁰ Fifteen cubits upward the waters prevailed; and the mountains were covered.

²¹ And all flesh that moved on the earth expired, fowl as well as cattle, and beasts, and all crawling things which crawl on the earth, and all mankind: ²² everything which had in its nostrils the breath of life, of all that was on the dry *land*, died. ²³ And every living being was destroyed that was on the ground, both man, and cattle, and creeping things, and fowl of the heavens; and they were destroyed from the earth. And Noah alone remained, and what was with him in the ark. ²⁴ And the waters prevailed on the earth a hundred and fifty days.

Chapter 8

¹ And God remembered Noah, and all the animals, and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the waters subsided. ² And the fountains of the deep and the windows of heaven were closed, and the pour of rain from heaven was stopped. ³ And the waters retired from the earth, continually retiring; and in the course of a hundred and fifty days the waters abated.

⁴ And the ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat. ⁵ And the waters abated continually until the tenth month: in the tenth *month*, on the first of the month, the tops of the mountains were 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 out the raven, which went forth going to and fro, until the waters were dried from the earth. ⁸ And he sent out the dove from him, to see if the waters had become low on the ground. ⁹ But the dove found no resting-place for the sole of her foot, and returned to him into the ark; for the waters were on the whole earth; and he put forth his hand, and took her, and brought her to him into the ark. ¹⁰ And he waited yet other seven days, and again he sent forth the dove out of the ark. ¹¹ And the dove came to him at eventide; and behold, in her beak was an olive-leaf plucked off; and Noah knew that the waters had become low on the earth. ¹² And he waited yet other seven days, and sent forth the dove; but she returned no more to him.

¹³ And it came to pass in the six hundred and first year, in the first *month*, on the first of the month, that the waters were dried up from the earth. And Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried. ¹⁴ And in the second month, on the twenty-seventh day of the month, the earth was dry.

¹⁵ And God spoke to Noah, saying, ¹⁶ Go out of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. ¹⁷ Bring forth with thee every animal which is with thee, of all flesh, fowl as well as cattle, and all the creeping things which creep on the earth, that they may swarm on the earth, and may be fruitful and multiply on the earth. ¹⁸ And Noah went out, and his sons, and his wife, and his sons' wives with him. ¹⁹ All the animals, all the creeping things, and all the fowl—everything that moves on the earth, after their kinds, went out of the ark.

²⁰ And Noah built an altar to Jehovah; and took of every clean animal, and of all clean fowl, and offered up burnt-offerings on the altar. ²¹ And Jehovah smelled the sweet odour. And Jehovah said in his heart, I will no more henceforth curse the ground on account of Man, for the thought of Man's heart is evil from his youth; and I will no more smite every living thing, as I have done. ²² Henceforth, all the days of the earth, seed *time* and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

8:21 The Third Dispensation: Human Government. Under Conscience, as in Innocency, man utterly failed, and the judgment of the Flood marks the end of the second dispensation and the beginning of the third. The declaration of the Noahic Covenant subjects humanity to a new test. Its distinctive feature is the institution, for the first time, of human government—the government of man by man. The highest function of government is the judicial taking of life. All other governmental powers are implied in that. It follows that the third dispensation is distinctively that of human government. Man is responsible to govern the world for God. That responsibility rested upon the whole race, Jew and Gentile, until the failure of Israel under the Palestinian Covenant (Deut. 28–30:1–10) brought the judgment of the Captivities, when “the times of the Gentiles” (See Lk. 21:24; Rev. 16:14) began, and the government of the world passed exclusively into Gentile hands (Dan. 2:36–45; Lk. 21:24; Acts 15:14–17). That both Israel and the Gentiles have governed for self, not God, is sadly apparent. The judgment of the confusion of tongues ended the racial testing; that of the captivities the *Jewish*; while the *Gentile* testing will end in the smiting of the Image (Dan. 2.) and the judgment of the nations (Mt. 25:31–46). See, for the other six dispensations: *Innocence* (Gen. 1:28); *Conscience* (Gen. 3:23); *Promise* (Gen. 12:1); *Law* (Ex. 19:8); *Grace* (John 1:17); *Kingdom* (Eph. 1:10).

Chapter 9

¹ And God blessed Noah and his sons, and said to them, Be fruitful and multiply, and fill the earth. ² And let the fear of you and the dread of you be upon every animal of the earth, and upon all fowl of the heavens: upon all that moveth *on* the ground; and upon all the fishes of the sea: into your hand are they delivered. ³ Every moving thing that liveth shall be food for you: as the green herb I give you everything. ⁴ Only, the flesh with its life, its blood, ye shall not eat. ⁵ And indeed your blood, *the blood* of your lives, will I require: at the hand of every animal will I require it, and at the hand of Man, at the hand of each *the blood* of his brother, will I require the life of Man. ⁶ Whoso sheddeth Man's blood, by Man shall his blood be shed; for in the image of God he hath made Man. ⁷ And ye, be fruitful and multiply: swarm on the earth, and multiply on it.

⁸ And God spoke to Noah, and to his sons with him, saying, ⁹ And I, behold, I establish my covenant with you, and with your seed after you; ¹⁰ and with every living soul which is with you, fowl as well as cattle, and all the animals of the earth with you, of all that has gone out of the ark—every animal of the earth. ¹¹ And I establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, and henceforth there shall be no flood to destroy the earth.

¹² And God said, This is the sign of the covenant that I set between me and you and every living soul that is with you, for everlasting generations: ¹³ I set my bow in the clouds, and it shall be for a sign of the covenant between me and the earth. ¹⁴ And it shall come to pass when I bring clouds over the earth, that the bow shall be seen in the cloud, ¹⁵ and I will remember my covenant which is between me and you and every living soul of all flesh; and the waters shall not henceforth become a flood to destroy all flesh. ¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living soul of all flesh that is upon the earth. ¹⁷ And God said to Noah, This is the sign of the covenant which I have established between me and all flesh that is upon the earth.

¹⁸ And the sons of Noah who went out of the ark were Shem, and Ham, and Japheth. And Ham is the father of Canaan. ¹⁹ These three are the sons of Noah; and from these was *the population of* the whole earth spread abroad. ²⁰ And Noah began *to be* a husbandman, and planted a vineyard. ²¹ And he drank of the wine, and was drunken, and he uncovered himself in his tent. ²² And Ham the father of Canaan saw the nakedness of his father, and told his two brethren outside. ²³ And Shem and Japheth took the upper garment and both laid *it* upon their shoulders, and went backwards, and covered the nakedness of their father. And their faces were turned away, that they saw not their father's nakedness.

²⁴ And Noah awoke from his wine, and learned what his youngest son had done to him. ²⁵ And he said, Cursed be Canaan; Let him be a bondman of bondmen to his brethren. ²⁶ And he said, Blessed be Jehovah, the God of Shem, And let Canaan be his bondman. ²⁷ Let God enlarge Japheth, and let him dwell in the tents of Shem, And let Canaan be his bondman.

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.

9:1 The Noahic Covenant. The elements are:

- (1) The relation of man to the earth under the Adamic Covenant is confirmed (Gen. 8:21).
- (2) The order of nature is confirmed (Gen. 8:22).
- (3) Human government is established (Gen. 9:1–6).
- (4) Earth is secured against another universal judgment by water (Gen. 8:21; 9:11).
- (5) A prophetic declaration is made that from Ham will descend an inferior and servile posterity (Gen. 9:24, 25).
- (6) A prophetic declaration is made that Shem will have a peculiar relation to Jehovah (Gen. 9:26, 27). All divine revelation is through Semitic men, and Christ, after the flesh, descends from Shem.
- (7) A prophetic declaration is made that from Japheth will descend the “enlarged” races (Gen. 9:27). Government, science, and art, speaking broadly, are and have been Japhetic, so that history is the indisputable record of the exact fulfilment of these declarations. See, for the other seven covenants: *Edenic* (Gen. 1:28); *Adamic* (Gen. 3:15); *Abrahamic* (Gen. 15:18); *Mosaic* (Ex. 19:25); *Palestinian* (Deut. 30:3); *Davidic* (2 Sam. 7:16); *New* (Heb. 8:8).

Chapter 10

¹ And these are the generations of the sons of Noah: Shem, Ham, and Japheth; and to them were sons born after the flood. ² The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. ³ And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. ⁴ And the sons of Javan: Elishah, and Tarshish, Kittim, and Dodanim. ⁵ From these came the distribution of the isles of the nations, according to their lands, every one after his tongue, after their families, in their nations.

⁶ And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan. ⁷ And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha. And the sons of Raamah: Sheba and Dedan. ⁸ And Cush begot Nimrod: he began to be mighty on the earth. ⁹ He was a mighty hunter before Jehovah; therefore it is said, As Nimrod, the mighty hunter before Jehovah! ¹⁰ And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. ¹¹ From that land went out Asshur, and built Nineveh, and Rehoboth-Ir, and Calah, ¹² and Resen, between Nineveh and Calah: this is the great city. ¹³ —And Mizraim begot the Ludim, and the Anamim, and the Lehabim, and the Naphtuhim, ¹⁴ and the Pathrusim, and the Casluhim, out of whom came the Philistines, and the Caphtorim.

¹⁵ —And Canaan begot Sidon, his firstborn, and Heth, ¹⁶ and the Jebusite, and the Amorite, and the Girgashite, ¹⁷ and the Hivite, and the Arkite, and the Sinite, ¹⁸ and the Arvadite, and the Zemarite, and the Hamathite. And afterwards the families of the Canaanites spread themselves abroad. ¹⁹ And the border of the Canaanite was from Sidon, as one goes to Gerar, up to Gazah; as one goes to Sodom, and Gomorrah, and Admah, and Zeboim, up to Leshah. ²⁰ These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

²¹ And to Shem—to him also were *sons* born; he is the father of all the sons of Eber, the brother of Japheth the elder. ²² The sons of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram. ²³ And the sons of Aram: Uz, and Hul, and Gether, and Mash. ²⁴ —

And Arphaxad begot Shelah; and Shelah begot Eber. ²⁵ And to Eber were born two sons: the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan. ²⁶ And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Jerah, ²⁷ and Hadoram, and Uzal, and Diklah, ²⁸ and Obal, and Abimael, and Sheba, ²⁹ and Ophir, and Havilah, and Jobab: all these were sons of Joktan. ³⁰ And their dwelling was from Mesha, as one goes to Sephar, the eastern mountain. ³¹ These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. ³² These are the families of the sons of Noah, after their generations, in their nations. And from these came the distribution of the nations on the earth after the flood.

10:2 Progenitor of the ancient Cimerians and Cimbri, from whom are descended the Celtic family.

From Magog are descended the ancient Scythians, or Tartars, whose descendants predominate in the modern Russia. See Ezk. 38:2; 39:6; Rev. 20:8.

Progenitor of the ancient Medes.

Progenitor of those who peopled Greece, Syria, etc.

Tubal's descendants peopled the region south of the Black Sea, from whence they spread north and south. It is probable that Tobolsk perpetuates the tribal name. A branch of this race peopled Spain.

Progenitor of a race mentioned in connection with Tubal, Magog, and other northern nations. Broadly speaking, Russia, excluding the conquests of Peter the Great and his successors, is the modern land of Magog, Tubal, and Meshech.

Progenitor of the Thracians.

From these seven sons of Japheth are descended the *goyim*, or Gentile, nations, trans. "heathen" 148 times in the A. V. The name implies nothing concerning religion, meaning simply, non-Israelite, or "foreigner."

Chapter 11

¹ And the whole earth had one language, and the same words. ² And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and dwelt there. ³ And they said one to another, Come on, let us make bricks, and burn *them* thoroughly. And they had brick for stone, and they had asphalt for mortar. ⁴ And they said, Come on, let us build ourselves a city and a tower, the top of which *may reach* to the heavens; and let us make ourselves a name, lest we be scattered over the face of the whole earth.

⁵ And Jehovah came down to see the city and the tower which the children of men built. ⁶ And Jehovah said, Behold, the people is one, and have all one language; and this have they begun to do. And now will they be hindered in nothing that they meditate doing. ⁷ Come, let us go down, and there confound their language, that they may not understand one another's speech. ⁸ And Jehovah scattered them thence over the face of the whole earth. And they left off building the city. ⁹ Therefore was its name called Babel; because Jehovah there confounded the language of the whole earth. And Jehovah scattered them thence over the face of the whole earth.

¹⁰ These are the generations of Shem. Shem was a hundred years old, and begot Arphaxad two years after the flood. ¹¹ And Shem lived after he had begotten Arphaxad five hundred years, and begot sons and daughters. ¹² And Arphaxad lived thirty-five years, and begot Shelah. ¹³ And Arphaxad lived after he had begotten Shelah four

hundred and three years, and begot sons and daughters. ¹⁴ And Shelah lived thirty years, and begot Eber. ¹⁵ And Shelah lived after he had begotten Eber four hundred and three years, and begot sons and daughters. ¹⁶ And Eber lived thirty-four years, and begot Peleg. ¹⁷ And Eber lived after he had begotten Peleg four hundred and thirty years, and begot sons and daughters. ¹⁸ And Peleg lived thirty years, and begot Reu. ¹⁹ And Peleg lived after he had begotten Reu two hundred and nine years, and begot sons and daughters. ²⁰ And Reu lived thirty-two years, and begot Serug. ²¹ And Reu lived after he had begotten Serug two hundred and seven years, and begot sons and daughters. ²² And Serug lived thirty years, and begot Nahor. ²³ And Serug lived after he had begotten Nahor two hundred years, and begot sons and daughters. ²⁴ And Nahor lived twenty-nine years, and begot Terah. ²⁵ And Nahor lived after he had begotten Terah a hundred and nineteen years, and begot sons and daughters. ²⁶ And Terah lived seventy years, and begot Abram, Nahor, and Haran.

²⁷ And these are the generations of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot. ²⁸ And Haran died before the face of his father Terah in the land of his nativity at Ur of the Chaldeans. ²⁹ And Abram and Nahor took wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, a daughter of Haran, the father of Milcah and the father of Iscah. ³⁰ And Sarai was barren: she had no child. ³¹ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth together out of Ur of the Chaldeans, to go into the land of Canaan, and came as far as Haran, and dwelt there. ³² And the days of Terah were two hundred and five years; and Terah died in Haran.

11:1 The history of Babel ("confusion") strikingly parallels that of the professing Church. (1) Unity (Gen. 11:1)—the Apostolic Church (Acts 4:32, 33); (2) Ambition (Gen. 11:4), using worldly, not spiritual, means (Gen. 11:3), ending in a manmade unity—the papacy; (3) the confusion of tongues (Gen. 11:7)—Protestantism, with its innumerable sects. See Isa. 13:1, *note*.

11:10 Genesis 11. and 12. mark an important turning point in the divine dealing. Heretofore the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in "the first man Adam." Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a slender rill, through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry (Deut. 6:4; Isa. 43:10–12); to illustrate the blessedness of serving the true God (Deut. 33:26–29); to receive and preserve the divine revelations (Rom. 3:1, 2; Deut. 4:5–8); and to produce the Messiah (Gen. 3:15; 21:12; 28:10, 14; 49:10; 2 Sam. 7:16, 17; Isa. 4:3, 4; Mt. 1:1.)

The reader of scripture should hold firmly in mind: (1) that from Gen. 12. to Mt. 12:45 the Scriptures have primarily in view Israel, the little rill, not the great Gentile river; though again and again the universality of the ultimate divine intent breaks into view (e.g. Gen. 12:3; Isa. 2:2, 4; 5:26; 9:1, 2; 11:10–12; 42:1–6; 49:6, 12; 52:15; 54:3; 55:5; 60:3, 5:11–16; 61:6, 9; 62:2; 66:12, 18, 19; Jer. 16:19; Joel 3:9, 10; Mal. 1:11; Rom. 9:10, 11.; Gal. 3:8–14); (2) that the human race, henceforth called Gentile in distinction from Israel, goes on under the Adamic and Noahic covenants; and that for the race (outside Israel) the dispensations of Conscience and of Human Government continue. The moral history of the great Gentile world is told in Rom. 1:21–32, and its moral accountability in Rom. 2:1–16. Conscience never acquits: it either "accuses" or "excuses." Where the law is known to the Gentiles it is to them, as to Israel, "a ministration of death," a "curse" (Rom. 3:19, 20; 7:9, 10; 2 Cor. 3:7; Gal. 3:10). A wholly new responsibility arises when either Jew or Gentile knows the Gospel (John 3:18, 19:36; 15:22–24; 16:9; 1 John 5:9–12).

Chapter 12

¹ And Jehovah had said to Abram, Go out of thy land, and from thy kindred, and from thy father's house, to the land that I will shew thee. ² And I will make of thee a great nation, and 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.

⁴ And Abram departed as Jehovah had said to him. And Lot went with him. And Abram was seventy-five years old when he departed out of Haran. ⁵ And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had acquired, and the souls that they had obtained in Haran, and they went out to go into the land of Canaan; and into the land of Canaan they came.

⁶ And Abram passed through the land to the place of Shechem, to the oak of Moreh. And the Canaanite was then in the land. ⁷ And Jehovah appeared to Abram, and said, Unto thy seed will I give this land. And there he built an altar to Jehovah who had appeared to him. ⁸ And he removed thence towards the mountain on the east of Bethel, and pitched his tent, *having* Bethel toward the west, and Ai toward the east; and there he built an altar to Jehovah, and called on the name of Jehovah. ⁹ And Abram moved onward, going on still toward the south.

¹⁰ And there was a famine in the land. And Abram went down to Egypt to sojourn there, for the famine was grievous in the land. ¹¹ And it came to pass when he was come near to enter into Egypt, that he said to Sarai his wife, Behold now, I know that thou art a woman fair to look upon. ¹² And it will come to pass when the Egyptians see thee, that they will say, She is his wife; and they will slay me, and save thee alive. ¹³ Say, I pray thee, thou art my sister, that it may be well with me on thy account, and my soul may live because of thee.

¹⁴ And it came to pass when Abram came into Egypt, that the Egyptians beheld the woman that she was very fair. ¹⁵ And the princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house. ¹⁶ And he treated Abram well on her account; and he had sheep, and oxen, and he-asses, and bondmen, and bondwomen, and she-asses, and camels. ¹⁷ And Jehovah plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. ¹⁸ And Pharaoh called Abram, and said, What is this thou hast done to me? Why didst thou not tell me that she was thy wife? ¹⁹ Why didst thou say, She is my sister, so that I took her as my wife. And now, behold, there is thy wife: take *her*, and go away. ²⁰ And Pharaoh commanded *his* men concerning him, and they sent him away, and his wife, and all that he had.

12:1 The Fourth Dispensation: Promise. For Abraham and his descendants it is evident that the Abrahamic Covenant (Gen. 15:18, *note*) made a great change. They became distinctively the heirs of *promise*. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every blessing. In Egypt they lost their *blessings*, but not their *covenant*. The Dispensation of Promise ended when Israel rashly accepted the law (Ex. 19:8). Grace had prepared a deliverer (Moses), provided a sacrifice for the guilty, and by divine power brought them out of bondage (Ex. 19:4); but at Sinai they exchanged grace for law. The Dispensation of Promise extends from Gen. 12:1 to Ex. 19:8, and was exclusively Israelitish. The *dispensation* must be distinguished from the *covenant*.

The former is a mode of testing; the latter is everlasting because unconditional. The law did not abrogate the Abrahamic Covenant (Gal. 3:15–18), but was an intermediate disciplinary dealing “till the Seed should come to whom the promise was made” (Gal. 3:19–29; 4:1–7). Only the *dispensation*, as a testing of Israel, ended at the giving of the law. See, for the other six dispensations: *Innocence* (Gen. 1:28); *Conscience* (Gen. 3:23); *Human Government* (Gen. 8:20); *Law* (Ex. 19:8); *Grace* (John 1:17); *Kingdom* (Eph. 1:10).

12:2 For analysis and summary of the Abrahamic Covenant, see Gen. 15:18.

12:8 One of the sacred places of Canaan, meaning, *house of God* (Gen. 28:1–22; 35:1–7, *note*). It is characteristic of all apostasy that Jeroboam chose this sacred place in which to erect an idol (1 Ki. 12:28, 32. Cf. 1 Ki. 13:1–5); and of divine judgment upon apostasy that God should decree the destruction of Bethel, despite its sacred memories (1 Ki. 13:1–5; 2 Ki. 23:15–17; Amos 3:14, 15). God never hesitates to cast aside that which no longer serves His purpose (Rev. 2:5; 3:16).

12:10 A famine was often a disciplinary testing of God’s people in the land. (Cf. Gen. 26:1; 42:5; Ruth 1:1; 2 Sam. 24:13; Psa. 105:16.) The resort to Egypt (the world) is typical of the tendency to substitute for lost spiritual power the fleshly resources of the world, instead of seeking, through confession and amendment, the restoration of God’s presence and favour.

Chapter 13

¹ And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, towards the south. ² And Abram was very rich in cattle, in silver, and in gold. ³ And he went on his journeys from the south as far as Bethel; as far as the place where his tent had been at the beginning, between Bethel and Ai; ⁴ to the place of the altar that he had made there at the first. And there Abram called on the name of Jehovah.

⁵ And Lot also who went with Abram had flocks, and herds, and tents. ⁶ And the land could not support them, that they might dwell together, for their property was great; and they could not dwell together. ⁷ And there was strife between the herdsmen of Abram’s cattle and the herdsmen of Lot’s cattle. And the Canaanite and the Perizzite were dwelling then in the land. ⁸ And Abram said to Lot, I pray thee let there be no contention between me and thee, and between my herdsmen and thy herdsmen, for we are brethren. ⁹ Is not the whole land before thee? Separate thyself, I pray thee, from me: if to the left, then I will take the right; and if to the right, then I will take the left.

¹⁰ And Lot lifted up his eyes, and beheld all the plain of the Jordan that it was thoroughly watered, before Jehovah had destroyed Sodom and Gomorrah; as the garden of Jehovah, like the land of Egypt, as one goes to Zoar. ¹¹ And Lot chose for himself all the plain of the Jordan; and Lot went toward the east. And they separated the one from the other: ¹² Abram dwelt in the land of Canaan; and Lot dwelt in the cities of the plain, and pitched tents as far as Sodom. ¹³ And the people of Sodom were wicked, and great sinners before Jehovah.

¹⁴ And Jehovah said to Abram, after that Lot had separated himself from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; ¹⁵ for all the land that thou seest will I give to thee, and to thy seed for ever. ¹⁶ And I will make thy seed as the dust of the earth, so that if any one can number the dust of the earth, thy seed also will be numbered. ¹⁷ Arise, walk through the land according to the length of it and according to the breadth of it; for I will give it to

thee.¹⁸ Then Abram moved *his* tents, and came and dwelt by the oaks of Mamre, which are in Hebron. And he built there an altar to Jehovah.

Chapter 14

¹ And it came to pass in the days of Amraphel the king of Shinar, Arioch the king of El-lasar, Chedorlaomer the king of Elam, and Tidal the king of nations,² *that* they made war with Bera the king of Sodom, and with Birsha the king of Gomorrah, Shinab the king of Admah, and Shemeber the king of Zeboim, and the king of Bela, which is Zoar.³ All these were joined in the vale of Siddim, which is the salt sea.⁴ Twelve years had 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 Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-Kirjathaim,⁶ and the Horites on their mount Seir, to El-Paran, 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 at Hazazon-Tamar.⁸ And the king of Sodom and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, which is Zoar, went out, and they joined battle with them in the vale of Siddim,⁹ with Chedorlaomer the king of Elam, and Tidal the king of nations, and Amraphel the king of Shinar, and Arioch the king of Ellasar—four kings with the five.¹⁰ And the vale of Siddim was full of pits of asphalt. 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 property of Sodom and Gomorrah, and all their victuals, and departed.¹² And they took Lot and his property, Abram's brother's son, and departed. For he dwelt in Sodom.

¹³ And one who had escaped came and told Abram the Hebrew. And he dwelt by the oaks of Mamre the Amorite, the brother of Eshcol, and the brother of Aner. And these were Abram's allies.¹⁴ And Abram heard that his brother was taken captive; and he led out his trained *servants*, born in his house, three hundred and eighteen, and pursued *them* as far as Dan.¹⁵ And he divided himself against them by night, he and his servants, and smote them, and pursued them as far as Hobah, which is to the left of Damascus.¹⁶ And he brought back all the property, and brought again his brother Lot and his property, and the women also, and the people.

¹⁷ And the king of Sodom went out to meet him after he had returned from smiting Chedorlaomer, and the kings that were with him, into the valley of Shaveh, which is the king's valley.¹⁸ And Melchisedec king of Salem brought out bread and wine. And he was priest of the Most High •God.¹⁹ And he blessed him, and said, Blessed be Abram of the Most High •God, possessor of heavens and earth.²⁰ And blessed be the Most High •God, who has delivered thine enemies into thy hand. And he gave him the tenth of all.

²¹ And the king of Sodom said to Abram, Give me the souls, and take the property for thyself.²² And Abram said to the king of Sodom, I have lifted up my hand to Jehovah, the Most High •God, possessor of heavens and earth,²³ if from a thread even to a sandal-thong, yes, if of all that is thine, I take *anything* ...;that thou mayest not say, I have made

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

14:18 Melchizedek, type of Christ the King-Priest. The type strictly applies to the priestly work of Christ in *resurrection*, since Melchizedek presents only the *memorials* of sacrifice, bread and wine. “After the order of Melchizedek” (Heb. 6:20) refers to the royal *authority* and unending *duration* of Christ’s high priesthood (Heb. 7:23, 24). The Aaronic priesthood was often interrupted by death. Christ is a priest after the *order* of Melchizedek, as King of righteousness, King of peace (Isa. 11:4–9; Heb. 7:2), and in the *endlessness* of His priesthood; but the Aaronic priesthood typifies His priestly *work*.

“Most high,” or “most high God” (Heb. *El Elyon*). “*Elyon*” means simply “highest.”

(1) The first revelation of this name (v. 18) indicates its distinctive meanings. Abram, returning from his victory over the confederated kings (Gen. 14:1–17), is met by Melchizedek, King of Salem ... the “priest of the most high God” (*El Elyon*), who blesses Abram in the name of *El Elyon*, “possessor of heaven and earth.” This revelation produced a remarkable impression upon the patriarch. Not only did he at once give Melchizedek “tithes of all” the spoil of the battle, but when the King of Sodom offered other of that spoil to Abram, his answer was: “I have lift up mine hand unto the LORD [Jehovah], the most high God [*El Elyon*], the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet,” etc. (Gen. 14:18–23).

(a) The LORD (Jehovah) is known to a *Gentile* king (Melchizedek) by the name “most high God” (*El Elyon*); (b) a *Gentile* is the priest of *El Elyon* and (c) His distinctive *character* as most high God is “possessor of heaven and earth.”

Appropriately to this Gentile knowledge of God by His name “Most High,” we read that “the Most High divided to the nations [i.e. Gentiles] their inheritance, when he separated the sons of Adam,” etc. (Deut. 32:8). As “*possessor* of heaven and earth,” it was the prerogative of the Most High to distribute the earth among the nations according to whatever principle He chose. That principle is declared in Deut. 32:8. To the same purport is the use of the name in Daniel, the book of Gentile prophecy (Dan. 3:26; 4:17, 24, 25, 32, 34, 35; 5:18, 21).

(2) As “possessor of heaven and earth,” the most high God has and exercises authority in both spheres: (a) the heavenly authority of *El Elyon* (e.g. Dan. 4:35, 37; Isa. 14:13, 14; Mt. 28:18); (b) the earthly authority of *El Elyon* (e.g. Deut. 32:8; Psa. 9:2–5; 21:7; 47:2–4; 56:2, 3; 82:6, 8; 83:16–18; 91:9–12; 2 Sam. 22:14, 15; Dan. 5:18). See, for other names of Deity: Gen. 1:1, *note*; 2:4, *note*; 2:7; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1 Sam. 1:3, *note*.

Chapter 15

¹ After these things the word of Jehovah came to Abram in a vision, saying, Fear not, Abram; I am thy shield, thy exceeding great reward.

² And Abram said, Lord Jehovah, what wilt thou give me? seeing I go childless, and the steward of my house is this Eliezer of Damascus. ³ And Abram said, Lo, to me thou hast given no seed, and behold, a son of my house will be mine heir. ⁴ And behold, the word of Jehovah *came* to him, saying, This shall not be thine heir, but he that will come forth out of thy body shall be thine heir. ⁵ And he led him out, and said, Look now toward the heavens, and number the stars, if thou be able to number them. And he said to him, So shall thy seed be! ⁶ And he believed Jehovah; and he reckoned it to him *as* righteousness.

⁷ And he said to him, I am Jehovah who brought thee out of Ur of the Chaldeans, to give thee this land to possess it. ⁸ And he said, Lord Jehovah, how shall I know that I shall possess it? ⁹ And he said to him, Take me a heifer of three years old, and a she-goat

of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.¹⁰ And he took all these, and divided them in the midst, and laid the half of each opposite its fellow; but the birds he did not divide.¹¹ And the birds of prey came down on the carcasses; and Abram scared them away.

¹² And as the sun was just going down, a deep sleep fell upon Abram; and behold, a horror, a great darkness, fell upon him.¹³ And he said to Abram, Know assuredly that thy seed will be a sojourner in a land *that is* not theirs, and they shall serve them; and they shall afflict them four hundred years.¹⁴ But also that nation which they shall serve I will judge; and afterwards they shall come out with great property.¹⁵ And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.¹⁶ And *in the* fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.

¹⁷ And it came to pass when the sun had gone down, and it was dark, that behold, there was a smoking furnace, and a flame of fire which passed between those pieces.¹⁸ On the same day Jehovah made a covenant with Abram, saying, Unto thy seed I give this land, from the river of Egypt to the great river, the river Euphrates;¹⁹ the Kenites, and the Kenizzites, and the Kadmonites,²⁰ and the Hittites, and the Perizzites, and the Rephaim,²¹ and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

15:2 “Lord” (Heb. *Adon, Adonai*).

(1) The primary meaning of *Adon, Adonai*, is Master, and it is applied in the Old Testament Scriptures both to Deity and to man. The latter instances are distinguished in the English version by the omission of the capital. As applied to man, the word is used of two relationships: *master* and *husband* (Gen. 24:9, 10, 12, “master;” may illustrate the former; Gen. 18:12, “lord,” the latter). Both these relationships exist between Christ and the believer (John 13:13, “master;” 2 Cor. 11:2, 3, “husband”).

(2) Two principles inhere in the relation of master and servant: (a) the Master’s right to implicit obedience (John 13:13; Mt. 23:10; Lk. 6:46); (b) the servant’s right to direction in service (Isa. 6:8–11). Clear distinction in the use of the divine names is illustrated in Ex. 4:10–12. Moses feels his weakness and incompetency, and “Moses said unto the LORD [Jehovah], O my Lord [*Adonai*], I am not eloquent,” etc. Since *service* is in question, Moses (appropriately) addresses Jehovah as Lord. But now *power* is in question, and it is not the Lord (*Adonai*) but Jehovah (*LORD*) who answers (referring to creation power)—“and Jehovah said unto him, Who hath made man’s mouth?... Now therefore go, and I will be with thy mouth.” The same distinction appears in Josh. 7:8–11. See, for other names of Deity: Gen. 1:1, *note*; 2:4, *note*; 2:7; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1 Sam. 1:3, *note*.

“LORD GOD” (Heb. *Adonai Jehovah*). When used distinctively, this compound name, while gathering into one the special meanings of each (Gen. 2:4, *note*; 15:2, *note*) will be found to emphasize the *Adonai* rather than the Jehovah character of Deity. (The following passages may suffice to illustrate this: Gen. 15:2, 8; Deut. 3:24; 9:26; Josh. 7:7; Jud. 6:22; 16:28; 2 Sam. 7:18–20, 28, 29; 1 Ki. 2:26; Psalms 69:6; 71:5; Isa. 7:7). See, for other names of Deity: Gen. 1:1, *note*; 2:4, *note*; 2:7; 14:18, *note*; 15:2, *note*; 17:1, *note*; 21:33, *note*; 1 Sam. 1:3.

15:18 The Abrahamic Covenant as formed (Gen. 12:1–4) and confirmed (Gen. 13:14–17; 15:1–7; 17:1–8) is in seven distinct parts:

(1) “I will make of thee a great nation.” Fulfilled in a threefold way: (a) In a natural posterity—“as the dust of the *earth*” (Gen. 13:16; John 8:37), viz. the Hebrew people, (b) In a spiritual posterity—“look now toward *heaven* ... so shall thy seed be” (John 8:39; Rom. 4:16, 17; 9:7, 8; Gal. 3:6, 7, 29), viz. all men of faith, whether Jew or Gentile, (c) Fulfilled also through Ishmael (Gen. 17:18–20).

(2) “I will bless thee.” Fulfilled in two ways: (a) temporally (Gen. 13:14, 15, 17; 15:18; 24:34, 35); (b) spiritually (Gen. 15:6; John 8:56).

(3) “And make thy name great.” Abraham’s is one of the universal names.

(4) “And thou shalt be a blessing” (Gal. 3:13, 14).

(5) “I will bless them that bless thee.” In fulfillment closely related to the next clause.

(6) “And curse him that curseth thee.” Wonderfully fulfilled in the history of the dispersion. It has invariably fared ill with the people who have persecuted the Jew—well with those who have protected him. The future will still more remarkably prove this principle (Deut. 30:7; Isa. 14:1, 2; Joel 3:1–8; Mic. 5:7–9; Hag. 2:22; Zech. 14:1–3; Mt. 25:40, 45).

(7) “In thee shall all the families of the earth be blessed.” This is the great evangelic promise fulfilled in Abraham’s Seed, Christ (Gal. 3:16; John 8:56–58). It brings into greater definiteness the promise of the Adamic Covenant concerning the Seed of the woman (Gen. 3:15).

NOTE.—The gift of the land is modified by prophecies of three dispossessions and restorations (Gen. 15:13, 14, 16; Jer. 25:11, 12; Deut. 28:62–65; 30:1–3). Two dispossessions and restorations have been accomplished. Israel is now in the third dispersion, from which she will be restored at the return of the Lord as King under the Davidic Covenant (Deut. 30:3; Jer. 23:5–8; Ezk. 37:21–25; Lk. 1:30–33; Acts 15:14–17).

See, for the other seven covenants: *Edenic* (Gen. 1:28); *Adamic* (Gen. 3:15); *Noahic* (Gen. 9:1); *Mosaic* (Ex. 19:25); *Palestinian* (Deut. 30:3); *Davidic*, (2 Sam. 7:16); *New* (Heb. 8:8).

Chapter 16

¹ And Sarai Abram’s wife did not bear him *children*. And she had an Egyptian maidservant; and her name was Hagar. ² And Sarai said to Abram, Behold now, Jehovah has shut me up, that I do not bear. Go in, I pray thee, to my maidservant: it may be that I shall be built up by her. And Abram hearkened to the voice of Sarai. ³ And Sarai Abram’s wife took Hagar, the Egyptian, her maidservant, at the end of ten years that Abram had dwelt in the land of Canaan, and gave her to her husband Abram, as his wife.

⁴ And he went in to Hagar, and she conceived. And when she saw that she had conceived, her mistress was lightly esteemed in her eyes. ⁵ And Sarai said to Abram, My wrong be on thee! I have given my maidservant into thy bosom; and now she sees that she has conceived, I am lightly esteemed in her eyes. Jehovah judge between me and thee! ⁶ And Abram said to Sarai, Behold, thy maidservant is in thy hand: do to her what is good in thine eyes. And Sarai oppressed her; and she fled from her face.

⁷ And the Angel of Jehovah found her by a spring of water in the wilderness, by the spring on the way to Shur. ⁸ And he said, Hagar, Sarai’s maidservant, whence comest thou? and whither art thou going? And she said, I am fleeing from the face of my mistress Sarai. ⁹ And the Angel of Jehovah said to her, Return to thy mistress, and submit thyself under her hands.

¹⁰ And the Angel of Jehovah said to her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. ¹¹ And the Angel of Jehovah said to her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because Jehovah hath hearkened to thy affliction. ¹² And he will be a wild-ass of a man, his hand against every man, and every man’s hand against him; and he shall dwell before the face of all his brethren. ¹³ And she called the name of Jehovah who spoke to her, Thou art the •God who reveals himself, for she said, Also here have I seen after he has revealed himself. ¹⁴ Therefore the well was named Beer-lahai-roi: behold, it is between Kadesh and Bered.

¹⁵ And Hagar bore Abram a son; and Abram called the name of his son whom Hagar bore, Ishmael. ¹⁶ And Abram was eighty-six years old when Hagar bore Ishmael to Abram.

16:3 Hagar is a type of the law “which gendereth to bondage” (Gal. 4:24, 25).

Chapter 17

¹ And Abram was ninety-nine years old, when Jehovah appeared to Abram, and said to him, I *am* the Almighty •God: walk before my face, and be perfect. ² And I will set my covenant between me and thee, and will very greatly multiply thee. ³ And Abram fell on his face; and God talked with him, saying,

⁴ It is I: behold, my covenant is with thee, and thou shalt be a father of a multitude of nations. ⁵ And thy name shall no more be called Abram, but thy name shall be Abraham; for a father of a multitude of nations have I made thee. ⁶ And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.

⁷ 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 to thee, and to thy seed after thee. ⁸ And I give to thee, and to thy seed after thee, the land of thy sojourning, all the land of Canaan, for an everlasting possession; and I will be a God to them. ⁹ And God said to Abraham, And *as for* thee, thou shalt keep my covenant, thou and thy seed after thee in their generations. ¹⁰ This is my covenant which ye shall keep, between me and you and thy seed after thee—that every male among you be circumcised. ¹¹ And ye shall circumcise the flesh of your foreskin; and *that* shall be a sign of the covenant between me and you. ¹² And at eight days old shall every male in your generations be circumcised among you—he who is born in the house, and he who is bought with money, any stranger who is not of thy seed. ¹³ He who is born in thy house, and he who is bought with thy money, must be circumcised; and my covenant shall be in your flesh for an everlasting covenant. ¹⁴ And the uncircumcised male who hath not been circumcised in the flesh of his foreskin, that soul shall be cut off from his peoples: he hath broken my covenant.

¹⁵ And God said to Abraham, *As to* Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall be her name. ¹⁶ And I will bless her, and I will give thee a son also of her; and I will bless her, and she shall become nations: kings of peoples shall be of her. ¹⁷ And Abraham fell on his face and laughed, and said in his heart, Shall *a child* be born to him that is a hundred years old? and shall Sarah, who is ninety years old, bear? ¹⁸ And Abraham said to God, Oh that Ishmael might live before thee! ¹⁹ And God said, Sarah thy wife shall indeed bear thee a son; and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant for his seed after him. ²⁰ And for Ishmael I have heard thee: behold, I will bless him, and will make him fruitful, and will very greatly multiply him; twelve princes shall he beget, and I will make him a great nation. ²¹ But my covenant will I establish with Isaac, whom Sarah shall bear to thee at this appointed time in the next year. ²² And he left off talking with him; and God went up from Abraham.

²³ And Abraham took Ishmael his son, and all who were born in his house, and all who were bought with his money—every male among the people of Abraham’s house—and circumcised the flesh of their foreskin on that same day, as God had said to him. ²⁴ And Abraham was ninety-nine years old 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 his house, or bought with money of the stranger, were circumcised with him.

17:1 “Almighty God” (Heb. *El Shaddai*.)

(1) The etymological signification of Almighty God (*El Shaddai*) is both interesting and touching. God (*El*) signifies the “Strong One” (Gen. 1:1, *note*). The qualifying word *Shaddai* is formed from the Hebrew word “shad,” the breast, invariably used in Scripture for a woman’s breast; e.g. Gen. 49:25; Job 3:12; Psa. 22:9; Song 1:13; 4:5; 7:3, 7, 8; 8:1, 8:10; Isa. 28:9; Ezk. 16:7. *Shaddai* therefore means primarily “the breasted.” God is “*Shaddai*,” because He is the Nourisher, the Strength-giver, and so, in a secondary sense, the Satisfier, who pours Himself into believing lives. As a fretful, unsatisfied babe is not only strengthened and nourished from the mother’s breast, but also is quieted, rested, satisfied, so *El Shaddai* is that name of God which sets Him forth as the Strength-giver and Satisfier of His people. It is on every account to be regretted that “*Shaddai*” was translated “Almighty.” The primary name *El* or *Elohim* sufficiently signifies almightiness. “All-sufficient” would far better express both the Hebrew meaning and the characteristic use of the name in Scripture.

(2) Almighty God (*El Shaddai*) not only enriches, but makes *fruitful*. This is nowhere better illustrated than in the first occurrence of the name (Gen. 17:1–8). To a man ninety-nine years of age, and “as good as dead” (Heb. 11:12), He said: “I am the Almighty God [*El Shaddai*] ... I will ... multiply thee exceedingly.” To the same purport is the use of the name in Gen. 28:3, 4.

(3) As Giver of fruitfulness, Almighty God (*El Shaddai*) chastens His people. For the moral connection of chastening with fruit-bearing, see John 15:2; Heb. 12:10; Ruth 1:20. Hence, Almighty is the characteristic name of God in Job, occurring thirty-one times in that book. The hand of *El Shaddai* falls upon Job, the best man of his time, not in *judgment*, but in purifying unto greater fruitfulness (Job 5:17–25). See, for other names of Deity: Gen. 1:1, *note*; 2:4, *note*; 2:7; 14:18, *note*; 15:2, *note*; 21:33, *note*; 1 Sam. 1:3, *note*.

Chapter 18

¹ And Jehovah appeared to him by the oaks of Mamre. And he sat at the tent-door in the heat of the day.² And he lifted up his eyes and saw, and behold, three men standing near him. And when he saw *them*, he ran to meet them from the tent-door, and bowed himself to the earth,³ and said, Lord, if now I have found favour in thine eyes, pass not away, I pray thee, from thy servant.⁴ Let now a little water be fetched, that ye may wash your feet, and rest yourselves under the tree.⁵ And I will fetch a morsel of bread; and refresh yourselves; after that ye shall pass on; for therefore have ye passed on towards your servant. And they said, So do as thou hast said.⁶ And Abraham hastened into the tent to Sarah, and said, Knead quickly three seahs of wheaten flour, and make cakes.⁷ And Abraham ran to the herd, and took a calf tender and good, and gave *it* to the attendant; and he hastened to dress it.⁸ And he took thick and sweet milk, and the calf that he had dressed, and set *it* before them; and he stood before them under the tree, and they ate.

⁹ And they said to him, Where is Sarah thy wife? And he said, Behold, in the tent.¹⁰ And he said, I will certainly return to thee at *this* time of the year, and behold, Sarah thy wife shall have a son. And Sarah was listening at the tent-door, which was behind him.¹¹ Now Abraham and Sarah were old *and* advanced in age: it had ceased to be with

Sarah after the manner of women. ¹² And Sarah laughed within herself, saying, After I am become old, shall I have pleasure, and my lord old? ¹³ And Jehovah said to Abraham, Why is this, that Sarah laughs, saying, Shall I indeed bear, when I am become old? ¹⁴ Is *any* matter too wonderful for Jehovah? At the time appointed I will return to thee, at *this* time of the year, and Sarah shall have a son. ¹⁵ And Sarah denied, saying, I did not laugh; for she was afraid. And he said, No; but thou didst laugh.

¹⁶ And the men rose up thence, and looked toward Sodom; and Abraham went with them to conduct them. ¹⁷ And Jehovah said, Shall I hide from Abraham what I am doing? ¹⁸ Since Abraham shall indeed 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 Jehovah, to do righteousness and justice, in order that Jehovah may bring upon Abraham what he hath spoken of him. ²⁰ And Jehovah said, Because the cry of Sodom and Gomorrah is great and 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 to me; and if not, I will know *it*. ²² And the men turned thence, and went towards Sodom; and Abraham remained yet standing before Jehovah.

²³ And Abraham drew near, and said, Wilt thou also cause the righteous to perish with the wicked? ²⁴ There are perhaps fifty righteous within the city: wilt thou also destroy and not forgive the place for the sake of the fifty righteous that are therein? ²⁵ Far be it from thee to do so, to slay the righteous with the wicked, that the righteous should be as the wicked—far be it from thee! Will not the Judge of all the earth do right? ²⁶ And Jehovah said, If I find at Sodom fifty righteous within the city, then I will forgive all the place for their sakes. ²⁷ And Abraham answered and said, Behold now, I have ventured to speak unto the Lord; I, who am dust and ashes. ²⁸ Perhaps there may want five of the fifty righteous: wilt thou destroy all the city on account of the five? And he said, If I shall find forty-five there, I will not destroy *it*. ²⁹ And he continued yet to speak with him, and said, Perhaps there may be forty found there. And he said, I will not do it for the forty's sake. ³⁰ And he said, Oh, let not the Lord be angry that I speak! Perhaps there may be thirty found there. And he said, I will not do it if I find thirty there. ³¹ And he said, Behold now, I have ventured to speak with the Lord. Perhaps there may be twenty found there. And he said, I will not destroy *it* for the twenty's sake. ³² And he said, Oh, let not the Lord be angry, that I speak yet but this time! Perhaps there may be ten found there. And he said, I will not destroy *it* for the ten's sake. ³³ And Jehovah went away when he had ended speaking to Abraham; and Abraham returned to his place.

Chapter 19

¹ And the two angels came to Sodom at even. And Lot was sitting in the gate of Sodom. And Lot saw them, and rose up to meet them; and he bowed down, the face toward the ground, ² and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and lodge, and wash your feet; and ye shall rise up early, and go on your way. And they said, No; but we will pass the night in the open place. ³ And he urged

them greatly; and they turned in unto him, and entered into his house. And he made them a repast, and baked unleavened cakes; and they ate.

⁴ Before they lay down, the men of the city, the men of Sodom, surrounded the house, from the youngest to the oldest—all the people from every quarter. ⁵ And they called to Lot, and said to him, Where are the men that have come in to thee to-night? bring them out to us that we may know them. ⁶ And Lot went out to them to the entrance, and shut the door after him, ⁷ and said, I pray you, my brethren, do not wickedly! ⁸ Behold now, I have two daughters who have not known a man: let me now bring them out to you; and do to them as is good in your sight: only, to these men do nothing; for therefore have they come under the shadow of my roof. ⁹ And they said, Back there! And they said *again*, This one came to sojourn, and he must be a judge? Now we will deal worse with thee than with them. And they pressed hard on the man—on Lot; and drew near to break the door. ¹⁰ And the men stretched out their hand, and brought Lot into the house to them, and shut the door. ¹¹ And they smote the men that were at the entrance of the house with blindness, from the smallest to the greatest; and they wearied themselves to find the entrance.

¹² And the men said to Lot, Whom hast thou here besides? a son-in-law, and thy sons, and thy daughters, and all whom thou hast in the city—bring *them* out of the place. ¹³ For we are going to destroy this place, because the cry of them is great before Jehovah, and Jehovah has sent us to destroy it. ¹⁴ And Lot went out, and spoke to his sons-in-law, who had married his daughters, and said, Up, go out of this place, for Jehovah will destroy the city. But he was as if he jested, in the sight of his sons-in-law.

¹⁵ And as the dawn arose, the angels urged Lot, saying, Up, take thy wife and thy two daughters who are present, lest thou perish in the iniquity of the city. ¹⁶ And as he lingered, the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters, Jehovah being merciful to him; and they led him out, and set him without the city. ¹⁷ And it came to pass when they had brought them outside, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou perish. ¹⁸ And Lot said to them, Not *so*, I pray thee, Lord; ¹⁹ behold now, thy servant has found favour in thine eyes, and thou hast magnified thy goodness, which thou hast shewn to me in preserving my soul alive; but I cannot escape to the mountain, lest calamity lay hold on me, that I die. ²⁰ Behold now, this city is near to flee to, and it is small: I pray thee, let me escape thither—is it not small?—and my soul shall live. ²¹ And he said to him, Behold, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast spoken. ²² Haste, escape thither; for I cannot do anything until thou art come there. Therefore the name of the city is called Zoar. ²³ The sun rose upon the earth when Lot came to Zoar.

²⁴ And Jehovah rained on Sodom and Gomorrah brimstone and fire from Jehovah out of heaven, ²⁵ and overthrew those cities, and all the plain, and all the inhabitants of the cities, and what grew upon the ground.

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

²⁷ And Abraham rose early in the morning *and went* to the place where he had stood before Jehovah; ²⁸ and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, a smoke went up from the land 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 from 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 first-born said to the younger, Our father is old, and there is not a man in the land to come in to us after the manner of all the earth: ³² come, let us give our father wine to drink, and let us lie with him, that we may preserve seed alive of our father. ³³ And they gave their father wine to drink that night. And the first-born went in, and lay with her father, and he did not know of her lying down, nor of her rising. ³⁴ And it came to pass on the next day that the first-born said to the younger, Lo, I lay last night with my father: let us give him wine to drink to-night also, and go thou in, lie with him, that we may preserve seed alive of our father. ³⁵ And they gave their father wine to drink that night also. And the younger arose, and lay with him; and he did not know of her lying down, nor of her rising. ³⁶ And both the daughters of Lot were with child by their father. ³⁷ And the first-born bore a son, and called his name Moab: the same is the father of the Moabites to this day. ³⁸ And the younger, she also bore a son, and called his name Ben-ammi; the same is the father of the children of Ammon to this day.

19:36 Abraham and Lot are contrasted characters. Of the same stock (Gen. 11:31), subjected to the same environment, and both justified men (Gen. 15:6; 2 Pet. 2:7, 8), the contrast in character and career is shown to be the result of their respective *choices* at the crisis of their lives. Lot “chose him all the plain of Jordan” for present advantage; Abraham “looked for a city which hath foundations” (Heb. 11:10), and (Gen. 13:18) “came and dwelt in the plain of Mamre (*fatness*), which is in Hebron” (*communion*). The men remain types of the worldly and the spiritual believer.

Chapter 20

¹ And Abraham departed thence towards the south country, and dwelt between Kadesh and Shur, and sojourned at Gerar. ² And Abraham said of Sarah his wife, She is my sister. And Abimelech the king of Gerar sent and took Sarah.

³ But God came to Abimelech in a dream by night, and said to him, Behold, thou art *but* a dead man, because of the woman that thou hast taken; for she is a man’s wife. ⁴ But Abimelech had not come near her. And he said, Lord, wilt thou also kill a righteous nation? ⁵ Did he not say to me, She is my sister? and she, even she said, He is my brother. In the integrity of my heart and in the innocency of my hands have I done this. ⁶ And God said to him in a dream, I also knew that thou didst this in the integrity of thy heart, and I, too, have withheld thee from sinning against me: therefore have I not suffered thee to touch her. ⁷ And now, restore the man’s wife; for he is a prophet, and will pray for thee, that thou mayest live. And if thou do not restore *her*, know that thou shalt certainly die, thou and all that is thine.

⁸ And Abimelech rose early in the morning, and called all his servants, and spoke all these words in their ears; and the men were greatly afraid. ⁹ And Abimelech called Abraham and said to him, What hast thou done to us? And in what have I sinned against thee, that thou hast brought on me, and on my kingdom, a great sin? Thou hast done to

me deeds that ought not to be done. ¹⁰ And Abimelech said to Abraham, What hast thou seen that thou hast done this? ¹¹ And Abraham said, Because I said, Surely the fear of God is not in this place, and they will kill me for my wife's sake. ¹² But she is also truly my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. ¹³ And it came to pass when God caused me to wander from my father's house, that I said to her, Let this be thy kindness which thou shalt shew to me: at every place whither we shall come, say of me, He is my brother.

¹⁴ And Abimelech took sheep and oxen, and bondmen and bondwomen, and gave *them* to Abraham, and restored him Sarah his wife. ¹⁵ And Abimelech said, Behold, my land is before thee: dwell where it is good in thine eyes. ¹⁶ And to Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver; behold, let that be to thee a covering of the eyes, in respect of all that are with thee, and with all; and she was reproved. ¹⁷ And Abraham prayed to God, and God healed Abimelech, and his wife and his handmaids, and they bore *children*. ¹⁸ For Jehovah had fast closed up all the wombs of the house of Abimelech because of Sarah Abraham's wife.

Chapter 21

¹ And Jehovah visited Sarah as he had said, and Jehovah did to Sarah as he had spoken. ² And Sarah conceived, and bore Abraham a son in his old age, at the appointed time of which God had spoken to him. ³ And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac. ⁴ And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. ⁵ And Abraham was a hundred years old when his son Isaac was born to him. ⁶ And Sarah said, God has made me laugh: all that hear will laugh with me. ⁷ And she said, Who would have said to Abraham, Sarah will suckle children? For I have borne *him* a son in his old age. ⁸ And the child grew, and was weaned. And Abraham made a great feast on the day that Isaac was weaned.

⁹ And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. ¹⁰ And she said to Abraham, Cast out this handmaid and her son; for the son of this handmaid shall not inherit with my son—with Isaac. ¹¹ And the thing was very grievous in Abraham's sight because of his son. ¹² And God said to Abraham, Let it not be grievous in thy sight because of the lad and because of thy handmaid: *in* all that Sarah hath said to thee hearken to her voice, for in Isaac shall a seed be called to thee. ¹³ But also the son of the handmaid will I make a nation, because he is thy seed.

¹⁴ And Abraham rose up early in the morning, and took bread, and a flask of water, and gave *it* to Hagar, putting *it* on her shoulder—and the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba. ¹⁵ And the water was exhausted from the flask; and she cast the child under one of the shrubs, ¹⁶ and she went and sat down over against *him*, a bow-shot off; for she said, Let me not behold the death of the child. And she sat over against *him*, and lifted up her voice and wept. ¹⁷ And God heard the voice of the lad. And the Angel of God called to Hagar from the heavens, and said to her, What *aiileth* thee, Hagar? Fear not; for God hath heard the voice of the lad there, where he is. ¹⁸ Arise, take the lad, and hold him in thy hand; for I will make of him

a great nation. ¹⁹ And God opened her eyes, and she saw a well of water; and she went and filled the flask with water, and gave the lad drink. ²⁰ And God was with the lad, and he grew; and he 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.

²² And it came to pass at that time that Abimelech, and Phichol the captain of his host, spoke to Abraham, saying, God is with thee in all that thou doest. ²³ And now swear to me here by God that thou wilt not deal deceitfully with me, nor with my son, nor with my grandson. According to the kindness that I have done to thee, thou shalt do to me, and to the land in which thou sojournest. ²⁴ And Abraham said, I will swear. ²⁵ And Abraham reproved Abimelech because of a well of water that Abimelech's servants had violently taken away. ²⁶ And Abimelech said, I do not know who has done this, neither hast thou told me *of it*, neither have I heard *of it* but to-day. ²⁷ And Abraham took sheep and oxen, and gave them to Abimelech; and both of them made a covenant. ²⁸ And Abraham set seven ewe-lambs of the flock by themselves. ²⁹ And Abimelech said to Abraham, What *mean* these seven ewe-lambs, these which thou hast set by themselves? ³⁰ And he said, That thou take the seven ewe-lambs of my hand, that they may be a witness to me that I have dug this well. ³¹ Therefore he called that place Beer-sheba, because there they had sworn, both of them. ³² And they made a covenant at Beer-sheba. And Abimelech rose up, and Phichol the captain of his host, and returned into the land of the Philistines.

³³ And *Abraham* planted a tamarisk in Beer-sheba, and called there on the name of Jehovah, the Eternal •God. ³⁴ And Abraham sojourned in the Philistines' land many days.

21:3 Sarah, type of grace, "the freewoman," and of the "Jerusalem which is above." See Gen. 17:15–19; Gal. 4:22–31.

Isaac is typical in a fourfold way: (1) of the Church as composed of the spiritual children of Abraham (Gal. 4:28); (2) of Christ as the Son "obedient unto death" (Gen. 22:1–10; Phil. 2:5–8); (3) of Christ as the Bridegroom of a called-out bride (see Gen. 24; also, "Church," Mt. 16:18 and *refs.*); (4) of the new nature of the believer as "born after the Spirit" (Gal. 4:29).

21:33 "Everlasting God" (Heb. *El Olam*).

(1) The Hebrew *Olam* is used in Scripture: (a) of secret or hidden things (e.g. Lev. 5:2, "hidden"; 2 Ki. 4:27, "hid"; Psa. 10:1, "hidest"); (b) an indefinite time or age (Lev. 25:32, "at any *time*"; Josh. 24:2, "in old *time*"). Hence the word is used to express the eternal duration of the being of God (Psa. 90:2, "From everlasting to everlasting"), and is the Hebrew synonym of the Greek *aion*, age or dispensation. See Gen. 1:27, 28, *note* 4.

(2) The ideas therefore of things kept secret and of indefinite duration combine in this word. Both ideas inhere in the doctrine of the dispensations or ages. They are among the "mysteries" of God (Eph. 1:9, 10; 3:2–6; Mt. 13:11). The "everlasting" God (*El Olam*) is, therefore, that name of Deity in virtue of which He is the God whose wisdom has divided all time and eternity into the mystery of successive ages or dispensations. It is not merely that He is everlasting, but that He is God *over* everlasting things. See, for other names of Deity: Gen. 1:1, *note*; 2:4, *note*; 2:7; 14:18, *note*; 15:2, *note*; 17:1, *note*; 1 Sam. 1:3, *note*.

Chapter 22

¹ And it came to pass after these things, that God tried Abraham, and said to him, Abraham! and he said, Here am I. ² And he said, Take now thy son, thine only *son*, whom thou lovest, Isaac, and get thee into the land of Moriah, and there offer him up for a burnt-offering on one of the mountains which I will tell thee of.

³ And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up and went to the place that God had told him of. ⁴ On the third day Abraham lifted up his eyes and saw the place from afar. ⁵ And Abraham said to his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. ⁶ And Abraham took the wood of the burnt-offering, and laid it on Isaac his son; and he took the fire in his hand, and the knife, and they went both of them together. ⁷ And Isaac spoke to 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 sheep for a burnt-offering? ⁸ And Abraham said, My son, God will provide himself with the sheep for a burnt-offering. And they went both of them together. ⁹ And they came to the place of which God had told him. And Abraham built the altar there, and piled the wood; and he bound Isaac his son, and laid him on the altar upon the wood. ¹⁰ And Abraham stretched out his hand, and took the knife to slaughter his son.

¹¹ And the Angel of Jehovah called to him from the heavens, and said, Abraham, Abraham! And he said, Here am I. ¹² And he said, Stretch not out thy hand against the lad, neither do anything to him; for now I know that thou fearest God, and hast not withheld thy son, thine only *son*, from me. ¹³ And Abraham lifted up his eyes, and looked, and behold, behind was a ram caught in the thicket by its horns; and Abraham went and took the ram, and offered it up for a burnt-offering instead of his son. ¹⁴ And Abraham called the name of that place Jehovah-jireh; as it is said at the present day, On the mount of Jehovah will be provided.

¹⁵ And the Angel of Jehovah called to Abraham from the heavens a second time, ¹⁶ and said, By myself I swear, saith Jehovah, that, because thou hast done this, and hast not withheld thy son, thine only *son*, ¹⁷ I will richly bless thee, and greatly multiply thy seed, as the stars of heaven, and as the sand that is on the sea-shore; and thy seed shall possess the gate of his enemies; ¹⁸ and in thy seed shall all the nations of the earth bless themselves, because thou hast hearkened to my voice. ¹⁹ And Abraham returned to 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, she also has borne sons to thy brother Nahor: ²¹ Uz his first-born, and Buz his brother, and Kemuel the father of Aram, ²² and Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. ²³ (And Bethuel begot Rebecca.) These eight Milcah bore to Nahor, Abraham's brother. ²⁴ And his concubine, named Reumah, she also bore Tebah, and Gaham, and Thahash, and Maacah.

22:1 The spiritual experience of Abraham was marked by four great crises, each of which involved a surrender of something *naturally* most dear. These were: (1) Country and kindred (Gen. 12:1. Cf. Mt. 10:34–39; 2 Cor. 6:14–18). (2) His nephew, Lot; especially dear to Abraham by nature, as a possible heir and as a fellow believer (2 Pet. 2:7, 8; Gen. 13:1–18). The completeness of Abraham’s separation from one who, though a believer, was a “vessel unto dishonour,” is shown by Gen. 15:1–3. Cf. 2 Tim. 2:20, 21; Acts 15:36–40. (3) His own plan about Ishmael (Gen. 17:17, 18. Cf. 1 Chr. 13:1–14; 15:1, 2). (4) Isaac, “thy son, thine only son Isaac, whom thou lovest” (Gen. 22:1–19. Cf. Heb. 11:17, 18).

22:9 The typical lessons here are: (1) Isaac, type of Christ “obedient unto death” (Phil. 2:5–8); (2) Abraham, type of the Father, who “spared not His own son, but delivered Him up for us all” (John 3:16; Rom. 8:32); (3) the ram, type of substitution—Christ offered as a burnt-offering in our stead (Heb. 10:5–10); (4) cf. resurrection (Heb. 11:17–19). See also Jas. 2:21–23.

Chapter 23

¹ And the life of Sarah was a hundred and twenty-seven years: *these were* the years of the life of Sarah. ² And Sarah died in Kirjath-Arba: that is Hebron, in the land of Canaan. And Abraham came to mourn for Sarah, and to weep for her.

³ And Abraham rose up from before his dead, and spoke to the sons of Heth, saying, ⁴ I am a stranger and a sojourner with you; give me a possession of a sepulchre with you, that I may bury my dead from before me. ⁵ And the sons of Heth answered Abraham, saying to him, ⁶ Hear us, my lord: thou art a prince of God among us: in the choicest of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre for burying thy dead. ⁷ And Abraham rose up, and bowed down to the people of the land, to the sons of Heth, ⁸ and spoke to them, saying, If it be your will that I should bury my dead from before me, hear me, and entreat for me Ephron the son of Zohar, ⁹ that he may give me the cave of Machpelah, which is his, which is at the end of his field; for the full money let him give it to me amongst you for a possession of a sepulchre. ¹⁰ And Ephron was dwelling among the sons of Heth. And Ephron the Hittite answered Abraham, in the ears of the sons of Heth, *even* of all that went in at the gate of his city, saying, ¹¹ No, my lord: hear me. The field give I thee; and the cave that is in it, to thee I give it; before the eyes of the sons of my people give I it thee: bury thy dead. ¹² And Abraham bowed down before the people of the land; ¹³ and he spoke to Ephron, in the ears of the people of the land, saying, But if only thou wouldst listen to me, I give the money for the field: take *it* of me, and I will bury my dead there. ¹⁴ And Ephron answered Abraham, saying to him, ¹⁵ My lord, hearken to me. A field of four hundred shekels of silver, what is that between me and thee? bury therefore thy dead.

¹⁶ And Abraham hearkened to Ephron; and Abraham weighed to Ephron the money that he had named in the ears of the sons of Heth—four hundred shekels of silver, current with the merchant. ¹⁷ So the field of Ephron, which was at Machpelah, which was before Mamre, the field, and the cave that was in it, and all the trees that were in the field, that were in all its borders round about, ¹⁸ were assured to Abraham for a possession before the eyes of the sons of Heth, before all who went in at the gate of his city. ¹⁹ And after this, Abraham buried Sarah his wife in the cave of the field at Machpelah, opposite to

Mamre: that is Hebron, in the land of Canaan.²⁰ And the field and the cave that was in it were assured to Abraham for a possession of a sepulchre by the sons of Heth.

23:4 Cf. Gen. 33:19; 50:13; Josh. 24:32; Acts 7:15, 16. A discrepancy in these statements has been fancied. It disappears entirely before the natural supposition that in the interval of about eighty years between the purchase by Abraham of the family sepulchre (Gen. 23:4–20) and Jacob's purchase (Gen. 33:19), the descendants of Hamor (or "Emmor," Acts 7:15, 16) had resumed possession of the field in which the burial-cave was situated. Instead of asserting an ancient title by inheritance, Jacob repurchased the field. Heth was the common ancestor.

Chapter 24

¹ And Abraham was old, *and* advanced in age; and Jehovah had blessed Abraham in all things. ² And Abraham said to his servant, the eldest of his house, who ruled over all that he had, Put thy hand, I pray thee, under my thigh, ³ and I will make thee swear by Jehovah, the God of the heavens and the God of the earth, that thou take not a wife for my son of the daughters of the Canaanites, among whom I am dwelling; ⁴ but thou shalt go to my land and to my kindred, and take a wife for my son Isaac. ⁵ And the servant said to him, Perhaps the woman will not be willing to follow me to this land: must I, then, bring thy son again in any case to the land from which thou hast removed? ⁶ And Abraham said to him, Beware that thou bring not my son thither again. ⁷ Jehovah the God of the heavens, who took me out of my father's house, and out of the land of my nativity, and who has spoken to me, and who has sworn to me, saying, Unto thy seed will I give this land—he will send his angel before thee, that thou mayest take a wife for my son thence. ⁸ And if the woman be not willing to follow thee, then thou shalt be quit of this my oath: only, bring not my son thither again. ⁹ And the servant put his hand under the thigh of Abraham his master, and swore unto him concerning that matter.

¹⁰ And the servant took ten camels of the camels of his master, and departed; now all the treasure of his master was under his hand; and he arose and went to Aram-naharaim, to the city of Nahor. ¹¹ And he made the camels kneel down outside the city by a well of water, at the time of the evening, when the women came out to draw *water*. ¹² And he said, Jehovah, God of my master Abraham, meet me, I pray thee, *with thy blessing* this day, and deal kindly with 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, *that* the maiden to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and who will say, Drink, and I will give thy camels drink also, be she whom thou hast appointed for thy servant Isaac; and hereby I shall know that thou hast dealt kindly with my master. ¹⁵ And it came to pass before he had ended speaking, that behold, Rebecca came out, who was born to Bethuel, son of Milcah the wife of Nahor, Abraham's brother; and *she had* her pitcher upon her shoulder. ¹⁶ And the maiden was very fair in countenance; a virgin, and no man had 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, sip a little water out of thy pitcher. ¹⁸ And she said, Drink, my lord! And she hastened and let down her pitcher on her hand, and gave him to drink. ¹⁹ And when she had

given him enough to drink, she said, I will draw *water* for thy camels also, until they have drunk enough. ²⁰ And she hastened and emptied her pitcher into the trough, and ran again to the well to draw *water*; and she drew for all his camels. ²¹ And the man was astonished at her, remaining silent, to know whether Jehovah had made his journey prosperous or not. ²² And it came to pass when the camels had drunk enough, that the man took a gold ring, of half a shekel weight, and two bracelets for her hands, ten *shekels* weight of gold, ²³ and said, Whose daughter art thou? tell me, I pray thee. Is there room *in* thy father's house for us to lodge? ²⁴ And she said to him, I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor. ²⁵ And she said to him, There is straw, and also much provender with us; also room to lodge. ²⁶ And the man stooped, and bowed down before Jehovah, ²⁷ and said, Blessed be Jehovah, God of my master Abraham, who has not withdrawn his loving-kindness and his faithfulness from my master; I being in the way, Jehovah has led me to the house of my master's brethren. ²⁸ And the maiden ran and told these things to her mother's house.

²⁹ And Rebecca had a brother, named Laban; and Laban ran out to the man, to the well. ³⁰ And it came to pass when he saw the ring and the bracelets on his sister's hand, and when he heard the words of Rebecca his sister, saying, Thus spoke the man to me—that he came to the man, and behold, he was standing by the camels, by the well. ³¹ And he said, Come in, blessed of Jehovah! why standest thou outside? for I have prepared the house, and room for the camels. ³² And the man came into the house; and he ungirded the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men who were with him. ³³ And there was set *meat* before him to eat; but he said, I will not eat until I have made known my business. And he said, Speak on. ³⁴ And he said, I am Abraham's servant. ³⁵ And Jehovah has blessed my master greatly, and he is become great; and he has given him sheep and cattle, and silver and gold, and bondmen and bondwomen, and camels and asses. ³⁶ And Sarah, my master's wife, bore a son to my master after she had grown old; and unto him has he given all that he has. ³⁷ And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanite, in whose land I am dwelling; ³⁸ but thou shalt by all means go to my father's house and to my family, and take a wife for my son. ³⁹ And I said to my master, Perhaps the woman will not follow me? ⁴⁰ And he said to me, Jehovah, before whom I have walked, will send his angel with thee, and prosper thy way, that thou mayest take a wife for my son of my family, and out of my father's house. ⁴¹ Then shalt thou be quit of my oath, when thou shalt have come to my family. And if they give thee not *one*, thou shalt be quit of my oath. ⁴² And I came this day to the well, and said, Jehovah, God of my master Abraham, if now thou wilt prosper my way on which I go, ⁴³ behold, I stand by the well of water, and let it come to pass that the damsel who cometh forth to draw *water*, and to whom I shall say, Give me, I pray thee, a little water out of thy pitcher to drink, ⁴⁴ and she shall say to me, Both drink thou, and I will also draw for thy camels—that she should be the woman whom Jehovah hath appointed for my master's son. ⁴⁵ Before I ended speaking in my heart, behold, Rebecca came forth with her pitcher on her shoulder, and went down to the well, and drew *water*; and I said to her, Give me, I pray thee, to drink. ⁴⁶ And she hastened and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also. And I drank; and she gave the camels drink also. ⁴⁷ And I asked her, and said, Whose daughter art thou? And she said, The

daughter of Bethuel, Nahor's son, whom Milcah bore to him. And I put the ring on her nose, and the bracelets on her hands. ⁴⁸ And I stooped, and bowed down before Jehovah; and I blessed Jehovah, God of my master Abraham, who has led me the right way to take my master's brother's daughter for his son. ⁴⁹ And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; and I will turn to the right hand or to the left. ⁵⁰ And Laban and Bethuel answered and said, The thing proceeds from Jehovah: we cannot speak to thee bad or good. ⁵¹ Behold, Rebecca is before thee: take *her*, and go away; and let her be wife of thy master's son, as Jehovah has said. ⁵² And it came to pass, when Abraham's servant heard their words, that he bowed down to the earth before Jehovah. ⁵³ And the servant brought forth silver articles, and gold articles, and clothing, and he gave *them* to Rebecca; and he gave to her brother, and to her mother, precious things.

⁵⁴ And they ate and drank, he and the men that were with him, and lodged. And they rose up in the morning; and he said, Send me away to my master. ⁵⁵ And her brother and her mother said, Let the maiden abide with us *some* days, or *say* ten; after that she shall go. ⁵⁶ And he said to them, Do not hinder me, seeing Jehovah has prospered my way: send me away, and I will go to my master. ⁵⁷ And they said, Let us call the maiden and inquire at her mouth. ⁵⁸ And they called Rebecca and said to her, Wilt thou go with this man? And she said, I will go. ⁵⁹ And they sent away Rebecca their sister, and her nurse, and Abraham's servant, and his men. ⁶⁰ And they blessed Rebecca, and said to her, Thou art our sister; mayest thou become thousands of tens of thousands; and may thy seed possess the gate of their enemies! ⁶¹ And Rebecca arose, and her maids, and they rode upon the camels, and followed the man. And the servant took Rebecca, and went away.

⁶² And Isaac had just returned from Beer-lahai-roi; for he was dwelling in the south country. ⁶³ And Isaac had gone out to meditate in the fields toward the beginning of evening. And he lifted up his eyes and saw, and behold, camels were coming. ⁶⁴ And Rebecca lifted up her eyes and saw Isaac, and she sprang off the camel. ⁶⁵ And she had said to the servant, Who is the man that is walking in the fields to meet us? And the servant said, That is my master! Then she took the veil, and covered herself. ⁶⁶ And the servant told Isaac all things that he had done. ⁶⁷ And Isaac led her into his mother Sarah's tent; and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted after *the death* of his mother.

24:1 The entire chapter is highly typical: (1) Abraham, type of a certain king who would make a marriage for his son (Mt. 22:2; John 6:44); (2) the unnamed servant, type of the Holy Spirit, who does not "speak of himself," but takes of the things of the Bridegroom with which to win the bride (John 16:13, 14); (3) the servant, type of the Spirit as enriching the bride with the Bridegroom's gifts (Gal. 5:22; 1 Cor. 12:7–11); (4) the servant, type of the Spirit as bringing the bride to the meeting with the Bridegroom (Acts 13:4; 16:6, 7; Rom. 8:11; 1 Thes. 4:14–16); (5) Rebekah, type of the Church, the *ecclesia*, the "called out" virgin bride of Christ (Gen. 24:16; 2 Cor. 11:2; Eph. 5:25–32); (6) Isaac, type of the Bridegroom, "whom not having seen," the bride loves through the testimony of the unnamed Servant (1 Pet. 1:8); (7) Isaac, type of the Bridegroom who goes out to meet and receive His bride (Gen. 24:63; 1 Thes. 4:14–16).

24:66 This is the model servant: (1) he does not run unsent, vs. 2–9; (2) goes where he is sent, vs. 4, 10; (3) does nothing else; (4) is prayerful and thankful, vs. 12–14, 26, 27; (5) is wise to win, vs. 17, 18, 21. Cf. John 4:7; (6) speaks not of himself, but of his master's riches and Isaac's heirship, vs. 22, 34–36; Acts 1:8; (7) presents the true issue, and requires clear decision, v. 49.

Chapter 25

¹ And Abraham took another wife named Keturah. ² And she bore him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. ³ And Jokshan begot Sheba and Dedan; and the sons of Dedan were the Asshurim, and the Letushim, and the Leummim. ⁴ And the sons of Midian were Ephah, and Epher, and Enoch, and Abida, and Eldaah. All these were sons of Keturah. ⁵ And Abraham gave all that he had to Isaac. ⁶ And to the sons of the concubines that Abraham had, Abraham gave gifts, and, while he yet lived, sent them away from Isaac his son, eastward to the east country. ⁷ And these are the days of the years of Abraham's life which he lived: a hundred and seventy-five years. ⁸ And Abraham expired and died in a good old age, old and full of days; and was gathered to his peoples. 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 was opposite to Mamre—¹⁰ the field that Abraham had 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 God blessed his son Isaac. And Isaac dwelt at Beer-lahai-roi. ¹² And these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's bondwoman, bore to Abraham. ¹³ And these are the names of the sons of Ishmael by their names according to their generations: Nebaioth, the firstborn of Ishmael; and Kedar, and Adbeel, and Mibsam, ¹⁴ and Mishma, and Dumah, and Massa, ¹⁵ Hadad and Tema, Jetur, Naphish and Kedmah. ¹⁶ These are the sons of Ishmael, and these are their names, in their hamlets and their encampments—twelve princes of their peoples. ¹⁷ And these are the years of the life of Ishmael: a hundred and thirty-seven years; and he expired and died, and was gathered to his peoples. ¹⁸ And they dwelt from Havilah to Shur, which is opposite to Egypt, as one goes towards Assyria. He settled before the face of all his brethren.

¹⁹ And these are the generations of Isaac, Abraham's son. Abraham begot Isaac. ²⁰ And Isaac was forty years old when he took Rebecca as wife, the daughter of Bethuel the Syrian of Padan-Aram, the sister of Laban the Syrian. ²¹ And Isaac entreated Jehovah for his wife, because she was barren; and Jehovah was entreated of him, and Rebecca 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 inquire of Jehovah. ²³ And Jehovah said to her, Two nations are in thy womb, And two peoples shall be separated from thy bowels; And 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 a hairy garment; and they called his name Esau. ²⁶ And after that came his brother out; and his hand took hold of Esau's heel; and his name was called Jacob. And Isaac was sixty years old when they were born. ²⁷ And the boys grew, and Esau became a man skilled in hunting, a man of the field; and Jacob was a homely man, dwelling in tents. ²⁸ And Isaac loved Esau, because venison was to his taste; and Rebecca loved Jacob.

²⁹ And Jacob had cooked a dish; and Esau came from the field, and he was faint. ³⁰ And Esau said to Jacob, Feed me, I pray thee, with the red—the red thing there, for I

am faint. Therefore was his name called Edom. ³¹ And Jacob said, Sell me now thy birthright. ³² And Esau said, Behold, I am going to die, and of what use can the birthright be to me? ³³ And Jacob said, Swear unto me now. And he swore unto him, and sold his birthright to Jacob. ³⁴ And Jacob gave Esau bread and the dish of lentils; and he ate and drank, and rose up and went away. Thus Esau despised the birthright.

25:1 As Sarah stands for “the mother of *us* all,” i.e. of those who, by grace, are one with the true Son of promise, of whom Isaac was the type (John 3:6–8; Gal. 4:26, 28, 29; Heb. 2:11–13), and joint heirs of His wealth (Heb. 1:2; Rom. 8:16, 17), so Keturah (wedded after the full blessing of Isaac) and her children by Abraham may well stand for the fertility of Israel the natural seed, Jehovah’s wife (Hos. 2:1–23) after the future national restoration under the Palestinian covenant (Deut. 30:1–9, *note*).

25:25 Esau stands for the mere man of the earth (Heb. 12:16, 17). In many respects a nobler man, naturally, than Jacob, he was destitute of faith, and despised the birthright because it was a spiritual thing, of value only as there was faith to apprehend it.

25:31 The “birthright” had three elements: (1) Until the establishment of the Aaronic priesthood the head of the family exercised priestly rights. (2) The Abrahamic family held the Edenic promise of the Satan-Bruiser (Gen. 3:15)—Abel, Seth, Shem, Abraham, Isaac, *Esau*. (3) Esau, as the firstborn, was in the direct line of the Abrahamic promise of the Earth-Blessor (Gen. 12:3). For all that was revealed, in Esau might have been fulfilled those two great Messianic promises. This birthright Esau sold for a momentary fleshly gratification. Jacob’s conception of the birthright at that time was, doubtless, carnal and inadequate, but his desire for it evidenced true faith.

Chapter 26

¹ And there was a famine in the land, besides the former famine which had been in the days of Abraham. And Isaac went to Abimelech the king of the Philistines, to Gerar. ² And Jehovah appeared to him and said, Go not down to Egypt: dwell in the land that I shall tell thee of. ³ Sojourn in this land; and I will be with thee and bless thee; for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father. ⁴ And I will multiply thy seed as the stars of heaven, and unto thy seed will I give all these countries; and in thy seed shall all the nations of the earth bless themselves— ⁵ because that Abraham hearkened to my voice, and kept my charge, my commandments, my statutes, and my laws.

⁶ And Isaac dwelt at Gerar. ⁷ And the men of the place asked about his wife. And he said, She is my sister; for he feared to say, my wife, *saying to himself*, Lest the men of the place slay me on account of Rebecca—because she was fair in countenance. ⁸ And it came to pass when he had been there some time, that Abimelech the king of the Philistines looked out of the window, and saw, and behold, Isaac was dallying with Rebecca his wife. ⁹ Then Abimelech called Isaac, and said, Behold, she is certainly thy wife; and how saidst thou, She is my sister? and Isaac said to him, Because I said, Lest I die on account of her. ¹⁰ And Abimelech said, What is this thou hast done to us? But a little and one of the people might have lain with thy wife, and thou wouldest have brought a trespass on us. ¹¹ And Abimelech charged all the people, saying, He that touches this man or his wife shall certainly be put to death.

¹² And Isaac sowed in that land, and received in the same year a hundredfold; and Jehovah blessed him. ¹³ And the man became great, and he became continually greater,

until he was very great. ¹⁴ And he had possessions of flocks, and possessions of herds, and a great number of servants; and the Philistines envied him. ¹⁵ And all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped them and filled them with earth. ¹⁶ And Abimelech said to Isaac, Go from us; for thou art become much mightier than we. ¹⁷ And Isaac departed thence, and pitched his camp in the valley of Gerar, and dwelt there. ¹⁸ And Isaac dug again the wells of water that they had dug in the days of Abraham his father, and that the Philistines had stopped 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 dug in the valley, and found there a well of springing water. ²⁰ But the shepherds of Gerar strove with Isaac's shepherds, saying, The water is ours. And he called the name of the well Esek, because they had quarrelled with him. ²¹ And they dug another well, and they strove for that also; and he called the name of it Sitnah. ²² And he removed thence and dug another well; and they did not strive for that. And he called the name of it Rehoboth, and said, For now Jehovah has made room for us, and we shall be fruitful in the land. ²³ And he went up thence to Beer-sheba. ²⁴ And Jehovah appeared to 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 Jehovah. And he pitched his tent there; and there Isaac's servants dug a well.

²⁶ And Abimelech, and Ahuzzath his friend, and Phichol the captain of his host, went to him from Gerar. ²⁷ And Isaac said to them, Why are ye come to me, seeing ye hate me, and have driven me away from you? ²⁸ And they said, We saw certainly that Jehovah is with thee; and we said, Let there be then an oath between us—between us and thee, and let us make a covenant with thee, ²⁹ that thou wilt do us no wrong, as we have not touched thee, and as we have done to thee nothing but good, and have let thee go in peace; thou art now blessed of Jehovah. ³⁰ And he made them a feast, and they ate and drank. ³¹ And they rose early in the morning, and swore one to another; and Isaac sent them away, 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 that they had dug, and said to him, We have found water. ³³ And he called it Shebah; therefore the name of the city is Beer-sheba to this day.

³⁴ And Esau was forty years old, when he took as wives Judith the daughter of Beeri the Hittite, and Basmath the daughter of Elon the Hittite. ³⁵ And they were a grief of mind to Isaac and to Rebecca.

26:20 The wells of Genesis have significant names, and are associated with significant events: (1) Beer-lahai-roi, *the well of him that liveth and seeth me* (Gen. 16:14; 24:62; 25:11). (2) Beer-sheba, *the well of the oath or covenant* (Gen. 21:25–33; 22:19; 26:23–25; 46:1–5). (3) Esek, *contention* (Gen. 26:20). (4) Sitnah, *hatred* (Gen. 26:21). Esek and Sitnah were Isaac's own attempts at well-digging. Afterward, he dwelt by the old wells of his father. (5) Rehoboth, *enlargement* (Gen. 26:22).

Chapter 27

¹ And it came to pass when Isaac had become old, and his eyes were dim so that he could not see, that he called Esau his elder son, and said to him, My son! And he said to him, Here am I. ² And he said, Behold now, I am become old; I know not the day of my death. ³ And now, I pray thee, take thy weapons, thy quiver and thy bow, and go out to the field and hunt me venison, ⁴ and prepare me a savoury dish such as I love, and bring it to me that I may eat, in order that my soul may bless thee before I die. ⁵ And Rebecca heard when Isaac spoke to Esau his son. And Esau went to the field to hunt venison, to bring it.

⁶ And Rebecca spoke to Jacob her son, saying, Behold, I heard thy father speak to Esau thy brother, saying, ⁷ Bring me venison, and prepare me a savoury dish, that I may eat, and bless thee before Jehovah, before my death. ⁸ And now, my son, hearken to my voice in that which I command thee. ⁹ Go, I pray thee, to the flock, and fetch me thence two good kids of the goats. And I will make of them a savoury dish for thy father, such as he loves. ¹⁰ And thou shalt bring *it* to thy father, that he may eat, in order that he may bless thee before his death. ¹¹ And Jacob said to Rebecca his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. ¹² My father perhaps will feel me, and I shall be in his sight as one who mocks *him*, and I shall bring a curse on me, and not a blessing. ¹³ And his mother said to him, On me *be* thy curse, my son! Only hearken to my voice, and go, fetch *them*. ¹⁴ And he went, and fetched and brought *them* to his mother. And his mother prepared a savoury dish such as his father loved. ¹⁵ And Rebecca took the clothes of her elder son Esau, the costly ones which were with her in the house, and put them on Jacob her younger son; ¹⁶ and she put the skins of the kids of the goats on his hands, and on the smooth of his neck; ¹⁷ and she gave the savoury dishes and the bread that she had prepared into the hand of her son Jacob.

¹⁸ And he came to his father, and said, My father! And he said, Here am I: who art thou, my son? ¹⁹ And Jacob said to his father, I am Esau, thy firstborn. I have done according as thou didst say to me. Arise, I pray thee, sit and eat of my venison, in order that thy soul may bless me. ²⁰ And Isaac said to his son, How is it that thou hast found *it* so quickly, my son? And he said, Because Jehovah thy God put *it* in my way. ²¹ And Isaac said to Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be really my son Esau or not. ²² And Jacob drew near to Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. ²³ And he did not discern him, because his hands were hairy, as his brother Esau's hands; and he blessed him. ²⁴ And he said, Art thou really my son Esau? And he said, It is I. ²⁵ And he said, Bring *it* near to me, that I may eat of my son's venison, in order that my soul may bless thee. And he brought *it* near to him, and he ate; and he brought him wine, and he drank. ²⁶ And his father Isaac said to him, Come near, now, and kiss me, my son. ²⁷ And he came near, and kissed him. And he smelt the smell of his clothes, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed. ²⁸ And God give thee of the dew of heaven, And of the fatness of the earth, And plenty of corn and new wine. ²⁹ Let peoples serve thee, And races bow down to thee. Be lord

over thy brethren, And let thy mother's sons bow down to thee. Cursed be they that curse thee, And blessed be they that bless thee.

³⁰ And it came to pass when Isaac had ended blessing Jacob, and when Jacob was only just gone out from Isaac his father, that Esau his brother came from his hunting. ³¹ And he also had prepared savoury dishes, and he brought *them* in to his father, and said to his father, Let my father arise and eat of his son's venison, in order that thy soul may bless me. ³² And Isaac his father said to him, Who art thou? And he said, I am thy son, thy firstborn, Esau. ³³ Then Isaac trembled with exceeding great trembling, and said, Who was he, then, that hunted venison and brought *it* to me? And I have eaten of all before thou camest, and have blessed him; also blessed he shall be. ³⁴ When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said to his father, Bless me—me also, my father! ³⁵ And he said, Thy brother came with subtilty, and has taken away thy blessing. ³⁶ And he said, Is it not therefore he was named Jacob, for he has supplanted me now twice? He took away my birthright, and behold, now he has taken away my blessing. And he said, Hast thou not reserved a blessing for me? ³⁷ And Isaac answered and said to Esau, Behold, I have made him lord over thee, and all his brethren have I given to him for servants, and with corn and new wine have I supplied him—and what can I do now for thee, my son? ³⁸ And Esau said to his father, Hast thou then but one blessing, my father? bless me—me also, my father! And Esau lifted up his voice and wept. ³⁹ And Isaac his father answered and said to him, Behold, thy dwelling shall be of the fatness of the earth, And of the dew of heaven from above; ⁴⁰ And by thy sword shalt thou live; And thou shalt serve thy brother; And it shall come to pass when thou rovest about, That thou shalt break his yoke from off thy neck.

⁴¹ And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, The days of mourning for my father are at hand, and I will slay my brother Jacob. ⁴² And the words of Esau her elder son were told to Rebecca. And she sent and called Jacob her younger son, and said to him, Behold, thy brother Esau, as touching thee, comforts himself that he will kill thee. ⁴³ And now, my son, hearken to my voice, and arise, flee to Laban my brother, to Haran; ⁴⁴ and abide with him some days, until thy brother's fury turn away— ⁴⁵ until thy brother's anger turn away from thee, and he forget what thou hast done to him; then I will send and fetch thee thence. Why should I be bereaved even of you both in one day? ⁴⁶ And Rebecca 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, such as these, of the daughters of the land, what good should my life do me?

Chapter 28

¹ And Isaac called Jacob, and blessed him, and charged him, and said to 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 a wife thence of the daughters of Laban thy mother's brother. ³ And the Almighty •God bless thee, and make thee fruitful and multiply thee, that thou mayest become a company of peoples. ⁴ And may he give thee

the blessing of Abraham, to thee and to thy seed with thee, in order that thou mayest possess the land of thy sojourning, which God gave to Abraham! ⁵ And Isaac sent away Jacob; and he went to Padan-Aram, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's and Esau's mother.

⁶ And Esau saw that Isaac had blessed Jacob, and sent him away to Padan-Aram, to take a wife thence, blessing him, and giving him a charge saying, Thou shalt not take a wife of the daughters of Canaan; ⁷ and *that* Jacob had obeyed his father and his mother, and was gone to Padan-Aram. ⁸ And Esau saw that the daughters of Canaan were evil in the sight of Isaac his father. ⁹ And Esau went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

¹⁰ And Jacob went out from Beer-sheba, and went towards Haran. ¹¹ And he lighted on a certain place, and lodged there, because the sun had set. And he took *one* of the stones of the place, and made *it* his pillow, and lay down in that place. ¹² And he dreamed, and behold, a ladder was set up on the earth, and the top of it reached to the heavens. And behold, angels of God ascended and descended upon it. ¹³ And behold, Jehovah stood above it. And he said, I am Jehovah, the God of Abraham, thy father, and the God of Isaac: the land on which thou 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* to which thou goest, and will bring thee again into this land; for I will not leave thee until I have done what I have spoken to thee of.

¹⁶ And Jacob awoke from his sleep, and said, Surely Jehovah 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 early in the morning, and took the stone that he had made his pillow, and set it up *for* a pillar, and poured oil on the top of it. ¹⁹ And he called the name of that place Beth-el; but the name of that city was Luz at the first. ²⁰ And Jacob vowed a vow, saying, If God will be with me, and keep me on this road that I go, and will give me bread to eat, and a garment to put on, ²¹ and I come again to my father's house in peace—then shall Jehovah be my God. ²² And this stone, which I have set up *for* a pillar, shall be God's house; and of all that thou wilt give me I will without fail give the tenth to thee.

28:10 Bethel becomes, because of Jacob's vision there, one of the significant places of Scripture. To the Christian it stands for a realization, however imperfect, of the heavenly and spiritual contents of faith, answering to Paul's prayer in Eph. 1:17–23. Dispensationally, the scene speaks of Israel the nation, cast out of the Land of Promise because of evil-doing there, but holding the promise of restoration and blessing (Gen. 28:15; Deut. 30:1–10, *refs.*). To "an Israelite indeed" Christ speaks of Jacob's vision as to be fulfilled in the Son of man (cf. Gen. 28:12; John 1:47–51).

Chapter 29

¹ And Jacob continued his journey, and went into the land of the children of the east. ² And he looked, and behold, there was a well in the fields, and behold there, three flocks of sheep were lying by it; for out of that well they watered the flocks, and a great stone was at the mouth of the well. ³ And when all the flocks were gathered there, they rolled the stone from the mouth of the well, and watered the sheep, and put the stone again on the mouth of the well in its place. ⁴ And Jacob said to them, My brethren, whence are ye? And they said, Of Haran are we. ⁵ And he said to them, Do ye know Laban the son of Nahor? And they said, We do know *him*. ⁶ And he said to them, Is he well? And they said, *He is* well; and behold, there comes Rachel his daughter with the sheep. ⁷ And he said, Behold, it is yet high day; it is not time that the cattle should be gathered together; water the sheep, and go, feed *them*. ⁸ And they said, We cannot until all the flocks are gathered together, and they roll the stone from the mouth of the well, and we water the sheep.

⁹ While he was still speaking to them, Rachel came with her father's sheep, for she was a shepherdess. ¹⁰ And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the mouth of the well, and watered the sheep of Laban his mother's brother. ¹¹ And Jacob kissed Rachel, and lifted up his voice and wept. ¹² And Jacob told Rachel that he was a brother of her father, and that he was Rebecca'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; and he told Laban all these things. ¹⁴ And Laban said to him, Thou art indeed my bone and my flesh. And he abode with him a month's time.

¹⁵ And Laban said to Jacob, Because thou art my brother, shouldest thou serve me for nothing? tell me, what shall be thy wages? ¹⁶ And Laban had two daughters: the name of the elder was Leah, and the name of the younger, Rachel. ¹⁷ And the eyes of Leah were tender; but Rachel was of beautiful form and beautiful countenance. ¹⁸ And Jacob loved Rachel, and said, I will serve thee seven years for Rachel thy younger daughter. ¹⁹ And Laban said, It is better that I 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 were in his eyes as single days, because he loved her. ²¹ And Jacob said to Laban, Give *me* my wife, for my days are fulfilled, that I may go in to 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 to him; and he went in to her. ²⁴ And Laban gave to her Zilpah, his maidservant, to be maidservant to Leah his daughter. ²⁵ And it came to pass in the morning, that behold, it was Leah. And he said to Laban, What is this thou hast done to me? Have I not served thee for Rachel? Why then hast thou deceived me? ²⁶ And Laban said, It is not so done in our place, to give the younger before the firstborn. ²⁷ Fulfil the week *with* this one: then we will give thee the other one also, for the service that thou shalt serve me yet seven other years. ²⁸ And Jacob did so, and fulfilled the week *with* this one, and he gave him Rachel his daughter to be his wife. ²⁹ And Laban gave to

Rachel his daughter, Bilhah, his maidservant, to be her maidservant.³⁰ And he went in also to Rachel; and he loved also Rachel more than Leah. And he served with him yet seven other years.

³¹ And when Jehovah saw that Leah was hated, he opened her womb; but Rachel was barren.³² And Leah conceived, and bore a son, and called his name Reuben; for she said, Because Jehovah has looked upon my affliction; for now my husband will love me.

³³ And she again conceived, and bore a son, and said, Because Jehovah has heard that I am hated, he has therefore given me this one also; and she called his name Simeon.

³⁴ And she again conceived, and bore a son, and said, Now this time will my husband be united to me, for I have borne him three sons; therefore was his name called Levi.³⁵ And she again conceived, and bore a son, and said, This time will I praise Jehovah; therefore she called his name Judah. And she ceased to bear.

29:1 Jacob at Haran becomes a striking illustration, if not type, of the nation descended from him in its present long dispersion. Like Israel, he was: (1) Out of the *place* of blessing (Gen. 26:3); (2) without an altar (Hos. 3:4, 5); (3) gained an evil name (Gen. 31:1; Rom. 2:17–24); (4) but was under the covenant care of Jehovah (Gen. 28:13, 14; Rom. 11:1, 25–30); (5) and was ultimately brought back (Gen. 31:3; 35:1–4; Ezk. 37:21–23).

The *personal* lesson is obvious: while Jacob is not forsaken, he is permitted to reap the shame and sorrow of his self-chosen way.

Chapter 30

¹ And when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, Give me children, or else I die.² And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, who has withheld from thee the fruit of the womb?³ And she said, Behold, there is my maid, Bilhah: go in to her, in order that she may bear on my knees, and I may also be built up by her.⁴ And she gave him Bilhah her maidservant as wife, and Jacob went in to her.⁵ And Bilhah conceived, and bore Jacob a son.⁶ And Rachel said, God has done me justice, and has also heard my voice, and given me a son; therefore she called his name Dan.⁷ And Bilhah Rachel's maidservant again conceived, and bore Jacob a second son.⁸ And Rachel said, Wrestlings of God have I wrestled with my sister, and have prevailed; and she called his name Naphtali.⁹ And when Leah saw that she had ceased to bear, she took Zilpah her maidservant and gave her to Jacob as wife.¹⁰ And Zilpah Leah's maidservant bore Jacob a son.¹¹ And Leah said, Fortunately! and she called his name Gad.¹² And Zilpah Leah's maidservant bore Jacob a second son.¹³ And Leah said, Happy am I; for the daughters will call me blessed! and she called his name Asher.

¹⁴ And Reuben went out in the days of wheat-harvest, and found mandrakes in the fields; and he brought them to his mother Leah. And Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.¹⁵ And she said to her, Is it *too* little that thou hast taken my husband, that thou wilt take my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.¹⁶ And when Jacob came from the fields in the evening, Leah went out to meet him, and said, Thou must come in to me,

for indeed I have hired thee with my son's mandrakes. And he lay with her that night.¹⁷ And God hearkened to Leah, and she conceived, and bore Jacob a fifth son.¹⁸ And Leah said, God has given me my hire, because I have given my maidservant to my husband; and she called his name Issachar.¹⁹ And Leah again conceived, and bore Jacob a sixth son;²⁰ and Leah said, God has endowed me with a good dowry; this time will my husband dwell with me, because I have borne him six sons. And she called his name Zebulun.²¹ And afterwards she bore a daughter, and called her name Dinah.²² And God remembered Rachel, and God listened to her, and opened her womb.²³ And she conceived, and bore a son, and said, God has taken away my reproach.²⁴ And she called his name Joseph; and said, Jehovah will add to me another son.

²⁵ And it came to pass when Rachel had borne Joseph, that Jacob said to Laban, Send me away, that I may go to my place and to my country.²⁶ Give *me* my wives for whom I have served thee, and my children; that I may go away, for thou knowest my service which I have served thee.²⁷ And Laban said to him, I pray thee, if I have found favour in thine eyes—I have discovered that Jehovah has blessed me for thy sake.²⁸ And he said, Appoint to me thy wages, and I will give it.²⁹ And he said to him, Thou knowest how I have served thee, and what thy cattle has become with me.³⁰ For it was little that thou hadst before me, and it is increased to a multitude, and Jehovah has blessed thee from the time I came; and now, when shall I also provide for my house?³¹ And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything. If thou doest this for me, I will again feed *and* keep thy flock:³² I will pass through all thy flock to-day, to remove thence all the speckled and spotted sheep, and all the brown lambs, and the spotted and speckled among the goats; and *that* shall be my hire.³³ And my righteousness shall answer for me hereafter, when thou comest about my hire, before thy face: all that is not speckled and spotted among the goats, and brown among the lambs, let that be stolen with me.³⁴ And Laban said, Well, let it be according to thy word.³⁵ And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the brown among the lambs, and gave *them* into the hand of his sons.³⁶ And he put three days' journey between himself and Jacob. And Jacob fed the rest of Laban's flock.

³⁷ And Jacob took fresh rods of white poplar, almond-tree, and maple; and peeled off white stripes in them, uncovering the white which was on the rods.³⁸ And he set the rods which he had peeled before the flock, in the troughs at the watering-places where the flock came to drink, and they were ardent when they came to drink.³⁹ And the flock was ardent before the rods; and the flock brought forth ringstraked, speckled, and spotted.⁴⁰ And Jacob separated the lambs, and set the faces of the flock toward the ringstraked, and all the brown in the flock of Laban; and he made himself separate flocks, and did not put them with Laban's flock.⁴¹ And it came to pass whensoever the strong cattle were ardent, that Jacob laid the rods before the eyes of the flock in the gutters, that they might become ardent among the rods;⁴² but when the sheep were feeble, he put *them* not in; so the feeble were Laban's, and the strong Jacob's.⁴³ And the man increased very, very much, and had much cattle, and bondwomen, and bondmen, and camels, and asses.

Chapter 31

¹ And he heard the words of Laban's sons, saying, Jacob has taken away all that was our father's, and of what was our father's he has acquired all this glory. ² And Jacob saw the countenance of Laban, and behold, it was not toward him as previously. ³ And Jehovah said to Jacob, Return into the land of thy fathers, and to thy kindred; and I will be with thee. ⁴ And Jacob sent and called Rachel and Leah to the fields to his flock, ⁵ and said to them, I see your father's countenance, that it is not toward me as previously; but the God of my father has been with me. ⁶ And you know that with all my power I have served your father. ⁷ And your father has mocked me, and has changed my wages ten times; but God suffered him not to hurt me. ⁸ If he said thus; The speckled shall be thy hire, then all the flocks bore speckled; and if he said thus: The ringstraked shall be thy hire, then all the flocks bore ringstraked. ⁹ And God has taken away the cattle of your father, and given *them* to me. ¹⁰ And it came to pass at the time of the ardour of the flocks, that I lifted up mine eyes, and saw in a dream, and behold, the rams that leaped upon the flocks were ringstraked, speckled, and spotted. ¹¹ And the Angel of God said to me in a dream, Jacob! And I said, Here am I. ¹² And he said, Lift up now thine eyes, and see: all the rams that leap upon the flock are ringstraked, speckled, and spotted; for I have seen all that Laban does to thee. ¹³ I am the •God of Bethel, where thou anointedst the pillar, where thou vowedst a vow to me. Now arise, depart out of this land, and return to the land of thy kindred. ¹⁴ And Rachel and Leah answered and said to him, Is there yet any portion or inheritance for us in our father's house? ¹⁵ Are we not reckoned of him strangers? for he has sold us, and has even constantly devoured our money. ¹⁶ For all the wealth that God has taken from our father is ours and our children's; and now whatever God has said to thee do.

¹⁷ And Jacob rose up, and set his sons and his wives upon camels, ¹⁸ and carried away all his cattle, and all his property that he had acquired—the cattle of his possessions that he had acquired in Padan-Aram, to go to Isaac his father, into the land of Canaan. ¹⁹ And Laban had gone to shear his sheep. And Rachel stole the teraphim that *belonged* to her father. ²⁰ And Jacob deceived Laban the Syrian, in that he did not tell him that he fled. ²¹ And he fled with all that he had; and he rose up and passed over the river, and set his face *toward* mount Gilead. ²² And it was told Laban on the third day that Jacob had fled. ²³ And he took his brethren with him, and pursued after him seven days' journey, and overtook him on mount Gilead. ²⁴ And God came to Laban the Syrian in a dream by night, and said to him, Take care thou speak not to Jacob either good or bad.

²⁵ And Laban came up with Jacob; and Jacob had pitched his tent on the mountain; Laban also with his brethren pitched on mount Gilead. ²⁶ And Laban said to Jacob, What hast thou done, that thou hast deceived me, and hast carried away my daughters as captives of war? ²⁷ Why didst thou flee away covertly, and steal away from me, and didst not tell me, that I might have conducted thee with mirth and with songs, with tambour and with harp; ²⁸ and hast not suffered me to kiss my sons and my daughters? Now thou hast acted foolishly. ²⁹ It would be in the power of my hand to do you hurt; but the God of your father spoke to me last night, saying, Take care that thou speak not to Jacob either

good or bad. ³⁰ And now that thou must needs be gone, because thou greatly longedst after thy father's house, why hast thou stolen my gods? ³¹ And Jacob answered and said to Laban, I was afraid; for I said, Lest thou shouldest take by force thy daughters from me. ³² With whomsoever thou findest thy gods, he shall not live. Before our brethren discern what is thine with me, and take *it* to thee. But Jacob did not know that Rachel had stolen them. ³³ And Laban went into Jacob's tent, and into Leah's tent, and into the two handmaids' tents, and found nothing; and he went out of Leah's tent, and entered into Rachel's tent. ³⁴ Now Rachel had taken the teraphim and put them under the camel's saddle; and she sat upon them. And Laban explored all the tent, but found nothing. ³⁵ And she said to her father, Let it not be an occasion of anger in the eyes of my lord that I cannot rise up before thee, for it is with me after the manner of women. And he searched carefully, but did not find the teraphim.

³⁶ And Jacob was angry, and he disputed with Laban. And Jacob answered and said to Laban, What is my fault, what my sin, that thou hast so hotly pursued after me? ³⁷ Whereas thou hast explored all my baggage, what hast thou found of all thy household stuff? Set *it* here before my brethren and thy brethren, and let them decide between us both. ³⁸ These twenty years have I been with thee: thy ewes and thy she-goats have not cast their young, and the rams of thy flock I have not eaten. ³⁹ What was torn I have not brought to thee; I had to bear the loss of it: of my hand hast thou required it, *whether* stolen by day or stolen by night. ⁴⁰ Thus it was with me: in the day the heat consumed me, and the frost by night; and my sleep fled from mine eyes. ⁴¹ I have been these twenty years in thy house: I have served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast changed my wages ten times. ⁴² Had not the God of my father, the God of Abraham, and the fear of Isaac, been with me, it is certain thou wouldest have sent me away now empty. God has looked upon my affliction and the labour of my hands, and has judged last night.

⁴³ And Laban answered and said to Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; but as for my daughters, what can I do this day to them, or to their sons whom they have brought forth? ⁴⁴ And now, come, let us make a covenant, I and thou; and let it be a witness between me and thee. ⁴⁵ And Jacob took a stone, and set it up *for* a pillar. ⁴⁶ And Jacob said to his brethren, Gather stones. And they took stones, and made a heap, and ate there upon the heap. ⁴⁷ And Laban called it Jegar-sahadutha, and Jacob called it Galeed. ⁴⁸ And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed, ⁴⁹ —and Mizpah; for he said, Let Jehovah watch between me and thee, when we shall be hidden one from another: ⁵⁰ if thou shouldest afflict my daughters, or if thou shouldest take wives besides my daughters, —no man is with us; see, God is witness between me and thee! ⁵¹ And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee: ⁵² *let* this heap be witness, and the pillar a witness, that neither I pass this heap *to go* to thee, nor thou pass this heap and this pillar *to come* to me, for harm. ⁵³ The God of Abraham, and the God of Nahor, the God of their father, judge between us! And Jacob swore by the fear of his father Isaac. ⁵⁴ And Jacob offered a sacrifice upon the mountain, and invited his brethren to eat bread: and they ate bread, and lodged on the mountain. ⁵⁵ And Laban rose early in the morning, and

kissed his sons and his daughters, and blessed them; and Laban went and returned to his place.

Chapter 32

¹ And Jacob went on his way; and the angels of God met him. ² And when Jacob saw them he said, This is the camp of God. And he called the name of that place Mahanaim.

³ And Jacob sent messengers before his face to Esau his brother, into the land of Seir, the fields of Edom. ⁴ And he commanded them, saying, Thus shall ye speak to my lord, to Esau: Thy servant Jacob speaks thus—With Laban have I sojourned and tarried until now; ⁵ and I have oxen, and asses, sheep, and bondmen, and bondwomen; and I have sent to tell my lord, that I may find favour in thine eyes. ⁶ And the messengers returned to Jacob, saying, We came to thy brother, to Esau; and he also is coming to meet thee, and four hundred men with him. ⁷ Then Jacob was greatly afraid, and was distressed; and he divided the people that were with him, and the sheep and the cattle and the camels, into two troops. ⁸ And he said, If Esau come to the one troop and smite it, then the other troop which is left shall escape.

⁹ And Jacob said, God of my father Abraham, and God of my father Isaac, Jehovah, who saidst unto me: Return into thy country and to thy kindred, and I will do thee good, ¹⁰ —I am too small for all the loving-kindness and all the faithfulness that thou hast shewn unto thy servant; for with my staff I passed over this Jordan, and now I am become two troops. ¹¹ Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, *and* the mother with the children. ¹² And thou saidst, I will certainly deal well with thee, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

¹³ And he lodged there that night; and took of what came to his hand a gift for Esau his brother— ¹⁴ two hundred she-goats, and twenty he-goats; two hundred ewes, and twenty rams; ¹⁵ thirty milch camels with their colts; forty kine, and ten bulls; twenty she-asses, and ten young asses. ¹⁶ And he delivered *them* into the hand of his servants, every drove by itself; and he said to his servants, Go on before me, and put a space between drove and drove. ¹⁷ And he commanded the foremost, saying, When Esau my brother meets thee, and asks thee, saying, Whose art thou, and where goest thou, and whose are these before thee? ¹⁸ —then thou shalt say, Thy servant Jacob's: it is a gift sent to my lord, to Esau. And behold, he also is behind us. ¹⁹ And so commanded he the second, and the third, and all that followed the droves, saying, According to this word shall ye speak to Esau when ye find him. ²⁰ And, moreover, ye shall say, Behold, thy servant Jacob is behind us. For he said, I will propitiate him with the gift that goes before me, and afterwards I will see his face: perhaps he will accept me. ²¹ And the gift went over before him; and he himself lodged that night in the camp. ²² And he rose up that night, and took his two wives, and his two maidservants, and his eleven sons, and passed over the ford of the Jabbok; ²³ and he took them and led them over the river, and led over what he had.

²⁴ And Jacob remained alone; and a man wrestled with him until the rising of the dawn. ²⁵ And when he saw that he did not prevail against him, he touched the joint of his

thigh; and the joint of Jacob's thigh was dislocated as he wrestled with him. ²⁶ And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go except thou bless me. ²⁷ And he said to him, What is thy name? And he said, Jacob. ²⁸ And he said, Thy name shall not henceforth be called Jacob, but Israel; for thou hast wrestled with God, and with men, and hast prevailed. ²⁹ And Jacob asked and said, Tell *me*, I pray thee, thy name. And he said, How is it that thou askest after my name? And he blessed him there. ³⁰ And Jacob called the name of the place Peniel—For I have seen God face to face, and my life has been preserved. ³¹ And as he passed over Peniel, the sun rose upon him; and he limped upon his hip. ³² Therefore the children of Israel do not eat of the sinew that is over the joint of the thigh, to this day; because he touched the joint of Jacob's thigh—the sinew.

32:28 Both names are applied to the nation descended from Jacob. When used *characteristically* “Jacob” is the name for the natural posterity of Abraham, Isaac, and Jacob; “Israel” for the spiritual part of the nation. See, e.g. Isa. 9:8. The “word” was sent to all the people, “Jacob,” but it “lighted upon *Israel*,” i.e. was comprehended by the spiritual part of the people. See “Israel” (Gen. 12:2, 3; Rom. 11:26, *summary*).

Chapter 33

¹ And Jacob lifted up his eyes and looked, and behold, Esau was coming, and with him four hundred men. And he distributed the children to Leah, and to Rachel, and to the two maidservants: ² and he put the maidservants and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost. ³ And he passed on before them, and bowed to the earth seven times, until he came near to his brother. ⁴ And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

⁵ And he lifted up his eyes and saw the women and the children, and said, Who are these with thee? And he said, The children that God has graciously given thy servant. ⁶ And the maidservants drew near, they and their children, and they bowed. ⁷ And Leah also, with her children, drew near, and they bowed. And lastly Joseph drew near, and Rachel, and they bowed. ⁸ And he said, What *meanest* thou by all the drove which I met? And he said, To find favour in the eyes of my lord. ⁹ And Esau said, I have enough, my brother; let what thou hast be thine. ¹⁰ And Jacob said, No, I pray thee; if now I have found favour in thine eyes, then receive my gift from my hand; for therefore have I seen thy face, as though I had seen the face of God, and thou hast received me with pleasure.

¹¹ Take, I pray thee, my blessing which has been brought to thee; because God has been gracious to me, and because I have everything. And he urged him, and he took *it*. ¹² And he said, Let us take our journey, and go on, and I will go before thee. ¹³ And he said to him, My lord knows that the children are tender, and the suckling sheep and kine are with me; and if they should overdrive them only one day, all the flock would die. ¹⁴ Let my lord, I pray thee, pass on before his servant, and I will drive on at my ease according to the pace of the cattle that is before me, and according to the pace of the children, until I come to my lord, to Seir. ¹⁵ And Esau said, Let me now leave with thee *some* of the

people that are with me. And he said, What need? Let me find favour in the eyes of my lord.

¹⁶ And Esau returned that day on his way to Seir. ¹⁷ And Jacob journeyed to Succoth, and built himself a house, and for his cattle he made booths. Therefore the name of the place was called Succoth. ¹⁸ And Jacob came safely *to the* city Shechem, which is in the land of Canaan, when he came from Padan-Aram; and he encamped before the city. ¹⁹ And he bought the portion of the field where he had spread his tent, of the hand of the sons of Hamor, Shechem's father, for a hundred kesitahs. ²⁰ And there he set up an altar, and called it El-Elohe-Israel.

Chapter 34

¹ And Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land. ² And when Shechem, the son of Hamor the Hivite, the prince of the country, saw her, he took her, and lay with her, and humbled her. ³ And his soul fastened on Dinah the daughter of Jacob, and he loved the maiden, and spoke consolingly to the maiden. ⁴ And Shechem spoke to his father Hamor, saying, Take me this girl as wife. ⁵ And Jacob heard that he had defiled Dinah his daughter; but his sons were with his cattle in the fields, and Jacob said nothing until they came.

⁶ And Hamor the father of Shechem came out to Jacob, to speak to him. ⁷ And the sons of Jacob came from the fields when they heard *it*; and the men were grieved, and they were very angry, because he had wrought what was disgraceful in Israel, in lying with Jacob's daughter, which thing ought not to be done. ⁸ And Hamor spoke to them, saying, My son Shechem's soul cleaves to your daughter: I pray you, give her to him as wife. ⁹ And make marriages with us: give your daughters to us, and take our daughters to you. ¹⁰ And dwell with us, and the land shall be before you: dwell and trade in it, and get yourselves possessions in it. ¹¹ And Shechem said to her father and to her brethren, Let me find favour in your eyes; and what ye shall say to me I will give. ¹² Impose on me very much as dowry and gift, and I will give according as ye shall say to me; but give me the maiden as wife. ¹³ And the sons of Jacob answered Shechem and Hamor his father deceitfully, and spoke—because he had defiled Dinah their sister— ¹⁴ and said to them, We cannot do this, to give our sister to one that is uncircumcised; for that *were* a reproach to us. ¹⁵ But only in this will we consent to you, if ye will be as we, that every male of you be circumcised; ¹⁶ then will we give our daughters to you, and take your daughters to us, and we will dwell with you, and be one people. ¹⁷ But if ye do not hearken to us, to be circumcised, then will we take our daughter and go away.

¹⁸ And their words were good in the eyes of Hamor and Shechem, Hamor's son. ¹⁹ And the youth did not delay to do this, because he had delight in Jacob's daughter. And he was honourable above all in the house of his father. ²⁰ And Hamor and Shechem his son came to the gate of their city, and spoke to the men of their city, saying, ²¹ These men are peaceable with us; therefore let them dwell in the land, and trade in it. And the land—behold, it is of wide extent before them. We will take their daughters as wives, and give them our daughters. ²² But only in this will the men consent to us to dwell with

us, to be one people—if every male among us be circumcised, just as they are circumcised. ²³ Their cattle, and their possessions, and every beast of theirs, shall they not be ours? only let us consent to them, and they will dwell with us. ²⁴ And all that went out at the gate of his city hearkened to Hamor and to Shechem his son; and every male was circumcised—all that went out at 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 his sword, and came upon the city boldly, and slew all the males. ²⁶ And Hamor and Shechem his son they slew with the edge of the sword; and took Dinah out of Shechem's house; and went out. ²⁷ The sons of Jacob came upon the slain, and plundered the city, because they had defiled their sister. ²⁸ Their sheep, and their oxen, and their asses, and what *was* in the city, and what *was* in the field they took; ²⁹ and all their goods, and all their little ones, and their wives took they captive, and plundered them, and all that was in the houses. ³⁰ And Jacob said to Simeon and Levi, Ye have troubled me, in that ye make me odious among the inhabitants of the land—among the Canaanites and the Perizzites; and I am few men in number, and they will gather themselves against me and smite me, and I shall be destroyed, I and my house. ³¹ And they said, Should people deal with our sister as with a harlot?

Chapter 35

¹ And God said to Jacob, Arise, go up to Bethel, and dwell there, and make there an altar unto the •God that appeared unto thee when thou fleddest from the face of Esau thy brother. ² And Jacob said to his household, and to all that were with him, Put away the strange gods that are among you, and cleanse yourselves, and change your garments; ³ and we will arise, and go up to Bethel; and I will make there an altar to the •God that answered me in the day of my distress, and was with me in the way that I went. ⁴ And they gave to Jacob all the strange gods that were in their hand, and the rings that were in their ears, and Jacob hid them under the terebinth that *is* 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 after the sons of Jacob.

⁶ And 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 place El-beth-el; because there God had appeared to him when he fled from the face of his brother. ⁸ And Deborah, Rebecca's nurse, died; and she was buried beneath Bethel, under the oak; and the name of it was called Allon-bachuth. ⁹ And God appeared to Jacob again after he had come from Padan-Aram, and blessed him. ¹⁰ And God said to him, Thy name is Jacob: thy name shall not henceforth be called Jacob, but Israel shall be thy name. And he called his name Israel. ¹¹ And God said to him, I am the Almighty •God: be fruitful and multiply; a nation and a company of nations shall be of thee; and kings shall come out of thy loins. ¹² And the land that 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 had talked with him. ¹⁴ And Jacob set up a pillar in the place where he had

talked with him, a pillar of stone, and poured on it a drink-offering, and poured oil on it.
¹⁵ And Jacob called the name of the place where God had talked with him, Beth-el.

¹⁶ And they journeyed from Bethel. And there was yet a certain distance to come to Ephrath, when Rachel travailed in childbirth; and it went hard with her in her childbearing. ¹⁷ And it came to pass when it went hard with her in her childbearing, that the midwife said to her, Fear not; for this also is a son for thee. ¹⁸ And it came to pass as her soul was departing—for she died—that she called his name Benoni; but his father called him Benjamin. ¹⁹ And Rachel died, and was buried on the way to Ephrath, which *is* Bethlehem. ²⁰ And Jacob erected a pillar upon her grave: that is the pillar of Rachel's grave to *this* day.

²¹ And Israel journeyed, and spread his tent on the other side of Migdal-Eder. 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 of it. And the sons of Jacob were twelve. ²³ The sons of Leah: Reuben—Jacob's firstborn—and Simeon, and Levi, and Judah, and Issachar, and Zebulun. ²⁴ The sons of Rachel: Joseph and Benjamin. ²⁵ And the sons of Bilhah, Rachel's maidservant: Dan and Naphtali. ²⁶ And the sons of Zilpah, Leah's maidservant: Gad and Asher. These are the sons of Jacob that were born to him in Padan-Aram. ²⁷ And Jacob came to Isaac his father to Mamre—to Kirjath-Arba, which is Hebron; where Abraham had sojourned, and Isaac. ²⁸ And the days of Isaac were a hundred and eighty years. ²⁹ And Isaac expired and died, and was gathered to his peoples, old and full of days. And his sons Esau and Jacob buried him.

35:7 i.e. *the God of Bethel*. Cf. Gen. 28:19. There it was the *place* as the scene of the ladder-vision which impressed Jacob. He called the place "Bethel," i.e. *the house of God*. Now it is the *God* of the place, rather than the *place*, and he calls it El-Bethel, i.e. "*the God of the house of God*." Cf. Gen. 33:20, *ref*.

35:14 The first mention of the drink-offering. It is not mentioned among the Levitical offerings of Lev. 1–7, though included in the instructions for sacrifice *in the land* (Num. 15:5–7). It was always "poured out," never drunk, and may be considered a type of Christ in the sense of Psa. 22:14; Isa. 53:12.

35:18 i.e. *son of my right hand*. Benjamin, "*son of sorrow*" to his mother, but "*son of my right hand*" to his father, becomes thus a double type of Christ. As Ben-oni He was the suffering One because of whom a sword pierced His mother's heart (Lk. 2:35); as Benjamin, head of the warrior tribe (Gen. 49:27), firmly joined to Judah the kingly tribe (Gen. 49:8–12; 1 Ki. 12:21), he becomes a type of the victorious One. It is noteworthy that Benjamin was especially honoured among the Gentiles (Gen. 45:22).

So manifold are the distinctions of Christ that *many* personal types of Him are needed. Joseph is most complete, Benjamin standing only for Christ the sorrowful One (Isa. 53:3, 4) yet to have power on earth. Cf. Gen. 43:34, *note*.

Chapter 36

¹ And these are the generations of Esau, that is Edom. ² Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, daughter of Zibeon the Hivite, ³ and Basmath Ishmael's daughter, the sister of Nebaioth. ⁴ And Adah bore to Esau Eliphaz; and Basmath bore Reuel. ⁵ And Oholibamah bore Jeush and Jaalam and Korah. These are the sons of Esau that were born to him in the land of Canaan. ⁶ And Esau took his wives, and his sons, and his daughters,

and all the souls of his house, and his cattle, and all his beasts, and all his possessions, that he had acquired in the land of Canaan, and went into a country away from his brother Jacob. ⁷ For their property was too great for them to dwell together, and the land where they were sojourners could not bear them, because of their cattle. ⁸ Thus Esau dwelt in mount Seir; Esau is Edom.

⁹ And these are the generations of Esau, the father of Edom, in mount Seir. ¹⁰ These are the names of Esau's sons: Eliphaz, the son of Adah the wife of Esau; Reuel, the son of Basmath the wife of Esau. ¹¹ —And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. ¹² And Timna was concubine to Eliphaz Esau's son, and she bore Amalek to Eliphaz. These are the sons of Adah Esau's wife. ¹³ —And these are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These are the sons of Basmath Esau's wife. ¹⁴ —And these are the sons of Oholibamah, the daughter of Anah, daughter of Zibeon, Esau's wife: and she bore to Esau Jeush and Jaalam and Korah. ¹⁵ These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, ¹⁶ chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah. ¹⁷ And these are the sons of Reuel Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs of Reuel in the land of Edom; these are the sons of Basmath Esau's wife. ¹⁸ —And these are the sons of Oholibamah Esau's wife: chief Jeush, chief Jaalam, chief Korah; these are the chiefs of Oholibamah the daughter of Anah, Esau's wife. ¹⁹ These are the sons of Esau, and these their chiefs: he is Edom.

²⁰ These are the sons of Seir the Horite, the inhabitant of the land: Lotan, and Shobal, and Zibeon, and Anah, ²¹ and Dishon, and Ezer, and Dishan. These are the chiefs of the Horites, the sons of Seir in the land of Edom. ²² —And the sons of Lotan were Hori and Hemam; and Lotan's sister was Timna. ²³ —And these are the sons of Shobal: Alvan, and Manahath, and Ebal, Shepho and Onam. ²⁴ —And these are the sons of Zibeon: both Ajah and Anah. This is the Anah that found the warm springs in the wilderness as he fed the asses of Zibeon his father. ²⁵ —And these are the sons of Anah: Dishon, and Oholibamah the daughter of Anah. ²⁶ —And these are the sons of Dishon: Hemdan, and Eshban, and Ithran, and Cheran. ²⁷ —These are the sons of Ezer: Bilhan, and Zaavan, and Akan. ²⁸ —These are the sons of Dishan: Uz and Aran. ²⁹ These are the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, ³⁰ chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horites, according to their chiefs in the land of Seir.

³¹ And these are the kings that reigned in the land of Edom before there reigned a king over the children of Israel. ³² And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. ³³ And Bela died; and Jobab the son of Zerah of Bozrah reigned in his stead. ³⁴ And Jobab died; and Husham of the land of the Temanites reigned in his stead. ³⁵ And Husham died; and Hadad the son of Bedad, who smote Midian in the fields of Moab, reigned in his stead. And the name of his city was Avith. ³⁶ And Hadad died; and Samlah of Masrekah reigned in his stead. ³⁷ And Samlah died; and Saul of Rehoboth on the river reigned in his stead. ³⁸ And Saul died; and Baal-hanan the son of Achbor reigned in his stead. ³⁹ And Baal-hanan the son of Achbor died; and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred daughter of Mezahab. ⁴⁰ And these are the names of

the chiefs of Esau, according to their families, after their places, with their names: chief Timna, chief Alvah, chief Jetheth,⁴¹ chief Oholibamah, chief Elah, chief Pinon,⁴² chief Kenaz, chief Teman, chief Mibzar,⁴³ chief Magdiel, chief Iram. These are the chiefs of Edom, according to their dwelling-places in the land of their possession. This is Esau, the father of Edom.

36:1 Edom (called also “Seir,” Gen. 32:3; 36:8) is the name of the country lying south of the ancient kingdom of Judah, and extending from the Dead Sea to the Gulf of Akaba. It includes the ruins of Petra, and is bounded on the north by Moab. Peopled by descendants of Esau (Gen. 36:1–19), Edom has a remarkable prominence in the prophetic word as (together with Moab) the scene of the final destruction of Gentile world-power in the day of the Lord. See “Armageddon” (Rev. 16:14; Rev. 19:21) and “Times of the Gentiles” (Lk. 21:24; Rev. 16:14). Cf. Psa. 137:7; Oba. 8–16; Isa. 34:1–8; 63:1–6; Jer. 49:14–22; Ezk. 25:12–14.

36:31 It is characteristic of Scripture that the kings of Edom should be enumerated before the kings of Israel. The *principle* is stated in 1 Cor. 15:46. First things are “natural,” man’s best, and always fail; second things are “spiritual,” God’s things, and succeed. Adam—Christ; Cain—Abel; Cain’s posterity—Seth’s posterity; Saul—David; Israel—the true Church, etc.

Chapter 37

¹ And Jacob dwelt in the land where his father sojourned—in the land of Canaan. ² These are the generations of Jacob. Joseph, being seventeen years old, fed the flock with his brethren; and he was doing service with the sons of Bilhah, and with the sons of Zilpah, his father’s wives. And Joseph brought to his father an evil report of them. ³ And Israel loved Joseph more than all his sons, because he was son of his old age; and he made him a vest of many colours. ⁴ And his brethren saw that their father loved him more than all his brethren, and they hated him, and could not greet him with friendliness.

⁵ And Joseph dreamed a dream, and told *it* to his brethren, and they hated him yet the more. ⁶ And he said to them, Hear, I pray you, this dream, which I have dreamt: ⁷ Behold, we were binding sheaves in the fields, and lo, my sheaf rose up, and remained standing; and behold, your sheaves came round about and bowed down to my sheaf. ⁸ And his brethren said to him, Wilt thou indeed be a king over us? wilt thou indeed rule over us? And they hated him yet the more for his dreams and for his words. ⁹ And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamt another dream, and behold, the sun and the moon and eleven stars bowed down to me. ¹⁰ And he told *it* to his father and to his brethren. And his father rebuked him, and said to him, What is this dream which thou hast dreamt? Shall we indeed come, I and thy mother and thy brethren, to bow down ourselves to thee to the earth? ¹¹ And his brethren envied him; but his father kept the saying.

¹² And his brethren went to feed their father’s flock at Shechem. ¹³ And Israel said to Joseph, Do not thy brethren feed *the flock* at Shechem? Come, that I may send thee to them. And he said to him, Here am I. ¹⁴ And he said to him, Go, I pray thee, see after the welfare of thy brethren, and after the welfare of the flock; and bring me word again. And he sent him out of the vale of Hebron; and he came towards Shechem. ¹⁵ And a man found him, and behold, he was wandering in the country; and the man asked him, saying,

What seekest thou? ¹⁶ And he said, I am seeking my brethren: tell me, I pray thee, where they feed *their flocks*. ¹⁷ And the man said, They have removed from this; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them at Dothan. ¹⁸ And when they saw him from afar, and before he came near to them, they conspired against him to put him to death. ¹⁹ And they said one to another, Behold, there comes that dreamer! ²⁰ And now come and let us kill him, and cast him into one of the pits, and we will say, An evil beast has devoured him; and we will see what becomes of his dreams. ²¹ And Reuben heard *it*, and delivered him out of their hand, and said, Let us not take his life. ²² And Reuben said to them, Shed no blood: cast him into this pit which is in the wilderness; but lay no hand upon him—in order that he might deliver him out of their hand, to bring him to his father again.

²³ And it came to pass when Joseph came to his brethren, that they stripped Joseph of his vest, the vest of many colours, which he had on; ²⁴ and they took him and cast him into the pit; now 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 caravan of Ishmaelites came from Gilead; and their camels bore tragacanth, and balsam, and ladanum—going to carry *it* down to Egypt. ²⁶ And Judah said to his brethren, What profit is it that we kill our brother and secrete his blood? ²⁷ Come and let us sell him to the Ishmaelites; but let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened *to him*. ²⁸ And Midianitish men, merchants, passed by; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty silver-pieces; and they brought Joseph to Egypt. ²⁹ And Reuben returned to the pit, and behold, Joseph *was* not in the pit; and he rent his garments, ³⁰ and returned to his brethren, and said, The child is not; and I, where shall I go?

³¹ And they took Joseph's vest, and slaughtered a buck of the goats, and dipped the vest in the blood; ³² and they sent the vest of many colours and had it carried to their father, and said, This have we found: discern now whether it is thy son's vest or not. ³³ And he discerned it, and said, *It is* my son's vest! an evil beast has devoured him: Joseph is without doubt rent in pieces! ³⁴ And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days. ³⁵ And all his sons and all his daughters rose up to comfort him, but he refused to be comforted, and said, For I will go down to my son into Sheol mourning. Thus his father wept for him. ³⁶ And the Midianites sold him into Egypt, to Potiphar, a chamberlain of Pharaoh, the captain of the life-guard.

37:2 While it is nowhere asserted that Joseph was a type of Christ, the analogies are too numerous to be accidental. They are: (1) both were especial objects of a father's love (Gen. 37:3; Mt. 3:17; John 3:35; 5:20); (2) both were hated by their brethren (Gen. 37:4; John 15:25); (3) the superior claims of both were rejected by their brethren (Gen. 37:8; Mt. 21:37–39; John 15:24, 25); (4) the brethren of both conspired against them to slay them (Gen. 37:18; Mt. 26:3, 4); (5) Joseph was, in intent and figure, slain by his brethren, as was Christ (Gen. 37:24; Mt. 27:35–37); (6) each became a blessing among the Gentiles, and gained a Gentile bride (Gen. 41:1–45; Acts 15:14; Eph. 5:25–32); (7) as Joseph reconciled his brethren to himself, and afterward exalted them, so will it be with Christ and His Jewish brethren (Gen. 45:1–15; Deut. 30:1–10; Hos. 2:14–18; Rom. 11:1, 15, 25, 26).

Chapter 38

¹ And it came to pass at that time, that Judah went down from his brethren, and turned in to a man of Adullam whose name was Hirah. ² And Judah saw there the daughter of a Canaanitish man whose name was Shua; and he took her, and went in to her. ³ And she conceived and bore a son; and he called his name Er. ⁴ And she again conceived and bore a son, and she called his name Onan. ⁵ And again she bore a son, and she called his name Shelah; and he was at Chezib when she bore him. ⁶ And Judah took a wife for Er his firstborn, and her name was Tamar. ⁷ And Er, Judah's firstborn, was wicked in the sight of Jehovah, and Jehovah slew him. ⁸ Then Judah said to Onan, Go in to thy brother's wife, and fulfil to her the brother-in-law's duty, and raise up seed to thy brother. ⁹ But when Onan knew that the seed should not be his own, it came to pass when he went in to his brother's wife, that he spilled *it* on the ground, in order to give no seed to his brother. ¹⁰ And the thing which he did was evil in the sight of Jehovah, and he slew him also. ¹¹ And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, until Shelah my son is grown; for he said, Lest he die also, as his brethren. And Tamar went and remained in her father's house.

¹² And as the days were multiplied, Judah's wife, the daughter of Shua, died. And Judah was comforted, and he went up to his sheep-shearers, to Timnah, he and his friend Hirah the Adullamite. ¹³ And it was told Tamar, saying, Behold thy father-in-law is going up to Timnah to shear his sheep. ¹⁴ And she put the garments of her widowhood off from her, and covered herself with a veil, and wrapped herself, and sat in the entry of Enaim, which is on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as wife. ¹⁵ And Judah saw her, and took her for a harlot; because she had covered her face. ¹⁶ And he turned aside to her by the way, and said, Come, I pray thee, let me go in to thee; for he did not know that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come in to me? ¹⁷ And he said, I will send *thee* a kid of the goats from the flock. And she said, Wilt thou give *me* a pledge, until thou send it? ¹⁸ And he said, What pledge shall I give thee? And she said, Thy signet, and thy lace, and thy staff which is in thy hand. And he gave *it* her, and went in to her; and she conceived by him. ¹⁹ And she arose and went away; and she laid by her veil from her, and put on the garments of her widowhood. ²⁰ And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand; but he found her not. ²¹ And he asked the men of her place, saying, Where is the prostitute that was at Enaim, by the way-side? And they said, There was no prostitute here. ²² And he returned to Judah, and said, I have not found her; and also the men of the place said, No prostitute has been here. ²³ Then Judah said, Let her take *it* for herself, lest we be put to shame. 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 has committed fornication, and behold, she is also with child by fornication. And Judah said, Bring her forth, that she may be burned. ²⁵ When she was brought forth, she sent to her father-in-law, saying, By the man to whom these *belong* am I with child; and she said, Acknowledge, I pray thee, whose are this signet, and this

lace, and this staff. ²⁶ And Judah acknowledged *them*, and said, She is more righteous than I, because I have not given her to Shelah my son. And he knew her again no more. ²⁷ And it came to pass at the time of her delivery, that behold, twins were in her womb. ²⁸ And it came to pass when she brought forth, that one stretched out *his* hand, and the midwife took it and bound round 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! on thee be the breach! And they called his name Pherez. ³⁰ And afterwards came out his brother, round whose hand was the scarlet thread; and they called his name Zerah.

Chapter 39

¹ And Joseph was brought down to Egypt; and Potiphar, a chamberlain of Pharaoh, the captain of the life-guard, an Egyptian, bought him of the hand of the Ishmaelites who had brought him down thither. ² And Jehovah 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 Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. ⁴ And Joseph found favour in his eyes, and attended on him; and he set him over his house, and all that he had he gave into his hand. ⁵ And it came to pass from the time he had set him over his house and all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was on all that he had in the house and in the field. ⁶ And he left all that he had in Joseph's hand, and took cognizance of nothing with him, save the bread that he ate. And Joseph was of a beautiful form and of a beautiful countenance.

⁷ And it came to pass after these things, that his master's wife cast her eyes on Joseph, and said, Lie with me! ⁸ But he refused, and said to his master's wife, Behold, my master takes cognizance of nothing with me: what is in the house, and all that he has, he has given into my hand. ⁹ There is none greater in this house than I; neither has he withheld anything from me but thee, because thou art his wife; and how should I do this great wickedness, and sin against God? ¹⁰ And it came to pass as she spoke to Joseph day by day and he hearkened not to her, to lie with her *and* to be with her, ¹¹ that on a certain day he went into the house to do his business, and there was none of the men of the house there in the house. ¹² Then she caught him by his garment, saying, Lie with me! But he left his garment in her hand, and fled and ran out.

¹³ And it came to pass, when she saw that he had left his garment in her hand and had fled forth, ¹⁴ that she called to the men of her house, and spoke to them, saying, See, he has brought in a Hebrew man to us, to mock us: he came in to 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 garment with me, and fled and went out. ¹⁶ And she laid his garment by her until his lord came home. ¹⁷ And she spoke to him according to these words, saying, The Hebrew bondman that thou hast brought to us came in to me to mock me; ¹⁸ and it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled forth.

¹⁹ And it came to pass when his lord heard the words of his wife which she spoke to him, saying, After this manner did thy bondman to me, that his wrath was kindled. ²⁰ And Joseph's lord took him and put him into the tower-house, *the* place where the king's prisoners were confined; and he was there in the tower-house. ²¹ And Jehovah was with Joseph, and extended mercy to him, and gave him favour in the eyes of the chief of the tower-house. ²² And the chief of the tower-house committed to Joseph's hand all the prisoners that were in the tower-house; and whatever they had to do there he did. ²³ The chief of the tower-house looked not to anything under his hand, because Jehovah was with him; and what he did, Jehovah made it prosper.

Chapter 40

¹ And it came to pass after these things, *that* the cup-bearer of the king of Egypt and the baker offended their lord the king of Egypt. ² And Pharaoh was wroth with his two chamberlains—with the chief of the cup-bearers and with the chief of the bakers; ³ and he put them in custody into the house of the captain of the life-guard, into the tower-house, into the place where Joseph was imprisoned. ⁴ And the captain of the life-guard appointed Joseph to them, that he should attend on them. And they were *several* days in custody.

⁵ And they dreamed a dream, both of them in one night, each his dream, each according to the interpretation of his dream, the cup-bearer and the baker of the king of Egypt, who were imprisoned in the tower-house. ⁶ And Joseph came in to them in the morning, and looked on them, and behold, they were sad. ⁷ And he asked Pharaoh's chamberlains that were with him in custody in his lord's house, saying, Why are your faces *so* sad to-day? ⁸ And they said to him, We have dreamt a dream, and there is no interpreter of it. And Joseph said to them, *Do* not interpretations *belong* to God? tell me *your dreams*, I pray you. ⁹ Then the chief of the cup-bearers told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; ¹⁰ and in the vine were three branches; and it was as though it budded: its blossoms shot forth, its clusters ripened into grapes. ¹¹ And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and gave the cup into Pharaoh's hand. ¹² And Joseph said to him, This is the interpretation of it: the three branches are three days. ¹³ In yet three days will Pharaoh lift up thy head and restore thee to thy place, and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his cup-bearer. ¹⁴ Only bear a remembrance with thee of me when it goes well with thee, and deal kindly, I pray thee, with me, and make mention of me to Pharaoh, and bring me out of this house; ¹⁵ for indeed I was stolen out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon. ¹⁶ And when the chief of the bakers saw that the interpretation was good, he said to Joseph, I also was in my dream, and behold, three baskets of white bread were on my head. ¹⁷ And in the uppermost basket there were all manner of victuals for Pharaoh that the baker makes, and the birds ate them out of the basket upon my head. ¹⁸ And Joseph answered and said, This is the interpretation of it:

the three baskets are three days. ¹⁹ In yet three days will Pharaoh lift up thy head from off thee, and hang thee on a tree; and the birds will eat thy flesh from off thee.

²⁰ And it came to pass the third day—Pharaoh’s birthday—that he made a feast to all his bondmen. And he lifted up the head of the chief of the cup-bearers, and the head of the chief of the bakers among his bondmen. ²¹ And he restored the chief of the cup-bearers to his office of cup-bearer again; and he gave the cup into Pharaoh’s hand. ²² And he hanged the chief of the bakers, as Joseph had interpreted to them. ²³ But the chief of the cup-bearers did not remember Joseph, and forgot him.

Chapter 41

¹ And it came to pass at the end of two full years, that Pharaoh dreamed, and behold, he stood by the river. ² And behold, there came up out of the river seven kine, fine-looking and fat-fleshed, and they fed in the reed-grass. ³ And behold, seven other kine came up after them out of the river, bad-looking and lean-fleshed, and stood by the kine on the bank of the river. ⁴ And the kine that were bad-looking and lean-fleshed ate up the seven kine that were fine-looking and fat. And Pharaoh awoke. ⁵ And he slept and dreamed the second time; and behold, seven ears of corn grew up on one stalk, fat and good. ⁶ And behold, seven ears, thin and parched with the east wind, sprung up after them. ⁷ And the thin ears devoured the seven fat 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 scribes of Egypt, and all the sages who were therein, and Pharaoh told them his dream; but *there was* none to interpret them to Pharaoh.

⁹ Then spoke the chief of the cup-bearers to Pharaoh, saying, I remember mine offences this day. ¹⁰ Pharaoh was wroth with his bondmen, and put me in custody into the captain of the life-guard’s house, me and the chief of the bakers. ¹¹ And we dreamed a dream in one night, I and he; we dreamed each according to the interpretation of his dream. ¹² And there was there with us a Hebrew youth, a bondman of the captain of the life-guard, to whom we told *them*, and he interpreted to us our dreams; to each he interpreted according to his dream. ¹³ And it came to pass, just as he interpreted to us, so it came about: me has he restored to my office, and him he hanged. ¹⁴ Then Pharaoh sent and called Joseph; and they brought him hastily out of the dungeon. And he shaved *himself*, and changed his clothes, and came in to Pharaoh. ¹⁵ And Pharaoh said to Joseph, I have dreamt a dream, and there is none to interpret it. And I have heard say of thee, thou understandest a dream to interpret it. ¹⁶ And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace.

¹⁷ And Pharaoh said to Joseph, In my dream, behold, I stood on the bank of the river. ¹⁸ And behold, there came up out of the river seven kine, fat-fleshed and of fine form, and they fed in the reed-grass. ¹⁹ And behold, seven other kine came up after them, poor, and very ill-formed, and lean-fleshed—such as I never saw in all the land of Egypt for badness. ²⁰ And the lean and bad kine ate up the seven first fat kine; ²¹ and they came into their belly, and it could not be known that they had come into their belly; and their look was bad, as at the beginning. And I awoke. ²² And I saw in my dream, and behold,

seven ears came up on one stalk, full and good.²³ And behold, seven ears, withered, thin, parched with the east wind, sprung up after them;²⁴ and the thin ears devoured the seven good ears. And I told it to the scribes; but there was none to make it known to me.²⁵ And Joseph said to Pharaoh, The dream of Pharaoh is one. What God will do he has made known to Pharaoh.²⁶ The seven fine kine are seven years; and the seven good ears are seven years: the dream is one.²⁷ And the seven lean and bad kine that came up after them are seven years; and the seven empty ears, parched with the east wind, will be seven years of famine.²⁸ This is the word which I have spoken to Pharaoh: what God is about to do he has let Pharaoh see.²⁹ Behold, there come seven years of great plenty throughout the land of Egypt.³⁰ And there will arise after them seven years of famine; and all the plenty will be forgotten in the land of Egypt, and the famine will waste away the land.³¹ And the plenty will not be known afterwards in the land by reason of that famine; for it will be very grievous.³² And as regards the double repetition of the dream to Pharaoh, it is that the thing is established by God, and God will hasten to do it.

³³ And now let Pharaoh look himself out a man discreet and wise, and set him over the land of Egypt.³⁴ Let Pharaoh do *this*: let him appoint overseers over the land, and take the fifth part of the land of Egypt during the seven years of plenty,³⁵ and let them gather all the food of these coming good years, and lay up corn under the hand of Pharaoh, for food in the cities, and keep *it*.³⁶ And let the food be as store for the land for the seven years of famine, which will be in the land of Egypt, that the land perish not through the famine.³⁷ And the word was good in the eyes of Pharaoh, and in the eyes of all his bondmen.³⁸ And Pharaoh said to his bondmen, Shall we find *one* as this, a man in whom the Spirit of God is?³⁹ And Pharaoh said to Joseph, Since God has made all this known to thee, there is none *so* discreet and wise as thou.⁴⁰ Thou shalt be over my house, and according to thy commandment shall all my people regulate themselves; only concerning the throne will I be greater than thou.⁴¹ And Pharaoh said to Joseph, See, I have set thee over all the land of Egypt.⁴² And Pharaoh took off his ring from his hand, and put it on Joseph's hand, and arrayed him in clothes of byssus, and put a gold chain on his neck.⁴³ And he caused him to ride in the second chariot that he had; and they cried before him, Bow the knee! and he set him over all the land of Egypt.⁴⁴ And Pharaoh said to Joseph, I am Pharaoh; and without thee shall no man lift up his hand or his foot in all the land of Egypt.⁴⁵ And Pharaoh called Joseph's name Zaphnath-paaneah, and gave him as wife Asnath the daughter of Potipherah the priest in On. And Joseph went out over the land of Egypt.

⁴⁶ And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from Pharaoh, and passed through the whole land of Egypt.⁴⁷ And in the seven years of plenty the land brought forth by handfuls.⁴⁸ And he gathered up all the food of the seven years that was in the land of Egypt, and put the food in the cities; the food of the fields of the city, which were round about it, he laid up in it.⁴⁹ And Joseph laid up corn as sand of the sea exceeding much, until they left off numbering; for it was without number.⁵⁰ And to Joseph were born two sons before the year of famine came, whom Asnath the daughter of Potipherah the priest in On bore to him.⁵¹ And Joseph called the name of the firstborn Manasseh—For God has made me forget all my toil, and all my father's house.⁵² And the name of the second he called Ephraim—For God has caused me to be fruitful in the land of my affliction.⁵³ And the seven years of plenty that

were in the land of Egypt were ended; ⁵⁴ and the seven years of the dearth began to come, according as Joseph had said. And there was dearth in all lands; but in all the land of Egypt there was bread. ⁵⁵ And all the land of Egypt suffered from the dearth. And the people cried to Pharaoh for bread; and Pharaoh said to all the Egyptians, Go to Joseph: what he says to you, that do. ⁵⁶ And the famine was on all the earth. And Joseph opened every place in which there was *provision*, and sold grain to the Egyptians; and the famine was grievous in the land of Egypt. ⁵⁷ And all countries came into Egypt to Joseph, to buy *grain*, because the famine was grievous on the whole earth.

41:45 Asenath, the Gentile bride espoused by Joseph the rejected one (John 19:15), type of the Church, called out from the Gentiles to be the bride of Christ during the time of His rejection by His brethren, Israel (Acts 15:14; Eph. 5:31, 32). See Gen. 37:2, *note*.

Chapter 42

¹ And Jacob saw that there was grain in Egypt, and Jacob said to his sons, Why do ye look one upon another? ² And he said, Behold, I have heard that there is grain in Egypt; go down thither and buy *grain* for us from thence, in order that we may live, and not die. ³ And Joseph's ten brethren went down to buy *grain* out of Egypt. ⁴ But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest mischief may befall him. ⁵ So the sons of Israel came to buy *grain* among those that came; for the famine was in the land of Canaan. ⁶ And Joseph, he was the governor over the land—he it was that sold *the corn* to all the people of the land. And Joseph's brethren came and bowed down to him, the face to the earth.

⁷ And Joseph saw his brethren, and knew them; but he made himself strange to them, and spoke roughly to them, and said to them, Whence come ye? And they said, From the land of Canaan, to buy food. ⁸ And Joseph knew his brethren, but they did not know him. ⁹ And Joseph remembered the dreams that he had dreamt of them; and he said to them, Ye are spies: to see the exposed places of the land ye are come. ¹⁰ And they said to him, No, my lord; but to buy food are thy servants come. ¹¹ We are all one man's sons; we are honest: thy servants are not spies. ¹² And he said to them, No; but to see the exposed places of the land are ye come. ¹³ And they said, Thy servants were twelve brethren, 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 to them, That is it that I have spoken to you, saying, Ye are spies. ¹⁵ By this ye shall be put to the proof: as Pharaoh lives, ye shall not go forth hence, unless your youngest brother come hither! ¹⁶ Send one of you, that he may fetch your brother, but ye shall be imprisoned, and your words shall be put to the proof, whether the truth is in you; and if not, as Pharaoh lives, ye are spies. ¹⁷ And he put them in custody three days. ¹⁸ And Joseph said to them the third day, This do, that ye may live: I fear God. ¹⁹ If ye are honest, let one of your brethren remain bound in the house of your prison, but go ye, carry grain for the hunger of your households; ²⁰ and bring your youngest brother to me, in order that your words be verified, and that ye may not die. And they did so.

²¹ Then they said one to another, We are indeed guilty concerning our brother, whose anguish of soul we saw when he besought us, and we did not hearken; therefore this distress is come upon us. ²² And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the lad? But ye did not hearken; and now behold, his blood also is required. ²³ And they did not know that Joseph understood, for the interpreter was between them. ²⁴ And he turned away from them, and wept. And he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes. ²⁵ And Joseph gave orders to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way. And thus did they to them. ²⁶ And they loaded their asses with their grain, and departed thence. ²⁷ And one of them opened his sack to give his ass food in the inn, and saw his money, and behold, it was in the mouth of his sack. ²⁸ And he said to his brethren, My money is returned *to me*, and behold, it is even in my sack. And their heart failed *them*, and they were afraid, saying one to another, What is this *that* God has done to us?

²⁹ And they came into the land of Canaan, to Jacob their father, and told him all that had befallen them, saying, ³⁰ The man, the lord of the land, spoke roughly to us, and treated us as spies of the land. ³¹ And we said to him, We are honest; we are not spies: ³² we are 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 man, the lord of the land, said to us, Hereby shall I know that ye are honest: leave one of your brethren with me, and take *for* the hunger of your households, and go, ³⁴ and bring your youngest brother to me, and I shall know that ye are not spies, but are honest. Your brother will I give up to you; and ye may trade in the land. ³⁵ And it came to pass as they emptied their sacks, that behold, every man had his bundle of money in his sack; and they saw their bundles of money, they and their father, and were afraid. ³⁶ And Jacob their father said to them, Ye have bereaved me of children: Joseph is not, and Simeon is not, and ye will take Benjamin! All these things are against me. ³⁷ And Reuben spoke to his father, saying, Slay my two sons if I bring him not back to thee: give him into my hand, and I will bring him to thee again. ³⁸ But he said, My son shall not go down with you, for his brother is dead, and he alone is left; and if mischief should befall him by the way in which ye go, then would ye bring down my grey hairs with sorrow to Sheol.

Chapter 43

¹ And the famine was grievous in the land. ² And it came to pass, when they had finished eating the grain which they had brought from Egypt, that their father said to them, Go again, buy us a little food. ³ And Judah spoke to him, saying, The man did positively testify to us, saying, Ye shall not see my face, unless 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 do not send *him*, we will not go down, for the man said to us, Ye shall not see my face, unless your brother be with you. ⁶ And Israel said, Why did ye deal *so* ill with me *as* to tell the man whether ye had yet a brother? ⁷ And they said, The man asked very closely after us, and after our kindred, saying, Is your father yet alive? have ye a brother? And

we told him according to the tenor of these words. Could we at all know that he would say, Bring your brother down?⁸ And Judah said to 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 our little ones.⁹ I will be surety for him: of my hand shalt thou require him; if I bring him not to thee, and set him before thy face, then shall I be guilty toward thee for ever.¹⁰ For had we not lingered, we should now certainly have returned already twice.

¹¹ And their father Israel said to them, If it is then so, do this: take of the best fruits in the land in your vessels, and carry down the man a gift: a little balsam and a little honey, tragacanth and ladanum, pistacia-nuts and almonds.¹² And take other money in your hand, and the money that was returned to you in the mouth of your sacks, carry back in your hand: perhaps it is an oversight.¹³ And take your brother, and arise, go again to the man.¹⁴ And the Almighty •God give you mercy before the man, that he may send away your other brother and Benjamin! And I, if I be bereaved of children, am bereaved.

¹⁵ And the men took that gift, and took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and came before Joseph.¹⁶ And Joseph saw Benjamin with them, and said to the *man* who was over his house, Bring the men into the house, and slaughter cattle, and make ready; for the men shall eat with me at noon.¹⁷ And the man did as Joseph had said; and the man brought the men into Joseph's house.¹⁸ And the men were afraid because they were brought into Joseph's house, and said, Because of the money that was returned to us in our sacks at the beginning are we brought in, that he may turn against us, and fall upon us and take us for bondmen, and our asses.¹⁹ And they came up to the man that was over Joseph's house, and they spoke to him at the door of the house,²⁰ and said, Ah! my lord, we came indeed down at the first to buy food.²¹ And it came to pass when we came to the inn, that we opened our sacks, and behold, *every* man's money was in the mouth of his sack, our money according to its weight; and we have brought it again in our hand.²² And other money have we brought down in our hand to buy food. We do not know who put our money in our sacks.²³ And he said, Peace be to you, fear not: your God, and the God of your father, has given you treasure in your sacks; your money came to me. And he brought Simeon out to them.²⁴ And the man brought the men into Joseph's house, and gave water, and they washed their feet; and he gave their asses food.²⁵ And they made ready the gift for Joseph's coming at noon; for they had heard that they should eat bread there.

²⁶ When Joseph came home, they brought him the gift that was in their hand, into the house, and bowed themselves to him to the earth.²⁷ And he asked them of their welfare, and said, Is your father well—the old man of whom ye spoke? Is he yet alive?²⁸ And they said, Thy servant our father is well; he is yet alive. And they bowed, and made obeisance.²⁹ 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 spoke to me? And he said, God be gracious to thee, my son!³⁰ And Joseph made haste, for his bowels burned for his brother; and he sought *a place* to weep, and he went into the chamber, and wept there.³¹ And he washed his face, and came out, and controlled himself, and said, Set on bread.³² And they set on for him by himself, and for them by themselves, and for the Egyptians who ate with him by themselves; because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians.³³ 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. ³⁴ And he had portions carried to them from before him. And Benjamin's portion was five times greater than the portions of them all. And they drank, and made merry with him.

43:34 Cf. Gen. 35:18, *note*. It is important to observe that Benjamin now becomes prominent. Joseph is peculiarly the type of Christ in His first advent, rejection, death, resurrection, and present exaltation among the Gentiles, but unrecognized of Israel. As the greater Benjamin, "Son of sorrow," but also "Son of my right hand," He is to be revealed in power in the Kingdom (see Gen. 1:26–28; Zech. 12:8, *note*. It is then, and not till then, that Israel is to be restored and converted (see Deut. 30:1–9, *note*). Typically Gen. 45:1, 2 anticipates the revelation *prophetically* described, Ezk. 20:33–36; Hos. 2:14–23, at which time the Benjamin type of Christ will be fulfilled.

Chapter 44

¹ And he commanded him who was over his house, saying, Fill the men's sacks with food, as much as they can carry; and put every man's money in the mouth of his sack. ² And put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain-money. And he did according to the word of Joseph which he had spoken. ³ In the morning, when it was light, the men were sent away, they and their asses. ⁴ They were gone out of the city, *and not yet* far off, when Joseph said to him who was over his house, Up! follow after the men; and when thou overtakest them, thou shalt say to them, Why have ye rewarded evil for good? ⁵ Is not this *it* in which my lord drinks, and in which indeed he divines? Ye have done evil *in* what ye have done. ⁶ And he overtook them, and he spoke to them these words. ⁷ And they said to him, Why does my lord speak such words as these? Far be it from thy servants to do such a thing! ⁸ Behold, the money that we found in our sacks' mouths we have brought again to thee from the land of Canaan; and how should we steal out of thy lord's house silver or gold? ⁹ With whomsoever of thy servants it is found, let him die; and we also will be my lord's bondmen. ¹⁰ And he said, Now also *let it be* according to your words: let him with whom it is found be my bondman, but ye shall be blameless. ¹¹ And they hastened and laid down every man his sack on the ground, and opened every man his sack. ¹² And he searched carefully: he began at the eldest, and ended at the youngest; and the cup was found in Benjamin's sack. ¹³ Then they rent their clothes, and loaded every man his ass, and they returned to the city. ¹⁴ And Judah and his brethren came to Joseph's house; and he was still there; and they fell down before him to the ground. ¹⁵ And Joseph said to them, What deed is this which ye have done? Did ye not know that such a man as I can certainly divine? ¹⁶ And Judah said, What shall we say to my lord? what shall we speak, and how justify ourselves? God has found out the iniquity of thy servants; behold, we are my lord's bondmen, both we, and he in whose hand the cup has been found. ¹⁷ And he said, Far be it from me to do so! The man in whose hand the cup has been found, he shall be my bondman; but as for you, go up in peace to your father.

¹⁸ Then Judah came near to him, and said, Ah! 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 to my lord, We have an aged father, and a child born to him in his old age, *yet* young; and his brother is dead, and he alone is left of his mother; and his father loves him. ²¹ And thou saidst unto thy servants, Bring him down to me, that I may set mine eye on him. ²² And we said to my lord, The youth cannot leave his father: if he should leave his father, *his father* would die. ²³ And thou saidst to thy servants, Unless your youngest brother come down with you, ye shall see my face no more. ²⁴ And it came to pass when we came up to thy servant my father, we told him the words of my lord. ²⁵ And our father said, Go again, buy us a little food. ²⁶ But we said, We cannot go down: if our youngest brother be with us, then will we go down; for we cannot see the man's face unless our youngest brother is with us. ²⁷ And thy servant my father said to us, Ye know that my wife bore me two *sons*; ²⁸ and the one went out from me, and I said, He must certainly have been torn in pieces; and I have not seen him *again* hitherto. ²⁹ And if ye take this one also from me, and mischief should befall him, ye will bring down my grey hairs with misery to Sheol. ³⁰ And now, when I come to thy servant my father, and the lad is not with us, —seeing that his life is bound up with his life, ³¹ it will come to pass when he sees that the lad is not *there*, that he will die; and thy servants will bring down the grey hairs of thy servant our father with sorrow to Sheol. ³² For thy servant became surety for the lad to my father, saying, If I bring him not to thee, then I shall be guilty toward my father all my days. ³³ And now, let thy servant stay, I pray thee, instead of the lad a bondman to my lord, and let the lad go up with his brethren; ³⁴ for how should I go up to my father if the lad were not with me? —lest I see the evil that would come on my father.

Chapter 45

¹ And Joseph could not control himself before all them that stood by him, and he cried, Put every man out from me! And no man stood with him when Joseph made himself known to his brethren. ² And he raised his voice in weeping; and the Egyptians heard, and the house of Pharaoh heard. ³ And Joseph said to his brethren, I am Joseph. Does my father yet live? And his brethren could not answer him, for they were troubled at his presence. ⁴ And Joseph said to his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. ⁵ And now, be not grieved, and be not angry with yourselves, that ye sold me hither, for God sent me before you to preserve life. ⁶ For the famine has been these two years in the land; and yet there are five years in which there will be neither ploughing nor harvest. ⁷ So God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. ⁸ And now it was not you *that* sent me here, but God; and he has made me a father to Pharaoh, and lord of all his house, and governor over all the land of Egypt. ⁹ Haste and go up to my father, and say to him, Thus says thy son Joseph: God has made me lord of all Egypt; come down to me, tarry not. ¹⁰ And thou shalt dwell in the land of Goshen, and thou shalt be near to me, thou, and thy sons, and thy sons' sons, and thy sheep, and thy cattle, and all that thou hast. ¹¹ And there will I maintain thee; for yet there are five years of famine; in order that thou be not impoverished, thou, and thy household,

and all that thou hast. ¹² And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth which speaks to you. ¹³ And tell my father of all my glory in Egypt, and of all that ye have seen, and haste and bring down my father hither. ¹⁴ And he fell on his brother Benjamin's neck, and wept; and Benjamin wept on his neck. ¹⁵ And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

¹⁶ And the report was heard in Pharaoh's house, saying, Joseph's brethren are come. And it was good in the eyes of Pharaoh, and in the eyes of his bondmen. ¹⁷ And Pharaoh said to Joseph, Say to thy brethren, Do this: load your beasts and depart, go into the land of Canaan, ¹⁸ and take your father and your households, and come to me; and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. ¹⁹ And thou art commanded—this do: take waggons out of the land of Egypt for your little ones and for your wives, and take up your father, and come. ²⁰ And let not your eye regret your stuff; for the good of all the land of Egypt shall be yours. ²¹ And the sons of Israel did so; and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way. ²² To each one of them all he gave changes of clothing; but to Benjamin he gave three hundred *pieces* of silver and five changes of clothing. ²³ And to his father he sent this: ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread, and food for his father by the way. ²⁴ And he sent his brethren away, and they departed. And he said to them, Do not quarrel on the way.

²⁵ And they went up out of Egypt, and came into the land of Canaan to Jacob their father. ²⁶ And they told him, saying, Joseph is still alive, and he is governor over all the land of Egypt. And his heart fainted, for he did not believe them. ²⁷ And they spoke to him all the words of Joseph, which he had spoken to them. And he saw the waggons that Joseph had sent to carry him. And the spirit of Jacob their father revived. ²⁸ And Israel said, It is enough: Joseph my son is yet alive; I will go and see him before I die.

Chapter 46

¹ And Israel took his journey with all that he had, and came to Beer-sheba; and he offered sacrifices to the God of his father Isaac. ² And God spoke to Israel in the visions of the night and said, Jacob, Jacob! And he said, Here am I. ³ And he said, I am •God, the God of thy father: fear not to go down to Egypt; for I will there make of thee a great nation. ⁴ I will go down with thee to Egypt, and I will also certainly bring thee up; and Joseph shall put his hand on thine eyes.

⁵ And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, on the waggons that Pharaoh had sent to carry him. ⁶ And they took their cattle, and their goods which they had acquired in the land of Canaan, and came to 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 he brought with him to Egypt. ⁸ And these are the names of the sons of Israel who came into Egypt: Jacob and his sons. Jacob's firstborn, Reuben. ⁹ And the sons of Reuben: Enoch, and Phallu, and Hezron, and Carmi. ¹⁰ —And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Saul the son of a Canaanitish woman. ¹¹ —And the sons of Levi:

Gershon, Kohath, and Merari.¹² —And the sons of Judah: Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul.¹³ —And the sons of Issachar: Tola, and Puah, and Job, and Shimron.¹⁴ —And the sons of Zebulun: Sered, and Elon, and Jahleel.¹⁵ —These are the sons of Leah, whom she bore to Jacob in Padan-Aram; and his daughter, Dinah. All the souls of his sons and his daughters were thirty-three.¹⁶ And the sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri, and Arodi, and Areli.¹⁷ —And the sons of Asher: Jimnah, and Jishvah, and Jishvi, 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 she bore these to Jacob: sixteen souls.¹⁹ The sons of Rachel Jacob's wife: Joseph and Benjamin.²⁰ And to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asnath bore to him, the daughter of Potipherah the priest in On.²¹ —And the sons of Benjamin: Belah, and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim, and Huppim, and Ard.²² —These are the sons of Rachel who were born to Jacob: all the souls were fourteen.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, whom Laban gave to Rachel his daughter; and she bore these to Jacob: all the souls were seven.²⁶ All the souls that came with Jacob to Egypt, that had come out of his loins, besides Jacob's sons' wives: all the souls were sixty-six.²⁷ And the sons of Joseph who were born to him in Egypt, were two souls. All the souls of the house of Jacob that came to Egypt were seventy.

²⁸ And he sent Judah before him to Joseph, to give notice before he came to Goshen. And they came into the land of Goshen.²⁹ Then Joseph yoked his chariot, and went up to meet Israel his father, to Goshen, and he presented himself to him; and he fell on his neck, and wept on his neck a good while.³⁰ And Israel said to Joseph, Now let me die, after I have seen thy face, since thou still livest.³¹ And Joseph said to his brethren and to his father's house, I will go up, and tell Pharaoh, and say to him, My brethren and my father's house, who were in the land of Canaan, are come to me;³² and the men are shepherds, for they have been occupied with cattle; and they have brought their sheep, and their cattle, and all that they have.³³ And it shall come to pass that when Pharaoh shall call you and say, What is your occupation? ³⁴ then ye shall say, Thy servants are men that have been occupied with cattle from our youth even until now, both we and our fathers; in order that ye may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians.

46:3 It is important to distinguish between the *directive* and the *permissive* will of God. In the first sense the place for the covenant family was Canaan (Gen. 26:1–5). Gen. 46:3 is a touching instance of the permissive will of God. Jacob's family, broken, and in part already in Egypt, the tenderness of Jehovah would not forbid the aged patriarch to follow. God will take up His people and, so far as possible, bless them, even when they are out of His best. In Israel's choice of a king (1 Sam. 8:7–9); in the turning back from Kadesh (Deut. 1:19–22); in the sending of the spies; in the case of Balaam—illustrations of this principle are seen. It is needless to say that God's permissive will never extends to things morally wrong. The highest blessing is ever found in obedience to His directive will.

46:26 Cf. v. 27. A discrepancy has been imagined. The "souls that came with Jacob" were 66. The "souls of the *house* of Jacob" (v. 27, i.e. the entire Jacobean family) were 70, viz. the 66 which came with Jacob, Joseph and his two sons, already in Egypt=69; Jacob himself=70. See Acts 7:14, *note*.

Chapter 47

¹ And Joseph came and told Pharaoh and said, My father and my brethren, and their sheep and their cattle, 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 from the whole number of his brethren, five men, and set them before Pharaoh. ³ And Pharaoh said to his brethren, What is your occupation? And they said to Pharaoh, Thy servants are shepherds, both we and our fathers. ⁴ And they said to Pharaoh, To sojourn in the land are we come; for there is no pasture for the sheep that thy servants have, for the famine is grievous in the land of Canaan; and now, we pray thee, let thy servants dwell in the land of Goshen. ⁵ And Pharaoh spoke to Joseph, saying, Thy father and thy brethren are come to thee. ⁶ The land of Egypt is before thee; in the best of the land settle thy father and thy brethren: let them dwell in the land of Goshen. And if thou knowest men of activity among them, then set them as overseers of cattle over what I have. ⁷ And Joseph brought Jacob his father, and set him before Pharaoh. And Jacob blessed Pharaoh. ⁸ And Pharaoh said to Jacob, How many are the days of the years of thy life? ⁹ And Jacob said to Pharaoh, The days of the years of my sojourning are a hundred and thirty years. Few and evil have been the days of the years of my life, and they do not attain to the days of the years of the life of my fathers, in the days of their sojourning. ¹⁰ And Jacob blessed Pharaoh, and went out from Pharaoh. ¹¹ And Joseph settled 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 maintained his father, and his brethren, and all his father's household, with bread, according to the number of the little ones.

¹³ And there was no bread in all the land; for the famine was very grievous; and the land of Egypt and the land of Canaan were exhausted through 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 grain which they bought; and Joseph brought the money into Pharaoh's house. ¹⁵ And when money came to an end in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph, saying, Give us bread! for why should we die before thee? for *our* money is all gone. ¹⁶ And Joseph said, Give your cattle, and I will give you for your cattle, if *your* money be all gone. ¹⁷ And they brought their cattle to Joseph; and Joseph gave them bread for horses, and for flocks of sheep, and for herds of cattle, and for asses; and he fed them with bread for all their cattle that year. ¹⁸ And that year ended; and they came to him the second year, and said to him, We will not hide *it* from my lord that since *our* money is come to an end, and the herds of cattle are in the possession of my lord, nothing is left before my lord but our bodies and our land. ¹⁹ Why should we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be bondmen to Pharaoh; and give seed, that we may live, and not die, and that the land be not desolate. ²⁰ And Joseph bought all the soil of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; and the land became Pharaoh's. ²¹ And as for the people, he removed them into the cities, from *one* end of the borders of Egypt even to the *other* end of it. ²² Only the land of the priests he did not buy; for the priests had an assigned portion from Pharaoh, and ate their

assigned portion which Pharaoh had given them; so they did not sell their land. ²³ And Joseph said to the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and sow the land. ²⁴ And it shall come to pass in the increase that ye shall give the fifth to Pharaoh, and the four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. ²⁵ And they said, Thou hast saved us alive. Let us find favour in the eyes of my lord, and we will be Pharaoh's bondmen. ²⁶ And Joseph made it a law over the land of Egypt to this day, *that* the fifth should be for Pharaoh, except the land of the priests: theirs alone did not become Pharaoh's.

²⁷ And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possessions in it, and were fruitful and multiplied exceedingly. ²⁸ And Jacob lived in the land of Egypt seventeen years; and the days of Jacob, the years of his life, were a hundred and forty-seven years. ²⁹ And the days of Israel approached that he should die. And he called his son Joseph, and said to him, If now I have found favour in thine eyes, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt; ³⁰ but when I shall lie with my fathers, thou shalt carry me out of Egypt, and bury me in their sepulchre. And he said, I will do according to thy word. ³¹ And he said, Swear to me; and he swore to him. And Israel worshipped on the bed's head.

Chapter 48

¹ 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 is coming to thee. And Israel strengthened himself, and sat upon the bed. ³ And Jacob said to Joseph, The Almighty •God appeared to me at Luz in the land of Canaan, and blessed me, ⁴ and he said to me, Behold, I will make thee fruitful and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed after thee *for* an everlasting possession. ⁵ And now thy two sons, who were born to thee in the land of Egypt before I came to thee into Egypt, shall be mine: Ephraim and Manasseh shall be mine, as Reuben and Simeon. ⁶ And thy family which thou hast begotten after them shall be thine: they shall 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 on the way, when there was yet a certain distance to come to Ephrath; and I buried her there on the way to Ephrath, that is, Bethlehem.

⁸ And Israel beheld Joseph's sons, and said, Who are these? ⁹ And Joseph said to his father, They are my sons, whom God has given me here. And he said, Bring them, I pray thee, to me, that I may bless them. ¹⁰ But the eyes of Israel were heavy from age: he could not see. And he brought them nearer to him; and he kissed them, and embraced them. ¹¹ And Israel said to Joseph, I had not thought to see thy face; and behold, God has let me see also thy seed. ¹² And Joseph brought them out from his knees, and bowed down with his face to the earth. ¹³ And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and

brought *them* near to him. ¹⁴ But Israel stretched out his right hand, and laid *it* on Ephraim's head—now he was the younger—and his left hand on Manasseh's head; guiding his hands intelligently, for Manasseh was the firstborn. ¹⁵ And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God that shepherded me all my life long to this day, ¹⁶ the Angel that redeemed me from all evil, bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the land! ¹⁷ When Joseph saw that his father laid his right hand on the head of Ephraim, it was evil in his eyes; and he took hold of his father's hand to remove it from Ephraim's head to Manasseh's head. ¹⁸ And Joseph said to his father, Not so, my father, for this is the firstborn: put thy right hand on his head. ¹⁹ But his father refused and said, I know, my son, I know: he also will become a people, and he also will be great; but truly his younger brother will be greater than he; and his seed will become the fulness of nations. ²⁰ And he blessed them that day, saying, In thee will Israel bless, saying, God make thee as Ephraim and Manasseh! And he set Ephraim before Manasseh. ²¹ And Israel said to Joseph, Behold, I die; and God will be with you, and bring you again to the land of your fathers. ²² And I have given to thee one tract *of land* above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Chapter 49

¹ And Jacob called his sons, and said, Gather yourselves together, and I will tell you what will befall you at the end of days. ² Assemble yourselves, and hear, ye sons of Jacob, And listen to Israel your father. ³ Reuben, thou art my firstborn, My might, and the firstfruits of my vigour: Excellency of dignity, and excellency of strength. ⁴ Impetuous as the waters, thou shalt have no pre-eminence; Because thou wentest up to thy father's couch: Then defiledst thou *it*: he went up to my bed.

⁵ Simeon and Levi are brethren: Instruments of violence their swords. ⁶ My soul, come not into their council; Mine honour, be not united with their assembly; For in their anger they slew men, And in their wantonness houghed oxen. ⁷ Cursed be their anger, for it *was* violent; And their rage, for it *was* cruel! I will divide them in Jacob, And scatter them in Israel.

⁸ Judah—as to thee, thy brethren will praise thee; Thy hand will be upon the neck of thine enemies; Thy father's children will bow down to thee. ⁹ Judah is a young lion; From the prey, my son, thou art gone up. He stoopeth, he layeth himself down as a lion, And as a lioness: who will rouse him up? ¹⁰ The sceptre will not depart from Judah, Nor the lawgiver from between his feet, Until Shiloh come, And to him will be the obedience of peoples. ¹¹ He bindeth his foal to the vine, And his ass's colt to the choice vine; He washeth his dress in wine, And his garment in the blood of grapes. ¹² The eyes are red with wine, And the teeth *are* white with milk.

¹³ Zebulun will dwell at the shore of the seas; Yea, he will be at the shore of the ships, And his side *toucheth* upon Sidon. ¹⁴ Issachar is a bony ass, Crouching down between two hurdles. ¹⁵ And he saw the rest that it was good, And the land that it was pleasant;

And he bowed his shoulder to bear, And was a tributary servant. ¹⁶ Dan will judge his people, As another of the tribes of Israel. ¹⁷ Dan will be a serpent on the way, A horned snake on the path, Which biteth the horse's heels, So that the rider falleth backwards. ¹⁸ I wait for thy salvation, O Jehovah. ¹⁹ Gad—troops will rush upon him; But he will rush upon the heel. ²⁰ Out of Asher, his bread shall be fat, And he will give royal dainties. ²¹ Naphtali is a hind let loose; He giveth goodly words.

²² Joseph is a fruitful bough; A fruitful bough by a well; *His* branches shoot over the wall. ²³ The archers have provoked him, And shot at, and hated him; ²⁴ But his bow abideth firm, And the arms of his hands are supple By the hands of the Mighty One of Jacob. From thence is the shepherd, the stone of Israel: ²⁵ From the •God of thy father, and he will help thee; And from the Almighty, and he will bless thee—With blessings of heaven from above, With blessings of the deep that lieth under, With blessings of the breast and of the womb. ²⁶ The blessings of thy father surpass the blessings of my ancestors, Unto the bounds of the everlasting hills: They shall be on the head of Joseph, And on the crown of the head of him that was separated from his brethren. ²⁷ Benjamin—as a wolf will he tear to pieces; In the morning he will devour the prey, And in the evening he will divide the booty.

²⁸ All these are the twelve tribes of Israel, and this is what their father spoke to them; and he blessed them: every one according to his blessing he blessed them. ²⁹ And he charged them, and said to them, I am gathered to 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 opposite to Mamre, in the land of Canaan, which Abraham bought of Ephron the Hittite along with the field for a possession of a sepulchre. ³¹ There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah. ³² The purchase of the field, and of the cave that is in it, was from the children of Heth. ³³ And when Jacob had made an end of commanding his sons, he gathered his feet into the bed, and expired, and was gathered to his peoples.

49:28 Jacob's life, ending in serenity and blessing, testifies to the power of God to transform character. His spiritual progress has six notable phases: (1) the first exercise of faith, as shown in the purchase of the birthright (Gen. 25:28–34; 27:10–22); (2) the vision at Bethel (Gen. 28:10–19); (3) walking in the flesh (Gen. 29:1–31:55); (4) the transforming experience (Gen. 32:24–31); (5) the return to Bethel: idols put away (Gen. 35:1–7); (6) the walk of faith (Gen. 37:1–49:33).

Chapter 50

¹ 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 who are embalmed. And the Egyptians mourned for him seventy days. ⁴ And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, If now I have found favour in your eyes, speak, I pray you, in the ears of Pharaoh, saying, ⁵ My father made me swear, saying, Behold, I die; in my grave which I have dug myself in the land of Canaan, there shalt thou bury me. And now, let me go up, I pray thee, that I may

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 bondmen 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 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 the camp was very great. ¹⁰ And they came to the threshing-floor of Atad, which is beyond the Jordan; and there they lamented with a great and very grievous lamentation; and he made a mourning for his father of seven days.

¹¹ And the inhabitants of the land, the Canaanites, saw the mourning at the threshing-floor of Atad, and they said, This is a grievous mourning of the Egyptians. Therefore the name of it was called Abel-Mizraim, which is beyond the Jordan. ¹² And his sons did to him according as he had commanded them; ¹³ and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah which Abraham had bought along with the field, for a possession of a sepulchre, of Ephron the Hittite, opposite to Mamre. ¹⁴ And, after he had buried his father, Joseph returned to Egypt, he and his brethren, and all that had gone up with him to bury his father.

¹⁵ And when Joseph's brethren saw that their father was dead, they said, If now Joseph should be hostile to us, and should indeed requite us all the evil that we did to him! ¹⁶ And they sent a messenger to Joseph, saying, Thy father commanded before he died, saying, ¹⁷ Thus shall ye speak to Joseph: Oh forgive, I pray thee, the transgression of thy brethren, and their sin! for they did evil to thee. And now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spoke to him. ¹⁸ And his brethren also went and fell down before his face, and said, Behold, we are thy bondmen. ¹⁹ And Joseph said to them, Fear not: am I then in the place of God? ²⁰ Ye indeed meant evil against me: God meant it for good, in order that he might do as *it is* this day, to save a great people alive. ²¹ And now, fear not: I will maintain you and your little ones. And he comforted them, and spoke consolingly to them.

²² And Joseph dwelt in Egypt, he and his father's house; and Joseph lived a hundred and ten years. ²³ And Joseph saw Ephraim's children of the third *generation*; the sons also of Machir the son of Manasseh were born on Joseph's knees. ²⁴ And Joseph said to his brethren, I die; and God will certainly visit you, and bring you up out of this land, into the land that he swore unto Abraham, to Isaac, and to Jacob. ²⁵ And Joseph took an oath of the children of Israel, saying, God will certainly visit you; and ye shall carry up my bones hence. ²⁶ And Joseph died, a hundred and ten years old; and they embalmed him; and he was put in a coffin in Egypt.