

The First Book of Moses Called

# GENESIS

**G**enesis is the book of beginnings. It records the beginning of time, life, sin, salvation, the human race, and the Hebrew nation. It begins with primeval history centered in four major events: the Creation, the Fall, the Flood, and the dispersion of the nations. Genesis then narrates the history of four great patriarchs: Abraham, Isaac, Jacob, and Joseph.

The title, *Genesis* (Gr. “Beginning”), was applied to this book by the Septuagint. The Hebrew title (*Berēshīt*) comes from the first word of the book in Hebrew (“In the beginning”). The book is divided by 10 units (*tōledōt*) under the rubric: “These are the generations of.” Thus, some have suggested that Moses had access to the patriarchal records.

**Authorship.** With very few exceptions, until the eighteenth century, Jewish and Christian scholars alike believed that Moses wrote Genesis. His authorship is supported by the Samaritan Pentateuch, the Palestinian Talmud, the Apocrypha (cf. Ecclus. 45:4; 2 Macc. 7:30), the writings of Philo (*Life of Moses* 3:39), and Josephus (*Antiquities of the Jews* 4:8:45; *Contra Apion* 1.8).

During the nineteenth century, higher critics began to question—then deny—the Mosaic authorship of Genesis and of the entire Pentateuch, preferring the Documentary Hypothesis (or Developmental Theory). Using the initials J, E, D, and P to identify four different alleged source documents, this theory suggests that the Pentateuch is a composite of several documents. The J document was attributed to the author who preferred the name *Jehovah* and was assigned an arbitrary date of about 850 B.C.

The E document prefers the name *Elōhīm* for God and was dated at around 750 B.C. The D document was identified with much of Deuteronomy and was dated at around 620 B.C. The P document was identified with a priestly writer in the postexilic period nearly one thousand years after the time of Moses.

But there is no valid reason to reject Mosaic authorship of the Pentateuch, with the exception of the record of his death in Deuteronomy 34. The Pentateuch itself attests Mosaic authorship (cf. Ex. 17:14; 24:4; 34:27; Num. 33:1, 2; Deut. 31:9), and Old Testament references outside the Pentateuch abound (cf. Josh. 1:7, 8; 8:31, 32; 1 Kin. 2:3; 2 Kin. 14:6; 21:8; see also Ezra 6:18; Neh. 13:1; Dan. 9:11–13; Mal. 4:4). New Testament references to Mosaic authorship are not lacking either (Matt. 19:8; Mark 12:26; John 1:45; 5:46, 47; Acts 3:22; Rom. 10:5). Jesus Himself clearly stated that Moses was the author of the Pentateuch (Luke 24:27, 44). What can be inclusively said of the Pentateuch can particularly be said of Genesis.

**Date.** Moses’ life extended 120 years (Deut. 34:7). The first 40 years (1525–1485 B.C.) he spent as Pharaoh’s son, learning the wisdom of the Egyptians (Acts 7:22). He spent the next 40 years (1485–1445 B.C.) in the desert of Midian as a shepherd (Ex. 2:15; Acts 7:30). The final 40 years (1445–1405 B.C.) he spent wandering in the Sinai wilderness with the children of Israel (Deut. 8:2). He very likely wrote all of the books of the Pentateuch after his call to lead the people out of Egypt, as recounted in Exodus 3. This would have been in his last 40 years of life, during the wilderness wanderings.

Genesis is the foundational book to the rest of the Bible. Its important theological themes include the doctrines of God, Creation, man, sin, and salvation. It teaches the importance of substitutionary atonement and of faith in God’s revelation of Himself to mankind. It also records the first messianic prophecies of the Bible predicting that the Redeemer would be born of the seed of a woman (3:15) through the line of Seth (4:25); a son of Shem (9:27); the offspring of Abraham (12:3), Isaac (21:12),

and Jacob (25:23); and from the tribe of Judah (49:10).  
Genesis covers more time than any other book in the Bible. It opens with the words: “In the beginning God created” (1:1), and it ends with “in a coffin in Egypt” (50:26). Thus it covers the whole plight of man, who was created in God’s image to live forever, but because of sin became destined for the grave. The book leaves the reader anxiously anticipating the redemptive intervention of God.

OUTLINE OF GENESIS

<b>I. Primeval history</b>		
<b>(early beginnings)</b>		
A. The creation of the world	1:1–2:3	
B. The story of man	2:4–11:26	
1. Adam and Eve in the garden	2:4–25	
2. Adam and Eve and the Fall	3:1–24	
3. Cain and Abel, the first murder	4:1–26	
4. The godly line of Seth and death	5:1–32	
5. Noah and the Flood	6:1–8:19	
6. The events after the Flood	8:20–9:29	
a. Sacrifice and covenant	8:20–9:19	
b. Noah’s drunkenness and his prophecy	9:20–29	
7. The descendants of Noah, and the Tower of Babel	10:1–11:26	
<b>II. Patriarchal history</b>		
<b>(the choice of Abraham)</b>		
1. His family	11:27–32	
2. His call and migration	12:1–20	
3. His separation from Lot	13:1–18	
4. His deliverance of Lot	14:1–24	
5. God’s covenant with Abraham	15:1–21	
6. The birth of Ishmael	16:1–16	
7. The circumcision of Abraham	17:1–27	
8. The destruction of Sodom and Gomorrah	18:1–19:38	
9. Abraham and Abimelech	20:1–18	
10. The birth of Isaac	21:1–34	
11. The offering of Isaac	22:1–24	
12. The death and burial of Sarah	23:1–20	
13. The marriage of Isaac	24:1–67	
14. The death of Abraham	25:1–11	
15. The descendants of Ishmael	25:12–18	
B. The book of struggle (the choice of Isaac and Jacob)	25:19–36:43	



1. The twin sons of Isaac	25:19–34
2. Isaac deceives Abimelech	26:1–11
3. Isaac's fluctuating fortunes	26:12–22
4. The covenant at Beer-sheba	26:23–33
5. Jacob seizes the blessing by deception	27:1–46
6. Jacob is sent to Mesopotamia	28:1–9
7. Jacob's dream and vow	28:10–22
8. Jacob and the daughters of Laban	29:1–30
9. Jacob's children	29:31–30:24
10. Jacob outwits Laban	30:25–43
11. Jacob's return to Canaan	31:1–21
12. Laban's pursuit and confrontation	31:22–42
13. The parting covenant	31:43–55
14. Jacob's reconciliation with Esau	32:1–33:20
15. Jacob's later life	34:1–36:43
a. A massacre at Shechem	34:1–31
b. The renewal of the covenant at Beth-el	35:1–15

c. The deaths of Rachel and Isaac	35:16–29
d. The descendants of his brother Esau	36:1–43
C. The book of guidance (the choice of Judah; the Joseph narratives)	37:1–50:26
1. Joseph sold into slavery	37:1–36
2. Judah and Tamar	38:1–30
3. Joseph under test in Potiphar's house	39:1–23
4. Joseph interprets the dreams of the butler and baker	40:1–23
5. Joseph interprets Pharaoh's dream	41:1–57
6. Joseph's brothers in Egypt	42:1–45:28
7. Joseph's family in Egypt	46:1–47:31
8. The blessings of Joseph's sons	48:1–22
9. Jacob's blessing of his sons	49:1–27
10. Jacob's death and burial	49:28–50:14
11. Joseph's last days	50:15–26

## The Creation

**1** In the <sup>a</sup>beginning <sup>b</sup>God created the heaven and the earth.

**2** And the earth was <sup>a</sup>without form, and void; and darkness was upon the

1:1 <sup>a</sup>Ps. 102:25; Is. 40:21; [John 1:1–3; Heb. 1:10] <sup>b</sup>Gen. 2:4; [Ps. 8:3; 89:11; 90:2]; Is. 44:24; Acts 17:24;

face of the deep. <sup>b</sup>And the Spirit of God <sup>1</sup>moved upon the face of the waters.

Rom. 1:20; [Heb. 1:2; 11:3]; Rev. 4:11 1:2 <sup>a</sup>Jer. 4:23 <sup>b</sup>[Gen. 6:3]; Job 26:13; Ps. 33:6; 104:30; Is. 40:13, 14 <sup>1</sup>was hovering over

**1:1. In the beginning** (Heb. *berēshīt*): Creation marks the absolute beginning of the temporal and material world. The traditional Jewish and Christian belief is that Genesis 1:1 declares that God created the original heaven and earth from nothing (Lat. *ex nihilo*) and that verse 2 clarifies that when it came from the Creator's hand, the mass was "without form, and void," unformed and without any life. The rest of the chapter then explains the process of Creation in detail. There is no evidence in the Hebrew text for long ages of evolutionary development or a gap of time between verse 1 and verse 2.

**God** (Heb. *Elōhīm*): This form of the divine name occurs 2,570 times in the Old Testament. The plural ending *īm* indicates a plural of majesty and takes a singular verb. **Created** (Heb. *bara'*): This verb is used exclusively with God as its subject. It refers to the instantaneous and miraculous act of God by which He brought the universe into existence. Thus, the Genesis account of Creation refutes atheism, pantheism, polytheism, and evolution.

**1:2. Without form, and void** (Heb. *tōhū wabōhū*, "unformed and unfilled") describes the condition of earth after the initial act of Creation. It does not



### THE HOLY SPIRIT IN CREATION

**1:2.** The first emblem of the Holy Spirit in Scripture is that of the Spirit "moving" or literally "brooding" over the waters, much as a bird broods over her eggs to hatch them. **Illustration:** The Scriptures assign to the Holy Spirit the works of creating the world (Ps. 33:6), of brooding over the waters (v. 2), of garnishing the heavens (Job 26:13), of renewing the earth (Ps. 104:30), and of sustaining life (Ps. 104:29). The Holy Spirit's work in Creation results in order (Is. 40:12, 14; Gen. 1:2); life (Job 33:4); beauty (Job 26:13); and renewal (Ps. 104:30). The work of the Holy Spirit in Creation is one of the biblical proofs of His deity. **Application:** The Scriptures also describe the physical body of the Christian as the temple of the Holy Spirit, and suggest He is in the process of recreating us into Christ's image (Phil. 1:6). (First Reference, Gen. 1:2; Primary Reference, Gen. 1:2; cf. Luke 4:18.)

## The First Day

3 <sup>a</sup>And God said, <sup>b</sup>Let there be <sup>c</sup>light: and there was light.

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

5 And God called the light Day, and the <sup>a</sup>darkness he called Night. And the evening and the morning were the first day.

## The Second Day

6 And God said, <sup>a</sup>Let there be a <sup>1</sup>firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, <sup>a</sup>and divided the waters which *were* under the firmament from the waters

1:3 <sup>a</sup>Ps. 33:6, 9  
<sup>b</sup>2 Cor. 4:6  
<sup>c</sup>[Heb. 11:3]  
1:5 <sup>a</sup>Job 37:18;  
Ps. 19:2; 33:6;  
74:16; 104:20;  
136:5; Jer. 10:12  
1:6 <sup>a</sup>Job 37:18;  
Jer. 10:12; 2 Pet.  
3:5  
<sup>1</sup>expanse  
1:7 <sup>a</sup>Job 38:8–11;  
Prov. 8:27–29

<sup>b</sup>Ps. 148:4  
1:8 <sup>1</sup>expanse  
1:9 <sup>a</sup>Job 26:10;  
Ps. 104:6–9;  
Prov. 8:29; Jer.  
5:22; 2 Pet. 3:5  
<sup>b</sup>Ps. 24:1, 2;  
33:7; 95:5  
1:11 <sup>a</sup>Ps. 65:9–  
13; 104:14; Heb.  
6:7  
<sup>b</sup>2 Sam. 16:1;  
Luke 6:44

which *were* <sup>b</sup>above the firmament: and it was so.

8 And God called the <sup>1</sup>firmament Heaven. And the evening and the morning were the second day.

## The Third Day

9 And God said, <sup>a</sup>Let the waters under the heaven be gathered together unto one place, and <sup>b</sup>let the dry *land* appear: and it was so.

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

11 And God said, Let the earth <sup>a</sup>bring forth grass, the herb yielding seed, *and* the <sup>b</sup>fruit tree yielding fruit after his

describe a chaotic condition as a result of judgment. Thus *was* (Heb. *hayetah*) is correct and should not be translated *became*. How the earth became formed and filled is described in verses 3–31. **Darkness** is not always a symbol of evil (cf. Ps. 104:19–24). Here it simply refers to the absence of light. **Deep** refers to the waters covering the earth, not some primitive cosmogony. **The Spirit of God** is a clear reference to the creative activity of the Holy Spirit. John 1:3 indicates that Christ actually created all things for the Father. Thus, all three persons of the Trinity are active in the Creation. This undoubtedly accounts for the plural pronouns *us* and *our* in verse 26 which take singular verbs in expressing the tri-unity of God.

**1:3. And God said:** This is the first of a highly structured series of succinct and formulaic sentences expressing the creative commands of God. Thus, Creation is accomplished by His word. Each command consists of (1) an announcement, “God said”; (2) a creative command, “Let there be”; (3) a summary word of accomplishment, “And it was so”; (4) a descriptive word of accomplishment, “The earth brought forth”; (5) a descriptive blessing, “God blessed”; (6) an evaluative approval, “It was good”; and (7) a concluding temporal framework, numbering each day.

**1:4. Light:** Not the sun which was created on the fourth day (v. 16), but some fixed light source outside of the earth. The earth passed through a day-and-night cycle in reference to this light. **Good:** The word contains less an aesthetic judgment than a designation of purpose and correspondence to God’s will, indicating the moral goodness of the Creation.

**1:5. God called:** This act demonstrates His sovereign dominion over His Creation. In the Semitic world the naming of something or someone was the token of lordship. Reuben changed the names of the cities

of the Amorites after he had conquered them (Num. 32:38). Likewise, Pharaoh Necho changed Eliakim’s name to Jehoiakim after he defeated the Judean king (2 Kin. 23:34). **Day** (Heb. *yom*): Apart from the use of the word *day* in verses 5, 8, 13, 19, 23, and 31, where it describes the days of Creation, it is used in at least four ways in the first two chapters of Genesis: (1) the 12-hour period of daylight as opposed to night (vv. 14, 16, 18); (2) a solar day of 24 hours (v. 14); (3) the period of light that began with the creation of light on the first day (v. 5); and (4) the entire, six-day creative period (2:4). Everywhere in the Pentateuch the word *day* when used (as here) with a definite article or numerical adjective means a solar day or a normally calibrated, 24-hour day. Thus, the biblical account of Creation clearly indicates that God created the world in six literal days (cf. Ex. 20:11).

**1:6. Firmament** is an “expanse” between the waters suspended by God in vapor form over the earth. Most likely, approximately half of the waters upon the earth were supernaturally elevated above the atmosphere, perhaps in the form of an invisible vapor canopy. This would have trapped the earth’s heat with a “greenhouse effect” and would have provided a uniformly tropical climate everywhere, until it collapsed upon the earth during the universal rainfall at the time of the great Flood (7:11). This might explain the longevity described in Genesis 5, in addition to providing a water source for the Flood of chapters 6–9.

**1:11.** Contrary to the modern evolutionists (who insist that all plants and animals developed over hundreds of millions of years from a single speck of life in the ocean) and theistic evolutionists (who claim the Bible allows for such processes by the use of such phrases as **Let the earth bring forth**), Genesis not only dates the creation of marine life (v. 20) as being *after* the creation of plants and fruit trees, but also reveals that fruit trees were created

kind, whose seed *is in itself*, upon the earth: and it was so.

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

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

### The Fourth Day

14 And God said, Let there be <sup>a</sup>lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for <sup>b</sup>seasons, and for days, and years:

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

16 And God made two great <sup>1</sup>lights; the <sup>a</sup>greater light to rule the day, and the <sup>b</sup>lesser light to rule the night: *he made* <sup>c</sup>the stars also.

17 And God set them in the firmament of the <sup>a</sup>heaven to give light upon the earth,

18 And to <sup>a</sup>rule over the day and over the night, and to divide the light from

1:14 <sup>a</sup> Deut. 4:19; Ps. 74:16; 136:5–9  
<sup>b</sup> Ps. 104:19  
 1:16 <sup>a</sup> Ps. 136:8  
<sup>b</sup> Deut. 17:3; Ps. 8:3  
<sup>c</sup> Deut. 4:19; Job 38:7; Is. 40:26  
<sup>1</sup> *luminaries*  
 1:17 <sup>a</sup> Gen. 15:5; Jer. 33:20, 25  
 1:18 <sup>a</sup> Jer. 31:35

1:20 <sup>1</sup> *abound with an abundance of living creatures*  
<sup>2</sup> *let birds fly*  
<sup>3</sup> *across the face of the expanse of heaven*  
 1:21 <sup>a</sup> Ps. 104:25–28  
<sup>1</sup> *sea creatures*  
<sup>2</sup> *abounded*  
 1:22 <sup>a</sup> Gen. 8:17

the darkness: and God saw that *it was good*.

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

### The Fifth Day

20 And God said, Let the waters <sup>1</sup>bring forth abundantly the moving creature that hath life, and <sup>2</sup>fowl *that* may fly above the earth in the <sup>3</sup>open firmament of heaven.

21 And <sup>a</sup>God created great <sup>1</sup>whales, and every living creature that moveth, which the waters <sup>2</sup>brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, <sup>a</sup>Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

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

### The Sixth Day

24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast

already bearing fruit **whose seed is in itself**. God produced a functioning and mature Creation. Plants were created full-grown, as mature and adult organisms, with a superficial appearance of age. Similarly Adam and Eve were created as adults. The phrase **after his** [or their] **kind** is repeated 10 times in this chapter, and demands that adults of each “kind” would have to be created supernaturally to begin the life cycle. Moses uses the word *kind* 30 out of the 31 times it appears in the Old Testament. The word may not require the separate creation of each species by God, but it does require at least the separate creation of families within orders.

**1:16. And God made two great lights** refers to the sun and moon. They did not appear (a different verb and stem) as the dry land did in verse 9, but were actually made (*‘asah*, synonymous with *bara’*) at this time. God makes it clear that *He*, not the sun, is the earth’s Creator, and that God is not dependent upon the sun either for the earth’s material substance or for the sustaining of life. From the standpoint of astronomy, the sun and the moon are obviously not “the two great lights” of the universe. This is the language of appearance, as seen from man’s viewpoint. Genesis is written in geocentric (rather than heliocentric) terms. “Signs” in verse 14 might refer to unusual sights in the heavens,

such as eclipses of the sun, rather than suggest that God designed the celestial bodies to determine the destinies of individual men as modern astrologers proclaim (cf. 2 Kin. 23:12; Jer. 19:13; Zeph. 1:5, where God condemns such practice).

**1:20. Let the waters bring forth** is better translated and understood as, “Let the waters swarm with swarms of living creatures,” so as not to misleadingly suggest that the waters themselves produced marine life. This text also implies that aquatic life and fowl appeared simultaneously, denying the evolutionary sequence of reptiles before birds.

**1:21. Great whales** is not the best translation; better is the term “great sea creatures” to include the great fish as well as whales. *Taninim* is used elsewhere to describe the serpent (Ex. 7:9, 10, 12) and the dragon (Ps. 148:7; Is. 51:9; Ezek. 29:3). There is no evidence whatever, either from paleontology or genetics, that whales or great sea monsters could have developed from land animals. The theory of evolution claims that the first animals in the oceans were microscopic, single-celled creatures, and that whales (sea cows) had to evolve from four-legged land mammals, which in turn evolved from cold-blooded marine creatures. Thus, they would have devolved!

**1:24. Living creature** is the same Hebrew expression used for man in 2:7, translated “living soul.”

of the earth after his kind: and it was so.

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

The Creation of Man

26 And God said, <sup>a</sup>Let us make man in our image, after our likeness: and <sup>b</sup>let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man <sup>a</sup>in his own

1:26 <sup>a</sup> Gen. 9:6; Ps. 100:3; Eccl. 7:29; [Eph. 4:24]; James 3:9  
<sup>b</sup> Gen. 9:2; Ps. 8:6–8  
1:27 <sup>a</sup> Gen. 5:2; 1 Cor. 11:7

<sup>b</sup> Matt. 19:4; [Mark 10:6–8]  
1:28 <sup>a</sup> Gen. 9:1, 7; Lev. 26:9  
<sup>b</sup> 1 Cor. 9:27  
<sup>1</sup> fill  
<sup>2</sup> move about  
1:29 <sup>a</sup> Gen. 9:3; Ps. 104:14, 15  
<sup>1</sup> yielding  
<sup>2</sup> food

image, in the image of God created he him; <sup>b</sup>male and female created he them.

28 And God blessed them, and God said unto them, <sup>a</sup>Be fruitful, and multiply, and <sup>1</sup>replenish the earth, and <sup>b</sup>subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that <sup>2</sup>moveth upon the earth.

The Giving of Food

29 And God said, Behold, I have given you every herb <sup>1</sup>bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; <sup>a</sup>to you it shall be for <sup>2</sup>meat.

1:26–28. In contrast to animals in verses 20 and 24 where God said, “Let the waters bring forth” and “Let the earth bring forth,” He *now* says, **Let us make man in our image, after our likeness**. All others reproduce after “their kind,” but man is the only one made in the image of God and reproducing in that image (5:3). The terms *image* and *likeness* are used synonymously, and refer primarily to man’s *spiritual* resemblance (rationally and morally) to his Maker. God placed a great chasm between man and the beast, for only man has the capacity for eternal life, fellowship, moral discernment, self-consciousness, speech, and worship. Even after the Fall, man retains this image of God (cf. 9:6; James 3:9), though it has been marred. The plural pronoun *us* is most likely a majestic plural from the standpoint of Hebrew grammar and syntax. **Man** is used in a generic sense which is amplified by the phrase **male and female**, even though Eve’s physical formation is not detailed until 2:18–24. These words are not the usual Hebrew words for “man” (*’ish*) and

“woman” (*’ishah*). The words used here specifically distinguish the sexes—male and female. Sexes are only implied with regard to animals, but not here. The reason is that a completely unique relationship was to develop, namely, holy marriage (cf. 2:22–24). **Dominion** is not the content but the consequence of the divine image (cf. 1 Cor. 6:3; 15:27, 28; Heb. 2:7–10; James 3:7, 8). **And God blessed them**: To “bless” is not only to bestow a gift, but also to assign a function. **Replenish** is better translated “fill the earth,” indicating the first time. It cannot be used in support of the refashioning of an already judged earth, for it always means to fill something the first time. **1:29–31. Meat** meant “food” in the early seventeenth century, when the KJV was translated. No actual animal flesh was condoned until after the Flood in Genesis 9:3. **God saw** is an expression in anthropomorphic terms relating His evaluation of His Creation (cf. 6:5; 11:5). Now at the end of His Creation work, He says **it was very good**, “exceedingly good” and not simply “good” as before in the



IMAGE AND LIKENESS OF GOD

**1:26.** Man was created in both the image and likeness of God. An image is a representation or replica of one person or thing by another. **Illustration:** An image may be similar but not necessarily identical to its original. The term *likeness* is used as a gauge of comparison, or analogy. When man fell, he retained an impaired image of God (9:6). Regaining a likeness of God is one of the accomplishments of salvation. Our spiritual likeness is restored in justification. Our character likeness is being continuously developed in the process of sanctification. We will be like Christ physically when we are glorified. **Application:** God’s purpose in our lives today is to conform us to the image of Christ (Rom. 8:29). (First Reference, Gen. 1:26; Primary Reference, Gen. 1:27; cf. Heb. 4:12.)



CREATION OF MAN

**1:27.** Man was created by God on the sixth day of Creation and is the grand climax of all that God had accomplished in the Creation week of miracles. The final act of Creation was that God joined the material and immaterial parts of man. Man’s body was shaped from the dust, but he became a living soul only after God breathed the breath of life into his nostrils (2:7). **Application:** Our formation by natural birth is no less noteworthy than Adam’s formation from the dust. With David we need to say, “I will praise thee; for I am fearfully and wonderfully made” (Ps. 139:14). (First Reference, Gen. 1:27; Primary Reference, Gen. 1; cf. Gen. 2:7)

30 And to <sup>a</sup>every beast of the earth, and to every <sup>b</sup>fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* <sup>c</sup>life, *I have given* every green herb for <sup>2</sup>meat: and it was so.

31 And <sup>a</sup>God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

### The Seventh Day

**2** Thus the heavens and the earth were finished, and <sup>a</sup>all the host of them.

<sup>2</sup> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

1:30 <sup>a</sup>Ps. 145:15  
<sup>b</sup>Job 38:41  
<sup>1</sup>a living soul  
<sup>2</sup>food  
1:31 <sup>a</sup>[Ps. 104:24;  
1 Tim. 4:4]  
2:1 <sup>a</sup>Ps. 33:6  
2:2 <sup>a</sup>Ex. 20:9–  
11; 31:17; Heb.  
4:4, 10

2:3 <sup>a</sup>[Is. 58:13]  
2:4 <sup>a</sup>Gen. 1:1; Ps.  
90:1, 2  
<sup>1</sup>This is the  
history  
2:5 <sup>a</sup>Gen. 1:11, 12  
<sup>b</sup>Gen. 7:4; Job  
5:10; 38:26–28  
<sup>c</sup>Gen. 3:23

3 And God <sup>a</sup>blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 <sup>a</sup>These<sup>1</sup> are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every <sup>a</sup>plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not <sup>b</sup>caused it to rain upon the earth, and *there was* not a man <sup>c</sup>to till the ground.

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

7 And the LORD God formed man of

chapter. In the light of this statement, it is difficult to believe that the earth was already under the control of a fallen angel, Satan, and that the crust of the earth was filled with the fossils of creatures that had previously been destroyed (the Gap Theory).

**2:1–3.** The process of “filling” and “forming” is now **finished** (cf. 1:1). **Host of them** refers to all the things that God created, as opposed to stars in Nehemiah 9:6 and angels in 1 Kings 22:19. **He rested** employs the root for “sabbath” that later relates to Israel in Exodus 16:29; 20:10, 11; and Deuteronomy 5:15. It implies He ceased or desisted from His creating work. No weariness is suggested. John 5:17 indicates the Father is always at work. **Sanctified:** That is, He set it apart from the other days (Ex. 20:11).

**2:4–7. Generations** is the first of 10 section headings in Genesis (cf. 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1; 37:2), which may be better understood as narrating the “histories” or “stories” of various people or events. Nowhere in Genesis does the word include the birth of the individual (except in 25:19, where Isaac is mentioned as the son of Abra-

ham). Genesis 5:1 indicates there may have been a “book” (or tablet) of the histories relating to Adam, to which Moses had access under inspiration. **In the day** is idiomatic, conveying the idea “when the LORD God made.” **Made** is *‘asah*, used synonymously with *bara’* (cf. 1:1). **LORD** is likely pronounced “Yahweh.” It is the most significant name for God in the Old Testament, appearing 6,823 times. The name refers to God as the self-existent active One, as it is related to the verb *to be* in Exodus 3:14. It also indicates Israel’s Redeemer in Exodus 6:6. This name is associated with God’s holiness in Leviticus 11:44, 45, His hatred of sin in Genesis 6:3–7, and His graciousness in providing redemption for all in Isaiah 53:1, 5, 6, and 10. **God** (*Elohim*), which is used to the exclusion of other names for God in chapter 1, indicates His omnipotence, whereas this name emphasizes His care and personal concern for His Creation and His intimate and close relationship to it. Beginning with verse 4, there is a change in the narrative’s flow as it centers on the garden just before **man’s** arrival.

**A mist:** Some relate this word to an Akkadian root



### INNOCENCE—EDENIC COVENANT

**1:28.** The first dispensation, innocence, was governed by the Edenic covenant. Under this covenant, Adam had six obligations: (1) to replenish the earth with children (v. 28); (2) to use nature for his physical needs including food and shelter (v. 28); (3) to have dominion over animal life (v. 28); (4) to eat fruit and vegetables (v. 29); (5) to labor for his sustenance (2:15); and (6) to obey God by abstaining from eating the forbidden fruit. Adam’s failure under this covenant resulted in his expulsion from the garden and in the fall of the human race from a state of innocence into a condition characterized by sin (cf. 3:15).



### SOUL

**2:7.** In the Old Testament, the word *soul*, among other uses, refers to the whole person. It identifies something that cannot be defined materially and that is therefore distinct from the body (Is. 10:18). The soul is that part of us that is life. It is incorporeal existence. **Illustration:** At the creation of Adam, man did not *have* a soul but he *became* a soul, and the life-principle was the breath or Spirit of God (v. 7). Death is described as the soul’s departing from the body (35:18). **Application:** The fundamental desire of a Christian’s soul should be for a deeper fellowship and communion with God (Ps. 25:1). (First and Primary Reference, Gen. 2:7; cf. Gen. 1:26.)

the <sup>a</sup>dust of the ground, and <sup>b</sup>breathed into his <sup>c</sup>nostrils the breath of life; and <sup>d</sup>man became a living soul.

### The Garden of Eden

8 And the LORD God planted <sup>a</sup>a garden <sup>b</sup>eastward in <sup>c</sup>Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow <sup>a</sup>every tree that is pleasant to the sight, and good for food; <sup>b</sup>the tree of life also in the midst of the garden, and the tree of knowledge of good and <sup>c</sup>evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four <sup>h</sup>heads.

11 The name of the first is Pison: that is it which compasseth <sup>a</sup>the whole land of Havilah, where *there* is gold;

2:7 <sup>a</sup> Gen. 3:19, 23; Ps. 103:14  
<sup>b</sup> Job 33:4  
<sup>c</sup> Gen. 7:22  
<sup>d</sup> 1 Cor. 15:45  
2:8 <sup>a</sup> Is. 51:3  
<sup>b</sup> Gen. 3:23, 24  
<sup>c</sup> Gen. 4:16  
2:9 <sup>a</sup> Ezek. 31:8  
<sup>b</sup> [Gen. 3:22; Rev. 2:7; 22:2, 14]  
<sup>c</sup> [Deut. 1:39]  
2:10 <sup>1</sup> river-heads  
2:11 <sup>a</sup> Gen. 25:18  
2:12 <sup>a</sup> Num. 11:7  
2:13 <sup>1</sup> Cush  
2:14 <sup>a</sup> Dan. 10:4  
<sup>1</sup> The Tigris  
<sup>2</sup> Heb. Ashshur  
2:15 <sup>1</sup> Adam  
<sup>2</sup> tend or cultivate  
2:17 <sup>a</sup> Gen. 3:1, 3, 11, 17  
<sup>b</sup> Gen. 3:3, 19; [Rom. 6:23]  
<sup>c</sup> Rom. 5:12;  
1 Cor. 15:21, 22  
<sup>1</sup> Lit. dying you shall die

12 And the gold of that land is good: <sup>a</sup>there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of <sup>1</sup>Ethiopia.

14 And the name of the third river is <sup>a</sup>Hiddekel:<sup>1</sup> that is it which goeth toward the east of <sup>2</sup>Assyria. And the fourth river is Euphrates.

### Man to Care for the Garden

15 And the LORD God took <sup>1</sup>the man, and put him into the garden of Eden to <sup>2</sup>dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, <sup>a</sup>thou shalt not eat of it: for in the day that thou eatest thereof <sup>b</sup>thou<sup>1</sup> shalt surely <sup>c</sup>die.

meaning “canals,” “subterranean waterways,” or “floodways,” and not “mist,” which is mere conjecture. The root verb of verse 6’s **watered** is used in verse 10 for a kind of irrigation relating to the four rivers. The verb “rise up” is used of the Nile River in Amos 8:8 and 9:5. As described in verse 15, keeping the garden well-irrigated and watered for these special types of plants was part of Adam’s work. **Formed man:** The verb is used on occasion for the “potter” (cf. Jer. 18:2). It expresses the relation of a craftsman to his material, connoting skill (Ps. 94:9) and a sovereignty which man forgets at his peril (Is. 29:16; Jer. 18:4). Here is the “potter” *par excellence* setting the design and pattern. The corporeal part was **the dust of the ground** (which is not a symbol of the animal kingdom from which Adam evolved; note its use in 3:19), and the non-corporeal part was **the breath of life**. The word *breath* (Heb. *rûach*) is “spirit.” *Life* is a plural, but Hebrew frequently uses the plural without meaning a numerical plural. **Living soul** (Heb. *nepesh chayyah*) should be translated “living creature” as the same phrase appears in 1:21–24 applied to animals. Here the reference stands for the entire person, and is not used in just the meta-physical, theological sense in which we tend to use the term *soul* today.

**2:8. Garden eastward in Eden:** The Septuagint has *paradeisos*, “parkland,” hence *paradise* for garden. It was only a part of Eden (cf. vv. 10–14). It was literally “off east,” most likely in Mesopotamia (modern Iraq), since two of the four rivers are the well-known Tigris and the Euphrates (v. 14). The word for *Eden* means “delight, enjoyment” and is associated with paradise in Revelation 2:7. Eden is a symbol of great fertility in Isaiah 51:3, Ezekiel 36:35, and Joel 2:3. So here it may indicate a state of unbroken fellowship

between God and man. The expulsion from the garden was more than a physical move (3:24).

**2:9. Pleasant** is the same root as *covet* in the Ten Commandments in Exodus 20:17; compare 3:6 where it is “a tree to be desired to make one wise.” We tend to covet things that are pleasant to the sight (Josh. 7:21 and Achan’s sin). **Tree of life ... and the tree of knowledge of good and evil:** These were two literal trees to which God gave some special significance. The tree of life seems to symbolize the fixed moral state (3:22). Thus, partaking of this tree would be a blessing only for those already glorified (Rev. 2:7; 22:2, 14). *Good and evil* sometimes serves as an idiom of universality (Num. 24:13; 2 Sam. 13:22), but in this context it has a moral significance. **2:15. Dress** is from the root meaning “to serve, work,” translated “till” in verse 5 (Deut. 15:19; Is. 19:9; Ezek. 48:18). **Keep:** The verb means “take care of, guard,” involving tending to or keeping things such as a garden (v. 15), a flock (30:31), or a house (2 Sam. 15:16). In this context, it does not imply to guard from Satan.

**2:16.** God’s command was **thou mayest freely eat**, and this included **every tree** except the tree of the “knowledge of good and evil” in the next verse. The Hebrew conveys very emphatically “you may freely eat [strengthened permission construction] to your heart’s content,” emphasizing the freedom and permission of a loving, gracious God. Note Satan’s subtle assertion in 3:1 as he focused on the “one” tree they could not eat from. In so doing, he excluded the abundance in this verse.

**2:17. Thou shalt not eat** is in strongest Hebrew form of prohibition. **Surely die:** The construction emphasizes in the strongest way the certainty of death upon eating. (Note 3:4 and Satan’s “Ye shall

18 And the LORD God said, *It is not good that the man should be alone; <sup>a</sup>I will make him an <sup>1</sup>help meet for him.*

### Adam Names Living Creatures

19 <sup>a</sup>And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and <sup>b</sup>brought *them* unto <sup>1</sup>Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle,

2:18 <sup>a</sup> 1 Cor. 11:8, 9; 1 Tim. 2:13  
<sup>1</sup> helper comparable to him  
2:19 <sup>a</sup> Gen. 1:20, 24  
<sup>b</sup> Ps. 8:6  
<sup>1</sup> the man

2:20 <sup>1</sup> helper comparable to him  
2:21 <sup>a</sup> Gen. 15:12; 1 Sam. 26:12  
2:22 <sup>a</sup> Gen. 3:20;  
1 Tim. 2:13  
<sup>b</sup> Heb. 13:4  
<sup>1</sup> Lit. *he built into*

and to the fowl of the air, and to every beast of the field; but for Adam there was not found an <sup>1</sup>help meet for him.

### The Creation of Woman

21 And the LORD God caused a <sup>a</sup>deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, <sup>1</sup>made he a woman, <sup>a</sup>and <sup>b</sup>brought her unto the man.

not surely die.”) In the Bible there are three deaths: (1) physical death, separation of body and spirit; (2) spiritual death, separation of the individual from God; and (3) eternal death, the final estate of the lost person in the “lake of fire” (Rev. 20:10, 14; termed the “second death,” separation from God forever).

**2:18. Not good:** The negative is extremely emphatic. It is not the construction for expressing a mere negative preference. In the context of chapters 1 and 2, it is the only thing “not good.” After man and woman are completed, God said in 1:31 it was “very [exceedingly] good.” God’s plan for man was less than ideal and not complete without woman, the emphasis being on **alone**. **Help** is a word frequently used in reference to the Lord in the Psalms (10:14; 22:11; 28:7; 46:1; 54:4; 72:12; 86:17; 119:173, 175; 121:1, 2). Thus it is not a degrading position for the woman. The verb form basically means to aid or supply that which the individual cannot provide for himself. The Septuagint translates it *boēthos*, a word the New Testament uses in the sense of “physician” (Matt. 15:25; Mark 9:22, 24; Acts 16:9; Rev. 12:16). It conveys the idea of aiding someone in need, such as the oppressed. Certainly a godly woman meets this need of man. **Meet** comes from

the Hebrew word meaning “opposite.” Literally it is “according to the opposite of him,” meaning that she will complement and correspond to him. The Septuagint has *kat’ auton* (“according to him”). This relates to a “norm” or “standard.” She is to be equal to and adequate for man. She is also made in the image of God, thus again equal to man and not on the animal level of being.

**2:19. Call:** God delegated authority to man, since the act of naming the animals shows lordship or dominion (used of God in ch. 1 and in Ps. 8:4–6). It was also a spiritual exercise to prepare Adam and to make him aware of his aloneness as verse 20 indicates. None of the animals “corresponded to” him.

**2:20. Adam** (related to Heb. *‘adamah*, “ground”) literally means “earth man.” It is applied to mankind in general, and to the first created man specifically. Adam was a historical person and was the father of mankind.

**2:21. Ribs:** It may mean “rib” or “side” (of the ark, a building, or of leaves of a door). Here it would mean from “his side” or “from his ribs” to convey the plural number. Verse 23 indicates it probably involves flesh and bone.

**2:22. Brought her unto the man:** Here a loving Father presents the bride to the man.



**2:19. Adam** was the first man and the forefather of the entire human race. He lived a total of 930 years. He was created in a state of innocence and in the image of God. He was also created with the appearance of age, with a high level of intelligence, and with the ability to communicate with God. When he and his wife, Eve, fell into sin (ch. 3), they brought the curse of sin on the entire human race. Adam also appears in nine references in the New Testament in regard to his headship over the human race. (First Reference, Gen. 1:26; Primary Reference, Rom. 5:12–21.)



Creation of Adam by Michelangelo

Wikimedia Commons

23 And Adam said, This is now <sup>a</sup>bone of my bones, and flesh of my flesh: she shall be called <sup>1</sup>Woman, because she was <sup>b</sup>taken out of <sup>2</sup>Man.

### The First Marriage

24 <sup>a</sup>Therefore shall a man leave his father and his mother, and shall <sup>b</sup>cleave<sup>1</sup> unto his wife: and they shall be one flesh.

25 <sup>a</sup>And they were both naked, the man and his wife, and were not <sup>b</sup>ashamed.

2:23 <sup>a</sup> Gen. 29:14;  
Eph. 5:28–30  
<sup>b1</sup> Cor. 11:8, 9  
<sup>1</sup> Heb. *Ishshah*  
<sup>2</sup> Heb. *Ish*  
2:24 <sup>a</sup> Matt. 19:5;  
Eph. 5:31  
<sup>b</sup> Mark 10:6–8;  
1 Cor. 6:16  
<sup>1</sup> *be joined*  
2:25 <sup>a</sup> Gen.  
3:7, 10  
<sup>b</sup> Is. 47:3  
3:1 <sup>a1</sup> Chr. 21:1;  
[Rev. 12:9; 20:2,  
10]  
<sup>b2</sup> Cor. 11:3  
<sup>1</sup> *cunning*  
3:2 <sup>a</sup> Gen. 2:16, 17  
3:3 <sup>a</sup> Ex. 19:12, 13;  
Rev. 22:14

### The Temptation

3 Now <sup>a</sup>the serpent was <sup>b</sup>more <sup>1</sup>subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the <sup>a</sup>fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye <sup>a</sup>touch it, lest ye die.

2:23. After noticing all of the animals, Adam now at long last (**This is now** = “this time”), finds that which “corresponds to” him. The close association of the man and woman is conveyed by their names, since she is **called Woman** [*’ishah*] **because she was taken out of Man** (*’ish*). Adam’s act of naming his wife reinforces his leadership and authority over her (cf. God’s naming in chapter 1 and 2:19, 20).

2:24. **Therefore** indicates a reasoned conclusion in light of Adam’s joy at finding a mate. **Leave**: Here the man leaves, but note Psalm 45:10, 11. **Cleave** is a strong verb, meaning “join, stick to.” The two verbs “leave” and “cleave,” may be subordinated in the following way: “Let a man forsake, or abandon, his father and his mother *in order that* he may cleave unto his wife and *in order that* they might become one flesh.” If he does not leave, he cannot cleave, nor can he become or **be one flesh**. This is the strongest Hebrew construction to indicate a change of state, the verb “to be” (*hayū*) plus the preposition (*le*). The process of becoming one flesh, totally united in life, purpose, and pleasure is presented. Note the change of state in verse 7.

2:25. **Naked ... not ashamed**: Their outward nakedness was a sign of their integrity. They lived and moved without guilt, shame, or fear of exploitation or threat. **Naked** in the Hebrew sounds like the word **subtil** in 3:1, thus tying the two chapters together. Satan will concentrate his shrewdness on their integrity.

3:1. The **serpent** was a creature made by God but used by Satan (John 8:44; 1 John 3:8; Rev. 12:9; 20:2). **More subtil** (subtle): Subtlety is a positive virtue when rendered “prudent” (Prov. 12:16, 23; 14:8, 15,

18; 22:3). It is negative when rendered “crafty” (2:25; Job 5:12; 15:5). In the prologue of Proverbs (1:4), one of the goals of the book is to “give subtilty [subtlety] to the simple” (cf. Matt. 10:16). **Yea, hath God said**: More contemporarily: “Has God indeed said?” It emphasizes his amazement that God would restrict man’s freedom of choice in the garden. Satan centers on a restriction, casting doubt on God’s word, and not emphasizing the fact that God had said in 2:16 they might “freely eat” of all the trees.

3:2. Eve’s reply reveals her carelessness with the wording of 2:16, as she disparages the privileges of God by leaving out the word that conveys the sense of “freely eat” and leaves out the word *all*.

3:3. **Neither shall ye touch it**: By adding to His command Eve exaggerates the limitations God had set forth. Or it may just express the idea of consumption, with a parallel phrase used euphemistically of “touching a woman” in Genesis 20:6; 26:29; Ruth 2:9; and Proverbs 6:29. The **lest ye die** reveals Eve’s third error, toning down the penalty and certainty of death for eating. “Lest” expresses a fear of possibly dying when God had already expressed the certainty of it in 2:17!

3:4. Here Satan blatantly denies God with the same strong Hebrew expression God used in 2:17.

3:5. It was technically true that their **eyes** would be **opened** (vv. 7 and 22). But the problem was that their eyes were opened to behold all things in the light of their own sinfulness. **As gods** is better translated “as God,” which was true in that they would have a fixed moral nature like God; but it was fixed in sin, not righteousness. They knew good, but were unable to do it; and they knew evil, but were



### MARRIAGE

2:24. God’s ideal plan for marriage is one man for one woman for one lifetime. God’s pattern for marital happiness is evident when a man loves and leads his family, with children who obey and reverence their parents (Eph. 6:1–4), with a wife who respects and supports her husband’s leadership (Eph. 5:21–33). A mutually supportive attitude must characterize both husband and wife if they are to succeed in building a harmonious home. **Illustration**: Marriage is so important in the mind of God that it was the first of three divine institutions and was patterned to illustrate Christ’s love for the church. **Application**: Christians should therefore do their part in contributing to the success of the family. (First Reference, Gen. 2:24; Primary Reference, Eph. 5:22–6:4; cf. Matt. 19:3.)

4 <sup>a</sup>And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as <sup>1</sup>gods, knowing good and evil.

### The Fall of Man

6 And when the woman <sup>a</sup>saw that the tree *was* good for food, and that it *was* <sup>1</sup>pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, <sup>b</sup>and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, <sup>a</sup>and they knew that they *were* naked; and they sewed fig leaves together, and made themselves <sup>1</sup>aprons.

8 And they heard <sup>a</sup>the <sup>1</sup>voice of the LORD God walking in the garden in the <sup>2</sup>cool of the day: and Adam and his wife <sup>b</sup>hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto

3:4 <sup>a</sup>John 8:44;  
[2 Cor. 11:3;  
1 Tim. 2:14]

3:5 <sup>1</sup>God  
3:6 <sup>a</sup>1 John 2:16  
<sup>b</sup>1 Tim. 2:14

<sup>1</sup>Lit. *a desirable thing*

3:7 <sup>a</sup>Gen. 2:25

<sup>1</sup>girding coverings

3:8 <sup>a</sup>Job 38:1

<sup>b</sup>Job 31:33; Jer.

23:24

<sup>1</sup>sound

<sup>2</sup>breeze

3:10 <sup>a</sup>Gen. 2:25;  
Ex. 3:6; Deut.

9:19; 1 John

3:20

3:12 <sup>a</sup>[Prov.

28:13]

3:13 <sup>a</sup>Gen. 3:4;

2 Cor. 11:3;

1 Tim. 2:14

<sup>1</sup>deceived

3:14 <sup>a</sup>Deut.

28:15–20; Is.

65:25; Mic. 7:17

3:15 <sup>a</sup>John 8:44;

Acts 13:10;

1 John 3:8

Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden, <sup>a</sup>and I was afraid, because I *was* naked; and I hid myself.

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

12 And the man said, <sup>a</sup>The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, <sup>a</sup>The serpent <sup>1</sup>beguiled me, and I did eat.

### The Curse

14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and <sup>a</sup>dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between <sup>a</sup>thy

unable to resist it. There has always been the temptation to be like God. Here it suggests God is holding something back from Adam and Eve.

**3:6. When the woman saw:** This was an evaluation process of the mind, for the tree **was good for food** (an appeal to appetite, or “lust of the flesh”); it was **pleasant to the eyes** (the same root word used in Ex. 20 in the law against coveting, as “lust of the eyes”); and it was **to be desired to make one wise** (the verb for *desired* is used in the law in Deut. 5 for coveting, and appeals to “pride of life,” cf. 1 John 2:16). **With her** may imply that the man was in close proximity all the time.

**3:7.** The sense of guilt is immediate (cf. 2:25), and they attempt to make themselves presentable, to cover up their nakedness (v. 21).

**3:8. Voice:** Better translated “sound” as it appears in theophanies in the Old Testament (cf. Ps. 18:13; 29:3–9; Jer. 25:30; Ezek. 1:24ff.; Joel 3:16). **Walking:** Actually “traversing back and forth” looking for Adam (v. 9). The **cool of the day** may be understood as the “spirit of the day,” as the Hebrew word for *cool* is the same for *spirit*. The day is a judgment day in the context. No small wonder that as the sound of the Lord God was traversing back and forth in the garden seeking out Adam and Eve, they actively **hid themselves** from His **presence**, acknowledging that their intimate fellowship was broken (cf. 4:14; Ps. 139:7ff.).

**3:9.** God always seeks out man, in the sense that He solicits a response from His Creation now separated

from Him by sin. Thus God comes asking questions, not making accusations.

**3:10.** Adam heard the “sound” of the Lord God and **was afraid** (as most men are afraid of God today), and began the agelong process of “hiding himself” from his Maker.

**3:12.** Adam blamed the **woman** and God, since God was the one who brought her to Adam in 2:22.

**3:13.** Eve was **beguiled** as 1 Timothy 2:14 confirms (cf. 2 Cor. 11:3). But she did not take responsibility for eating, either. Blame-shifting is another evasive tactic employed by fallen man.

**3:14.** Jeremiah 12:4 and Romans 8:20 indicate that the whole animal kingdom was affected by the Fall and the Edenic curse. The serpent’s mobilization may have been changed, and figuratively he was to eat **dust**, (idiomatic for subservience) which conveys the idea of being cursed. Isaiah 65:25 indicates the effects will remain in the Millennium.

**3:15.** This verse has long been recognized as the first messianic prophecy of the Bible. Thus, it also contains the first glimpse of the gospel (*protoevangelium*). It reveals three essential truths: (1) that Satan is the enemy of the human race, explaining why God put **enmity** [related to the word *enemy*] **between thee** [Satan] **and the woman**; (2) that He would place a spiritual barrier between **thy seed** (Satan’s people) and **her seed** (God’s people); and (3) that the representative seed of the woman (i.e., a human being: Christ) would deliver the deathblow

seed and <sup>b</sup>her seed; <sup>c</sup>it<sup>1</sup> shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy <sup>1</sup>sorrow and thy conception; <sup>a</sup>in sorrow thou shalt bring forth children; <sup>b</sup>and thy desire *shall be* <sup>2</sup>to thy husband, and he shall <sup>c</sup>rule over thee.

17 And unto Adam he said, <sup>a</sup>Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, <sup>b</sup>of which I commanded thee, saying, Thou shalt not eat of it: <sup>c</sup>cursed is the ground for thy sake; <sup>d</sup>in <sup>1</sup>sorrow shalt thou eat of it all the days of thy life;

3:15 <sup>b</sup>Is. 7:14; Luke 1:31, 34, 35; Gal. 4:4  
<sup>c</sup>Rom. 16:20; [Rev. 12:7, 17]  
<sup>1</sup>Lit. *he*  
3:16 <sup>a</sup>Is. 13:8; John 16:21  
<sup>b</sup>Gen. 4:7  
<sup>c</sup>1 Cor. 11:3; Eph. 5:22; 1 Tim. 2:12, 15  
<sup>1</sup>*pain*  
<sup>2</sup>*toward*  
3:17 <sup>a</sup>1 Sam. 15:23  
<sup>b</sup>Gen. 2:17  
<sup>c</sup>Gen. 5:29; Rom. 8:20–22; Heb. 6:8  
<sup>d</sup>Job 5:7; 14:1; Eccl. 2:23

18 Thorns also and thistles shall it bring forth to thee; and <sup>a</sup>thou shalt eat the herb of the field;

19 <sup>a</sup>In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: <sup>b</sup>for dust thou *art*, and <sup>c</sup>unto dust shalt thou return.

20 And Adam called his wife's name <sup>a</sup>Eve;<sup>1</sup> because she was the mother of all living.

<sup>1</sup> *toil* 3:18 <sup>a</sup>Ps. 104:14 3:19 <sup>a</sup>2 Thess. 3:10 <sup>b</sup>Gen. 2:7; 5:5 <sup>c</sup>Job 21:26; Eccl. 3:20 3:20 <sup>a</sup>2 Cor. 11:3; 1 Tim. 2:13  
<sup>1</sup> *Life or Living*

to Satan, but in so doing would be bruised Himself. **It** [or “He,”] **shall bruise** [lit., “crush”] **thy head, and thou shalt bruise his heel** refers to Christ’s bruising on the cross, which led to the eventual crushing of Satan and his kingdom.

**3:16. Thy sorrow and thy conception:** The word for *sorrow* means “birth pangs” and sounds like the Hebrew word for *tree*, which is a reminder of the source of this pain in the sin involving the tree of the knowledge of good and evil. It also looks forward to the Crucifixion when the curse ultimately will be hung on a tree. **Thy desire** has been variously interpreted: (1) a physical desire strong enough to compensate for the pain of childbirth; (2) her natural desire to submit to her husband’s leadership; or (3) perhaps a desire “against” her husband in not being willing to submit to him because of her fallen sinful nature (cf. Eph. 5:22; 1 Tim. 3:4, 11).

**3:17.** Adam “obeyed” the voice of Eve and not God (2:17), which was the first marital role reversal. **Sorrow** is the same word applied to the woman in verse 16. Thus, they shared equally in their punishment.

**3:20, 21. Eve** comes from the verb *to live*. Here is Adam’s act of faith, looking to the future with hope. This word sounds like the word used in this verse, **living**. Adam seems not only to believe that God spoke the truth, but also to have faith in the salvation God had promised in verses 15 and 16. **Coats of skins:** This is how Yahweh provides clothing for Adam and Eve, after their feeble attempt to cover their nakedness and shame. It is His way of demonstrating that He acknowledges their act of faith in verse 20. The word for *skins* presupposes the death of an animal and therefore the idea of blood sacrifice is clearly implied.



**FIRST MESSIANIC PROPHECY: PROTOEVANGELIUM**

**3:15.** The promise that the **seed** (descendant) of the woman would crush the **head** of the serpent (Satan) is the first messianic prophecy of the Bible. No specific details are given, only the promise that a human being descending from the line of the woman would finally triumph over Satan. Scholars have often called this the *protoevangelium* (first gospel). **Application:** The promise finds its fulfillment in the incarnation and birth of Christ (Matt. 1:25). “But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law” (Gal. 4:4; cf. Ex. 26:1).



**ADAMIC COVENANT**

**3:15.** The dispensation of conscience was based on Adam’s limited experience with good and evil. He should have remembered the positive results of obedience and the disastrous consequences of disobedience. The Adamic covenant was introduced at the beginning of this period. Under the covenant, the serpent was cursed (v. 14); God promised redemption through the seed of the woman (v. 15); the woman experienced multiplied sorrow and pain in child-bearing (v. 16); the earth was cursed (vv. 17, 18); sorrow, pain, and physical death became part of the experience of life, and labor became burdensome (v. 19). Man failed under this covenant, degenerating to the point where people did only evil continually (6:5) until God judged them with the Flood (cf. 9:12).



**3:20. Eve** is described as the “mother of all living.” As the first woman, she is the mother of the entire human race. The term “woman” (Heb. *’ishah*), means “from the man” (*’ish*), whereas Eve is her personal name and comes from the verb “to live” (Heb. *hayya*). The account of her moral choice and its consequences is nowhere repeated in the Old Testament. In the New Testament, the fall of the human race is clearly viewed as the result of Adam’s willful disobedience (Rom. 5:12–21).

21 Unto Adam also and to his wife did the LORD God make <sup>1</sup>coats of skins, and clothed them.

### Man Sent from the Garden

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

23 Therefore the LORD God sent him forth from the garden of Eden, <sup>a</sup>to till the ground from whence he was taken.

24 So <sup>a</sup>he drove out the man; and he placed <sup>b</sup>at the east of the garden of Eden <sup>c</sup>Cherubims, and a flaming sword which turned every way, to <sup>1</sup>keep the way of the tree of <sup>d</sup>life.

3:21 <sup>1</sup> tunics  
3:23 <sup>a</sup> Gen. 4:2;  
9:20  
3:24 <sup>a</sup> Ezek.  
31:3, 11  
<sup>b</sup> Gen. 2:8  
<sup>c</sup> Ex. 25:18–22;  
Ps. 104:4; Ezek.  
10:1–20; Heb.  
1:7  
<sup>d</sup> Gen. 2:9; [Rev.  
22:2]  
<sup>1</sup> guard

4:1 <sup>1</sup> Lit. Acquire  
4:2 <sup>a</sup> Luke  
11:50, 51  
<sup>1</sup> Lit. Breath or  
Nothing  
4:3 <sup>a</sup> Num. 18:12  
<sup>1</sup> Lit. at the end  
of days  
4:4 <sup>a</sup> Num. 18:17  
<sup>b</sup> Lev. 3:16  
<sup>c</sup> Heb. 11:4  
4:5 <sup>1</sup> angry

### Cain and Abel

4 And Adam knew Eve his wife; and she conceived, and bare <sup>1</sup>Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother <sup>1</sup>Abel. And <sup>a</sup>Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And <sup>1</sup>in process of time it came to pass, that Cain brought of the fruit <sup>a</sup>of the ground an offering unto the LORD.

4 And Abel, he also brought of <sup>a</sup>the firstlings of his flock and of <sup>b</sup>the fat thereof. And the LORD had <sup>c</sup>respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very <sup>1</sup>wroth, and his countenance fell.

3:22–24. **Man is become as one of us:** Satan's promise in 3:5 was technically true; see the discussion there. **God sent him forth** as an act of grace as well as judgment. **To keep** was used in 2:15 for the activities of man. The account relates privileges and responsibilities lost. And the way to the tree of life is guarded. Man's way back to life is not easy; it will be by divine intervention.

4:1. **Knew** in this context refers to the "knowledge" of sexual relations. It is also the connecting link to the whole chapter; note the appearance of the word in connection with the tree of knowledge in verses 1, 17, and 25. The replacing of a son by "knowing" is antithetical to the murder, which is denied in verse 9 by, "I know not." Some take **from the LORD** as an accusative: "I have gotten a man, the LORD." But the preposition is better, "I have created, acquired, a man with [the help of] Yahweh!" Thus Eve sees her generative power as part of the sharing of divine

power: "Yahweh formed man; I have formed the second man."

4:2. **Brother:** This word appears seven times in this passage. The name **Abel** appears seven times and **Cain** 14 times, which heightens the contrast between the two men. **Abel** means "Keeper" and refers to his occupation as a keeper of sheep.

4:4. **Firstlings of his flock** refers to the fact that Abel's offering was accepted because it was a blood sacrifice based upon previous knowledge (cf. 3:21). Thus, he acknowledged that his sin deserved death and could be covered only by the death of a guiltless sacrifice (cf. Heb. 9:22). That his lamb was a "firstling" and "fat" may also imply that he gave the best that he had in contrast to Cain's offering. However, it is obvious from the entire account that Abel's offering was "more excellent" (Heb. 11:4) because it was the right kind of offering as well as being made with the right heart attitude.



4:1. **Cain** was the eldest son of Adam and Eve and a farmer or tiller of the ground. His offering of the fruits of his labor was rejected probably because it represented his self-effort or good works, as opposed to Abel's blood sacrifice. Since God had made the original sacrifice in clothing Adam and Eve's nakedness (Gen. 3:21), it can be assumed that Cain knew this was the only kind of sacrifice God would accept. Blood atonement foresaw both Israel's sacrificial system (Lev. 1:2–17) and the sacrificial blood atonement of Christ on the cross (Rom. 5:11; 1 Cor. 15:3). New Testament authors view Cain as being "of the evil one" (1 John 3:12) who acted out of envy and unbelief.

*An illuminated manuscript depicting the sacrifices of Cain and Abel*  
Catalogue of Illuminated Manuscripts,  
the British Library



6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And <sup>1</sup>unto thee *shall be* his desire, and thou <sup>2</sup>shalt rule over him.

Abel Murdered

8 And Cain talked with Abel his brother: <sup>1</sup>and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and <sup>a</sup>slew him.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, <sup>a</sup>I know not: Am I <sup>b</sup>my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood <sup>a</sup>crieth unto me from the ground.

4:7 <sup>1</sup>its desire is for you  
<sup>2</sup>should  
4:8 <sup>a</sup>Matt. 23:35; Luke 11:51;  
[1 John 3:12–15]; Jude 11  
<sup>1</sup>Sam., LXX,  
Syr., Vg. add Let us go out to the field.  
4:9 <sup>a</sup>John 8:44  
<sup>b</sup>1 Cor. 8:11–13  
4:10 <sup>a</sup>Num. 35:33; Deut. 21:1–9; Heb. 12:24; Rev. 6:9, 10  
4:11 <sup>a</sup>Gen. 3:14; Deut. 11:28; 28:15–20; Gal. 3:10  
4:13 <sup>1</sup>iniquity  
4:14 <sup>a</sup>Ps. 51:11  
<sup>b</sup>Deut. 31:18; Is. 1:15  
<sup>c</sup>Gen. 9:6; Num. 35:19, 21, 27  
4:15 <sup>1</sup>LXX, Syr., Vg. add Not so

The Curse of Cain

11 And now *art* <sup>a</sup>thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My <sup>1</sup>punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and <sup>a</sup>from thy face shall I be <sup>b</sup>hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, <sup>c</sup>that every one that findeth me shall slay me.

15 And the LORD said unto him, <sup>1</sup>Therefore whosoever slayeth Cain, vengeance shall be taken on him

4:6, 7. God approached Cain in love and offered him a chance to correct his mistake. Again God asked convicting questions. He made no accusations. He gave him the opportunity to do **well**, that is, to make the right kind of sacrifice with the right heart attitude. He then warned Cain that an offering of good works would not be accepted. **Sin lieth** (“crouches” like a lion) probably refers to the fact that sin would pounce upon him if he did not **rule** (“master”) it. Some take this phrase to mean that a sin offering was at the door, and if he made the right offering he could still rule over his brother, but the other interpretation is preferred. The idea of potentiality is the same as expressed in 3:16.

4:8. Cain's anger had already been noted in verses 5 and 6. Now, in a fit of anger, he murders Abel. Thus begins the long history of human violence and man's inhumanity to his fellowman. This murder also had to be a heartbreaking reminder to Adam and Eve that the consequence of sin is death (2:17; cf. Rom. 6:23).

4:9. Cain's insolence and arrogance are evident in his curt response to God's question, **Where is Abel thy brother?** First he lied and then used a play on words to avoid answering the question. **Am I my brother's keeper?** plays on the name *Abel*, “Keeper.”

4:10. **Thy brother's blood** is plural in Hebrew and may refer to his “seeds” who have been cut off and

will never be born. Thus, God's judgment is on those who, by whatever means, abort human life. **Crieth** means crying out for vengeance.

4:11. Cain was now to be **cursed** (cf. the serpent and the ground, 3:14, 17). This was a special curse making it impossible for Cain to be a farmer, his occupation in verse 2.

4:12. He would be a **fugitive** (the root meaning to “wander” or “move”) and **vagabond** (denoting a “going back and forth”), conveying the idea of wandering aimlessly. He dwells in the land of Nod (“Wandering”), a word with the same root as *vagabond* in Hebrew.

4:13. He has just killed his brother and now blames God for being too harsh! **Punishment** may refer to either (1) the actual punishment for sin; or (2) his “iniquity” or “guilt.” It reflects his feeling that either the punishment, or his burden of guilt which he now recognized, was too harsh.

4:14. Adam hid from Yahweh in shame and guilt (3:8); now Cain must hide himself. **From thy face shall I be hid** is a passive verb form (“I must hide myself from your face”), and is part of his curse. **Every one** is “anyone finding me”; it looks to the idea of blood revenge for this death and anticipates other murders.

4:15. **The LORD set a mark** as another act of His grace and goodness toward Cain. It is best to take



ANTHROPOMORPHISMS

4:14. Occasionally the Scriptures use expressions that seem to attribute human, physical features to God (such as fingers, hands, arms, and face). Theologians refer to these as “anthropomorphisms.”

**Illustration:** Because God is spirit and not a body (John 4:24), we know these expressions do not describe Him physically but are used to help man understand truths concerning God. **Application:** Paul used a similar type of expression when he urged Christians to “run with patience the race that is set before us” (Heb. 12:1). He did not mean Christians should devote time to jogging as they would to prayer and Bible study. He used this figure of speech to emphasize the truth of continuing to live the Christian life. (First Reference, Gen. 3:8; Primary Reference, Gen. 4:14; cf. 1 John 1:5.)

<sup>a</sup>sevenfold. And the LORD set a <sup>b</sup>mark upon Cain, lest any finding him should kill him.

### Cain Dwells in the Land of Nod

16 And Cain <sup>a</sup>went out from the <sup>b</sup>presence of the LORD, and dwelt in the land of <sup>1</sup>Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, <sup>a</sup>and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

### Lamech's Descendants

19 And Lamech took unto him <sup>a</sup>two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of *such as have* <sup>1</sup>cattle.

21 And his brother's name *was* Jubal: he was the father of all such as handle the harp and <sup>1</sup>organ.

22 And Zillah, she also bare Tubal–cain, an <sup>1</sup>instructor of every artificer in

4:15 <sup>a</sup> Gen. 4:24; Ps. 79:12  
<sup>b</sup> Gen. 9:6; Ezek. 9:4, 6  
 4:16 <sup>a</sup> 2 Kin. 13:23; 24:20; Jer. 23:39; 52:3  
<sup>b</sup> Jon. 1:3  
<sup>1</sup> Lit. *Wandering*  
 4:17 <sup>a</sup> Ps. 49:11  
 4:19 <sup>a</sup> Gen. 2:24; 16:3; 1 Tim. 3:2  
 4:20 <sup>1</sup> livestock  
 4:21 <sup>1</sup> flute  
 4:22 <sup>1</sup> Lit. *craftsman in bronze*

4:23 <sup>1</sup> killed a man for wounding me  
<sup>2</sup> for hurting me  
 4:24 <sup>a</sup> Gen. 4:15  
 4:25 <sup>a</sup> Gen. 5:3  
<sup>1</sup> Lit. *Appointed*  
 4:26 <sup>a</sup> Gen. 5:6  
<sup>b</sup> Gen. 12:8; 26:25; 1 Kin. 18:24; Ps. 116:17; Joel 2:32; Zeph. 3:9; 1 Cor. 1:2  
<sup>1</sup> Heb. *Enosh*; Gr. *Enos*  
 5:1 <sup>a</sup> Gen. 2:4; 6:9; 1 Chr. 1:1; Matt. 1:1  
<sup>b</sup> Gen. 1:26; 9:6; [Eph. 4:24; Col. 3:10]  
<sup>1</sup> *genealogy*  
 5:2 <sup>a</sup> Gen. 1:27; Deut. 4:32; Matt. 19:4; Mark 10:6  
<sup>b</sup> Gen. 1:28; 9:1  
<sup>1</sup> Lit. *Mankind*

brass and iron: and the sister of Tubal–cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have <sup>1</sup>slain a man to my wounding, and a young man <sup>2</sup>to my hurt.

24 <sup>a</sup>If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

### The Birth of Seth

25 And Adam knew his wife again; and she bare a son, and <sup>a</sup>called his name <sup>1</sup>Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, <sup>a</sup>to him also there was born a son; and he called his name <sup>1</sup>Enos: then began men <sup>b</sup>to call upon the name of the LORD.

### Adam's Descendants

**5** This is the book of the <sup>a</sup>generations<sup>1</sup> of Adam. In the day that God created man, in <sup>b</sup>the likeness of God made he him;

2 <sup>a</sup>Male and female created he them; and <sup>b</sup>blessed them, and called their name <sup>1</sup>Adam, in the day when they were created.

it as a personal sign for Cain, like that for Gideon in Judges 6:36–40 and Elisha in 2 Kings 2:9–12. The idea of **vengeance** appears in verse 24 with the taunt song of Lamech.

**4:16.** This portrays the direction of fallen and unsaved humanity into exile from God, without hope in the world, “wandering aimlessly” about.

**4:23. Lamech said:** These verses express the culmination of centuries of ungodly living among the descendants of Cain. Cain had desired to establish a name for himself (cf. 6:4; 10:9; 11:4); he built a city and named it after his son. His descendants were involved in polygamy, as well as purely humanitarian pursuits. Now Lamech had taken the law into his own hands and had killed someone in revenge. The judicial office had degenerated into a vengeful tyranny in this heir of the dynasty’s murderous founder. The song expresses Lamech’s overweening pride and his refusal to suffer any hurt without wreaking severalfold, dire revenge. This expression of arrogance, conceit, and disdain for customary retribution is skillfully reinforced by the poet through a clever manipulation of poetic convention by which a smaller is placed before a larger one in parallel structure for distinct emphasis. This sets the background

for why God sends the Flood in chapters 6–9, where He says “violence” fills the earth (6:13).

**4:25, 26.** Against this dark picture of man apart from God, there is a brief testimony that God has a remnant of people who are trusting Him. **Knew:** Compare the use of this word in verse 1 with the meaning of “Appointed.” Seth’s name in Hebrew is pronounced *shēt*; for God “appointed” (*shat*) him, a play on words. Eve is acknowledging that God has provided a son in the place of the slain Abel. **Enos:** The word comes from the word for *man* which means “weak” or “sickly,” denoting man’s frailty. It is translated “desperately wicked” in reference to the heart of man (Jer. 17:9). **Call upon the name of the LORD:** This is a testimony that the religious worship of the community of faith was organized for their public worship of God, together (cf. vv. 2–4, indicating individual worship too). And it is significant that they know the name of Yahweh (LORD) before the events of Exodus 6:3. The liberal interpretation says they learned the name for the first time during the Exodus period.

**5:1, 2. Called their name Adam:** This is the generic use of *’ādām*, which contrasts with Adam as a proper name in this same context (v. 3).

3 And Adam lived an hundred and thirty years, and begat *a son* <sup>a</sup>in his own likeness, after his image; and <sup>b</sup>called his name Seth:

4 <sup>a</sup>And the days of Adam after he had begotten Seth were eight hundred years: <sup>b</sup>and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: <sup>a</sup>and he died.

### Seth's Descendants

6 And Seth lived an hundred and five years, and begat <sup>a</sup>Enos:<sup>1</sup>

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

### Enos's Descendants

9 And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

### Cainan's Descendants

12 And Cainan lived seventy years, and begat <sup>1</sup>Mahalaleel:

13 And Cainan lived after he begat

5:3 <sup>a</sup>1 Cor. 15:48, 49  
<sup>b</sup>Gen. 4:25  
 5:4 <sup>a</sup>1 Chr. 1:1–4;  
 Luke 3:36–38  
<sup>b</sup>Gen. 1:28; 4:25  
 5:5 <sup>a</sup>Gen. 2:17;  
 3:19; 6:17; [Heb. 9:27]  
 5:6 <sup>a</sup>Gen. 4:26  
<sup>1</sup>Heb. *Enosh*  
 5:12 <sup>1</sup>*Maleleel*,  
 Luke 3:37

Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

### Mahalaleel's Descendants

15 And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

### Jared's Descendants

18 And Jared lived an hundred sixty and two years, and he begat <sup>a</sup>Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

### Enoch's Descendants

21 And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch <sup>a</sup>walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

5:18 <sup>a</sup>Jude 14, 15  
 5:22 <sup>a</sup>Gen. 6:9;  
 17:1; 24:40;  
 48:15; 2 Kin.  
 20:3; Ps. 16:8;  
 [Mic. 6:8]; Mal.  
 2:6; 1 Thess.  
 2:12; [Heb.  
 11:39]

### 5:3–20. Adam ... begat a son in his own likeness:

Man, too, reproduces after *his* kind (cf. 1:11, 12, 21, 24, 25). This likeness is now sinful, in contrast to 1:26. It is helpful to note that Cain and Abel are not included. Therefore the list does not include all descendants. There are 10 patriarchs mentioned in this chapter. The last one, Noah, has three sons listed. This symmetry is the same in chapter 11. In Matthew 1 there are three sets with 14 names to a set, plus obvious omissions. Certainly no strict chronology can be determined from any of the lists.

**Nine hundred and thirty years:** Seven patriarchs

lived more than nine hundred years; contrast this fact with the much shorter life span in 11:10–32—an average span of about two hundred years. The purpose of this chapter, and the source of its historical importance, is its testimony to the development of the human race from Adam to Noah, citing the godly line. It appears to be God's answer to Satan's blasphemous lie: "Ye shall not surely die" (3:4). Death reigned, and God's word was fully vindicated. **5:21–24. Enoch walked with God:** The verb employed signifies "to walk about" or "to live," and the preposition denotes intimacy, fellowship (Jude



**5:3. Seth** was the third son of Adam and Eve. He became the forefather of the godly line of their descendants. He was the ancestral father of the world's longest living man, Methuselah (Gen. 5:27); of the first person to be raptured directly to heaven, Enoch (Gen 5:24); and of Noah, who survived the great flood (Gen. 5:29). Jewish tradition considers Seth as "honored among men" (Sirach 49:16). The spiritual intermarriage of the godly line of Seth and the ungodly line of Cain ultimately led to the judgment of the global flood.

24 And <sup>a</sup>Enoch walked with God: and he *was not*; for God <sup>b</sup>took him.

### Methuselah's Descendants

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

### Lamech's Descendants

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name <sup>a</sup>Noah,<sup>1</sup> saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground <sup>b</sup>which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

5:24 <sup>a</sup> 2 Kin. 2:11;  
Jude 14  
<sup>b</sup> 2 Kin. 2:10;  
Ps. 49:15; 73:24;  
Heb. 11:5  
5:29 <sup>a</sup> Luke 3:36;  
Heb. 11:7; 1 Pet.  
3:20  
<sup>b</sup> Gen. 3:17–19;  
4:11  
<sup>1</sup> Lit. Rest

5:32 <sup>a</sup> Gen. 6:10;  
7:13  
<sup>b</sup> Gen. 10:21  
6:1 <sup>a</sup> Gen. 1:28  
6:2 <sup>a</sup> Deut. 7:3, 4  
6:3 <sup>a</sup> Gen. 41:38;  
[Gal. 5:16, 17];  
1 Pet. 3:19, 20  
<sup>b</sup> 2 Thess. 2:7  
<sup>c</sup> Ps. 78:39  
<sup>1</sup> LXX, Syr., Tg.,  
Vg. *abide*  
6:4 <sup>a</sup> Num. 13:32,  
33; Luke 17:27  
<sup>1</sup> Heb. *nephilim*, *mighty* or  
*fallen ones*  
6:5 <sup>a</sup> Gen. 8:21;  
Ps. 14:1–3; Prov.  
6:18; Matt.  
15:19; Rom.  
1:28–32  
<sup>1</sup> MT LORD  
<sup>2</sup> *intent* or  
*thought*  
<sup>3</sup> Lit. *all the*  
*day*

### Noah's Descendants

32 And Noah was five hundred years old: and Noah begat <sup>a</sup>Shem, Ham, <sup>b</sup>and Japheth.

### Man's Wickedness

**6** And it came to pass, <sup>a</sup>when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they <sup>a</sup>took them wives of all which they chose.

3 And the LORD said, <sup>a</sup>My spirit shall not always <sup>b</sup>strive<sup>1</sup> with man, <sup>c</sup>for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were <sup>1</sup>giants in the earth in those <sup>a</sup>days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 And <sup>1</sup>God saw that the wickedness of man *was* great in the earth, and *that* every <sup>a</sup>imagination<sup>2</sup> of the thoughts of his heart *was* only evil <sup>3</sup>continually.

14 and 15 reveal his ministry and evidently powerful preaching). **And he was not; for God took him** (Heb. 11:5): The same Hebrew word is used for the “translation” of Elijah in 2 Kings 2:3–5. He went to heaven without dying. His bodily translation (during the long antediluvian sway of the curse) was a sign that, ultimately, reconciliation with God includes victory over death.

**5:28–32. Noah:** The oracle of the birth of the son of Lamech involves a wordplay, passing over the obvious etymology of the name *Noah*, meaning “Rest.” There is a somewhat similar verb, *nacham*, meaning “comfort.” The allusion to 3:17 may be a sign that he treasured the promise of 3:15. **Noah begat Shem, Ham, and Japheth:** Japheth was the oldest (cf. 10:21), Ham the youngest (9:24). Shem is mentioned first because it was through him that God’s Messiah would come. This chapter serves at least three purposes in the scheme of Genesis: (1) It bears witness to man’s value to God; by naming individuals and stages in this early human phase, each is known and remembered. (2) It shows how the line of Seth, “the Appointed,” led to Noah, “the Deliverer.” And (3) it demonstrates both the reign of death by the refrain **and he died**, and the standing pledge of death’s defeat by the “taking” of Enoch.

**6:1–4. Sons of God** (Heb. *benē elōhīm*) refers to the

godly line of Seth, which intermarried with the daughters of men, the ungodly line of Cain. The result of these spiritually mixed marriages brought the judgment of God upon the primeval world. While the term *sons of God* refers to angels in some passages (e.g., Job 1:6), this is certainly not the case here. Jesus clearly taught that angels do not “marry or give in marriage” (Matt. 22:30). **My spirit shall not always strive with man** is a reference to the Holy Spirit striving with, in the sense of judging or convicting, mankind for its sinfulness. Man was given 120 years after this warning, before the judgment of the Flood actually came. **Giants** (Hebrew *nephilīm*, perhaps “fallen ones” or “princes”): When the Israelites saw the Anakim they concluded they had seen “the nephilim” (Num. 13:33). **Mighty men** (*gibōrīm*, “warriors”): Note in verse 11 that the earth was filled with violence. **Men of renown** were literally “men of a name.” In 11:4 the “reputation” or “name” is used in a derogatory sense, contrasted with God’s giving Abram a good “name” in 12:2. “Mighty one” is used of Nimrod in a negative sense in 10:8–10. These giants already existed on earth and were not the offspring of the marriages mentioned.

**6:5. Every imagination:** The “formations” (2:7 where God “formed” man) is the same word as *imagination* (yetser). **Only evil continually:** Man’s

6 And <sup>a</sup>it<sup>1</sup> repented the LORD that he had made man on the earth, and it <sup>b</sup>grieved him at his <sup>c</sup>heart.

7 And the LORD said, I will <sup>a</sup>destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for <sup>1</sup>it repenteth me that I have made them.

### Noah Finds Grace with God

8 But Noah <sup>a</sup>found grace in the eyes of the LORD.

9 <sup>1</sup>These *are* the generations of Noah: <sup>a</sup>Noah was a just man *and* <sup>2</sup>perfect in his generations, *and* Noah <sup>b</sup>walked with God.

10 And Noah begat three sons, <sup>a</sup>Shem, Ham, and Japheth.

11 The earth also was corrupt <sup>a</sup>before God, and the earth was <sup>b</sup>filled with violence.

12 And God <sup>a</sup>looked upon the earth, and, behold, it was corrupt; for <sup>b</sup>all flesh had corrupted his way upon the earth.

13 And God said unto Noah, <sup>a</sup>The end of all flesh is come before me; for the earth is filled with violence through them; <sup>b</sup>and, behold, <sup>c</sup>I will destroy them with the earth.

6:6 <sup>a</sup> Gen. 6:7; 1 Sam. 15:11, 29; 2 Sam. 24:16; Jer. 18:7–10; Zech. 8:14  
<sup>b</sup> Ps. 78:40; Is. 63:10; Eph. 4:30  
<sup>c</sup> Mark 3:5  
<sup>1</sup> the LORD was sorry  
6:7 <sup>a</sup> Gen. 7:4, 23; Deut. 28:63; 29:20; Ps. 7:11  
<sup>1</sup> I am sorry  
6:8 <sup>a</sup> Gen. 19:19; Ex. 33:12, 17; Luke 1:30; Acts 7:46  
6:9 <sup>a</sup> Gen. 7:1; Ezek. 14:14, 20; Heb. 11:7; 2 Pet. 2:5  
<sup>b</sup> Gen. 5:22, 24; 2 Kin. 23:3  
<sup>1</sup> This is the genealogy  
<sup>2</sup> blameless  
6:10 <sup>a</sup> Gen. 5:32; 7:13  
6:11 <sup>a</sup> Deut. 31:29; Judg. 2:19; Rom. 2:13  
<sup>b</sup> Ezek. 8:17  
6:12 <sup>a</sup> Ps. 14:2; 53:2, 3  
<sup>b</sup> Ps. 14:1–3; Is. 28:8  
6:13 <sup>a</sup> Is. 34:1–4; Jer. 51:13; Ezek. 7:2, 3; Amos 8:2; 1 Pet. 4:7  
<sup>b</sup> Gen. 6:17  
<sup>c</sup> 2 Pet. 2:4–10  
6:14 <sup>1</sup> Lit. compartments or nests  
6:15 <sup>1</sup> A cubit is

### Building the Ark

14 Make thee an ark of gopher wood; <sup>1</sup>rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred <sup>1</sup>cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make <sup>1</sup>to the ark, and <sup>2</sup>in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 <sup>a</sup>And, behold, I, even I, <sup>1</sup>do bring a <sup>b</sup>flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; *and* every thing that *is* in the earth shall <sup>c</sup>die.

### The Promise of a Covenant

18 But with thee will I establish my <sup>a</sup>covenant; and <sup>b</sup>thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

about 18 inches. 6:16 <sup>1</sup>for <sup>2</sup> to a cubit from above you shall finish it 6:17 <sup>a</sup> Gen. 7:4, 21–23; 2 Pet. 2:5  
<sup>b</sup> 2 Pet. 3:6 <sup>c</sup> Luke 16:22 <sup>1</sup> am bringing 6:18 <sup>a</sup> Gen. 8:20—9:17; 17:7 <sup>b</sup> Gen. 7:1, 7, 13; 1 Pet. 3:20; 2 Pet. 2:5

design or purpose was “nothing but evil all the day.”

**6:6–8. Repented** does not imply that God made a mistake in His dealings with men, but rather indicates a change in divine direction resulting from the actions of man. It is “an anthropopathism” (a human emotion applied to God), describing the pain that is caused God by the destructiveness of His creatures. It is used 30 times with God as its subject, each time speaking of a change of mind or intention that accords with His righteous purposes, and results in action commensurate with those purposes. **But Noah found grace:** This is the first occurrence of the word *grace* in Scripture. Its root meaning is “to bend or stoop,” implying the condescending or unmerited favor of a superior person to an inferior one. It is often used redemptively (Jer. 31:2; Zech. 12:10). Mankind, the beasts of the field, and the fowl of the air would be destroyed; but God would call out a remnant for Himself.

**6:9–13. Noah was a just man and perfect in his generations:** The root for *just* basically means conformity to an ethical or moral standard. It is used of Noah, Daniel, and Job in Ezekiel 14:14, 20. *Perfect* has the idea of “completeness” or “that which

is entirely in accord with truth and fact.” Noah, like his godly ancestor Enoch (5:22, 24), “walked with God.” He separated himself from the wickedness of his contemporaries and followed the Lord.

**6:14. Ark of gopher wood:** This may be a reference to cedar or cypress, though its meaning is uncertain. The dimensions of the **ark** given in verse 15 indicate it was more like a barge than a ship. It was about 450 feet long, 75 feet wide, and 45 feet high. It had about 95,700 square feet on three decks, 1,400,000 cubic feet, and a gross tonnage of 13,960. It was fully large enough to carry its prescribed cargo. Its carrying capacity equaled that of 522 standard railroad stock cars, which can carry 125,000 sheep. Thus, the ark was about the size of an oil tanker and was of proper seagoing dimensions for an ocean voyage. **Pitch** refers to tar, which like oil is plentiful in the Near East.

**6:16. A window** was cut all the way around the ark under the roofline for light and ventilation. The **door** allowed an entrance for embarkation and debarkation. The three **stories** were to separate animals for safety and cooperation during the voyage.

19 And of every living thing of all flesh, <sup>a</sup>two of every sort shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of <sup>1</sup>cattle after their kind, of every creeping thing of the earth after his kind, two of every sort <sup>a</sup>shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

6:19 <sup>a</sup> Gen. 7:2, 8, 9, 14–16  
6:20 <sup>a</sup> Gen. 7:9, 15  
<sup>1</sup> animals  
6:22 <sup>a</sup> Gen. 7:5; 12:4, 5; Heb. 11:7  
<sup>b</sup> Gen. 7:5, 9, 16  
<sup>c</sup> [1 John 5:3]  
7:1 <sup>a</sup> Matt. 11:28  
<sup>b</sup> Matt. 24:38; Luke 17:26; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5  
<sup>c</sup> Gen. 6:9; Ps. 33:18; Prov. 10:9; 2 Pet. 2:9  
7:2 <sup>a</sup> Lev. 11; Deut. 14:3–20  
<sup>b</sup> Lev. 10:10; Ezek. 44:23

22 <sup>a</sup>Thus did Noah; <sup>b</sup>according to all that <sup>c</sup>God commanded him, so did he.

### Entering the Ark

**7** And the <sup>a</sup>LORD said unto Noah, <sup>b</sup>Come thou and all thy house into the ark; for <sup>c</sup>thee have I seen righteous before me in this generation.

2 Of every <sup>a</sup>clean beast thou shalt take to thee by sevens, the male and his female; <sup>b</sup>and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens,

**7:2. Clean ... not clean:** The distinction relates to sacrifice in 8:20. Later, it has to do with eating in Leviticus 11 and Deuteronomy 14. **By sevens ... by two:** Literally, “seven sevens” of every clean beast,

which may mean seven pairs or three pairs, plus one, with the extra one being used for sacrifice later on.



**6:8. Noah** was the last of the pre-Flood patriarchs and the builder of the ark that survived the great Flood. He was 600 years old when the Flood began and lived to be 950 years of age. He is described in the Bible as a righteous man (v. 9) and a man of obedience (v. 22) and faith (Heb. 11:7). The New Testament writers refer to him as an actual person (Matt. 24:37, 38; Luke 17:26, 27) and one who preached righteousness to his generation (2 Pet. 2:5). God sealed His covenant with him by the sign of a rainbow (9:9–17). From his three sons—Shem, Ham, and Japheth—the present world was populated. (First Reference, Gen 6:8; Primary Reference, Gen. 6:8—10:1.)



Thanksgiving After Leaving the Ark by Domenico Morelli

the male and the female; to keep <sup>1</sup>seed alive upon the face of all the earth.

4 For <sup>1</sup>yet <sup>a</sup>seven days, and I will cause it to rain upon the earth <sup>b</sup>forty days and forty nights; and every living substance that I have made will I <sup>2</sup>destroy from off the face of the earth.

5 <sup>a</sup>And Noah did according unto all that the LORD commanded him.

6 And Noah was <sup>a</sup>six hundred years old when the flood of waters was upon the earth.

7 <sup>a</sup>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 fowls, and of every thing that creepeth upon the earth,

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

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

The Flood

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the <sup>a</sup>same day were all <sup>b</sup>the fountains of the great deep broken up, and the <sup>c</sup>windows of heaven were opened.

12 <sup>a</sup>And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the

7:3 <sup>1</sup> the species  
7:4 <sup>a</sup> Gen. 7:10;  
Ex. 7:25  
<sup>b</sup> Gen. 7:12, 17  
<sup>1</sup> after seven  
more days  
<sup>2</sup> Lit. blot out  
7:5 <sup>a</sup> Gen. 6:22  
7:6 <sup>a</sup> Gen. 5:4, 32  
7:7 <sup>a</sup> Gen. 6:18;  
7:1, 13; Matt.  
24:38; Luke  
17:27  
7:11 <sup>a</sup> Matt.  
24:39; Luke  
17:27; 2 Pet.  
2:5; 3:6  
<sup>b</sup> Gen. 8:2; Prov.  
8:28; Is. 51:10;  
Ezek. 26:19  
<sup>c</sup> Gen. 8:2; Ps.  
78:23  
7:12 <sup>a</sup> Gen. 7:4,  
17; 1 Sam. 12:18

7:14 <sup>a</sup> Gen. 6:19  
<sup>b</sup> Gen. 1:21  
7:15 <sup>a</sup> Gen. 6:19,  
20; 7:9  
7:16 <sup>a</sup> Gen. 7:2, 3  
7:17 <sup>a</sup> Gen. 7:4,  
12; 8:6  
<sup>1</sup> lifted  
<sup>2</sup> rose high  
7:18 <sup>a</sup> Ps. 104:26  
<sup>1</sup> surface  
7:21 <sup>a</sup> Gen. 6:7,  
13, 17; 7:4  
<sup>1</sup> the land

sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 <sup>a</sup>They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every <sup>b</sup>sort.

15 And they <sup>a</sup>went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, <sup>a</sup>as God had commanded him: and the LORD shut him in.

17 <sup>a</sup>And the flood was forty days upon the earth; and the waters increased, and <sup>1</sup>bare up the ark, and it <sup>2</sup>was lift up above the earth.

The Waters Prevail

18 And the waters prevailed, and were increased greatly upon the earth; <sup>a</sup>and the ark went upon the <sup>1</sup>face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that <sup>a</sup>were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 <sup>a</sup>And all flesh died that moved upon <sup>1</sup>the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

7:9. Went in two and two unto Noah: God supernaturally brought them to Noah.

7:16. And the LORD shut him in: God preserved Noah and his family.

7:20. Fifteen cubits upward: The water level was 15 cubits (or about 22.5 feet) higher than the highest mountain. Since water seeks its own level, certainly this was no local flood.



GLOBAL FLOOD

7:17. The flood of waters is described as a global flood. Universal terms (“all flesh,” “every thing”) are used 30 times in describing this Flood. The double superlatives (“every living thing of all flesh,” and “all the high hills under the whole heaven”), clearly indicate that the author intended to state his case unmistakably. The Hebrew word *mabūl* (“deluge”) describes only this Flood, as does the New Testament Greek word *kataklysmos*, “cataclysm” (2 Pet. 3:3–7). The depth of the Flood and its duration (371 days) indicate that it was no mere local flood. The size of the ark (95,700 square feet of deck space) and its gross tonnage indicate the magnitude of this Flood. God’s promise (9:11) that He would never again send such a flood upon the earth also confirms its uniqueness. Our Lord Jesus referred to both the historicity and universality of this Flood as an example of the worldwide judgment to accompany His second coming (Matt. 24:37–44). The conclusion is inescapable: the universal Flood is presented as a fact of history in the Bible (cf. Num. 12:1–10).

22 All in <sup>a</sup>whose nostrils was the breath of <sup>1</sup>life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and <sup>a</sup>Noah only remained alive, and they that were with him in the ark.

24 <sup>a</sup>And the waters prevailed upon the earth an hundred and fifty days.

### The Waters Recede

8 And God <sup>a</sup>remembered Noah, and every living thing, and all the <sup>1</sup>cattle that was with him in the ark: <sup>b</sup>and God made a wind to pass over the earth, and the waters <sup>2</sup>asswaged;

2 <sup>a</sup>The fountains also of the deep and the windows of heaven were <sup>b</sup>stopped, and <sup>c</sup>the rain from heaven was restrained;

3 And the waters <sup>1</sup>returned from off the earth continually: and after the end <sup>a</sup>of the hundred and fifty days the waters <sup>2</sup>were abated.

### The Ark Rests on Ararat

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

### A Raven and a Dove Sent Forth

6 And it came to pass at the end of forty days, that Noah opened <sup>a</sup>the window of the ark which he had made:

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

7:22 <sup>a</sup> Gen. 2:7  
<sup>1</sup> MT the spirit of life

7:23 <sup>a</sup> Matt. 24:38, 39; Luke 17:26, 27; Heb. 11:7; 1 Pet. 3:20; 2 Pet. 2:5

7:24 <sup>a</sup> Gen. 8:3, 4  
8:1 <sup>a</sup> Gen. 19:29; Ex. 2:24; 1 Sam. 1:19; Ps. 105:42; 106:4

<sup>b</sup> Ex. 14:21; 15:10; Job 12:15; Ps. 29:10; Is. 44:27; Nah. 1:4

<sup>1</sup> animals  
<sup>2</sup> subsided

8:2 <sup>a</sup> Gen. 7:11  
<sup>b</sup> Deut. 11:17

<sup>c</sup> Gen. 7:4, 12; Job 38:37

8:3 <sup>a</sup> Gen. 7:24

<sup>1</sup> receded  
<sup>2</sup> decreased

8:6 <sup>a</sup> Gen. 6:16

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf <sup>1</sup>plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

### Leaving the Ark

15 And God spake unto Noah, saying,

16 Go forth of the ark, <sup>a</sup>thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and <sup>a</sup>be fruitful, and multiply upon the earth.

18 And Noah went forth, and his

8:11 <sup>1</sup> freshly plucked  
8:16 <sup>a</sup> Gen. 7:13  
8:17 <sup>a</sup> Gen. 1:22, 28; 9:1, 7

**8:1–5. God remembered Noah:** This is not to intimate that during the days of the Flood, God had forgotten His righteous servant; the verb *remember* refers to the special attention or personal care that God gives to His own. The verb is used the same way concerning Samson (Judg. 16:28); Hannah (1 Sam. 1:11); Abraham, for Lot's benefit (Gen. 19:29);

on behalf of Israel (Ex. 2:24); and for the repentant thief on the cross (Luke 23:42). **Mountains of Ararat:** The text says *mountains*, which indicates a range of mountains and not necessarily one peak. Today, Ararat rises about 17,000 feet above sea level. The ark rested on land 74 days after the end of the 150 days while the water abated (cf. 7:11).

sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their <sup>1</sup>kinds, went forth out of the ark.

### Noah's Sacrifice and God's Promise

20 And Noah builded an <sup>a</sup>altar unto the LORD; and took of <sup>b</sup>every clean beast, and of every clean fowl, and offered <sup>c</sup>burnt offerings on the altar.

21 And the LORD smelled <sup>a</sup>a <sup>1</sup>sweet savour; and the LORD said in his heart, I will not again <sup>b</sup>curse the ground any more for man's sake; <sup>2</sup>for the <sup>c</sup>imagination<sup>3</sup> of man's heart is evil from his youth; <sup>d</sup>neither will I again smite any more every thing living, as I have done.

22 <sup>a</sup>While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and <sup>b</sup>day and night shall not cease.

### God Blesses Noah

**9** And God blessed Noah and his sons, and said unto them, <sup>a</sup>Be fruitful, and multiply, and <sup>1</sup>replenish the earth.

2 <sup>a</sup>And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they <sup>1</sup>delivered.

3 <sup>a</sup>Every moving thing that liveth shall be <sup>1</sup>meat for you; even as the <sup>b</sup>green herb have I given you <sup>c</sup>all things.

8:19 <sup>1</sup> Lit. *families*  
8:20 <sup>a</sup> Gen. 12:7; Ex. 29:18, 25  
<sup>b</sup> Gen. 7:2; Lev. 11  
<sup>c</sup> Gen. 22:2; Ex. 10:25  
8:21 <sup>a</sup> Ex. 29:18, 25; Lev. 1:9; Ezek. 20:41; 2 Cor. 2:15; Eph. 5:2  
<sup>b</sup> Gen. 3:17; 6:7, 13, 17; Is. 54:9  
<sup>c</sup> Gen. 6:5; 11:6; Job 14:4; Ps. 51:5; Jer. 17:9; Rom. 1:21; 3:23; Eph. 2:1-3  
<sup>d</sup> Gen. 9:11, 15  
<sup>1</sup> *soothing aroma*  
<sup>2</sup> *although*  
<sup>3</sup> *intent or thought*  
8:22 <sup>a</sup> Is. 54:9  
<sup>b</sup> Ps. 74:16; Jer. 33:20, 25  
9:1 <sup>a</sup> Gen. 1:28, 29; 8:17; 9:7, 19; 10:32  
<sup>1</sup> Lit. *fill*  
9:2 <sup>a</sup> Gen. 1:26, 28; Ps. 8:6  
<sup>1</sup> Lit. *given*  
9:3 <sup>a</sup> Deut. 12:15; 14:3, 9, 11; Acts 10:12, 13  
<sup>b</sup> Rom. 14:14, 20; 1 Cor. 10:23, 26; Col. 2:16; [1 Tim. 4:3, 4]  
<sup>c</sup> Gen. 1:29  
<sup>1</sup> *food*  
9:4 <sup>a</sup> Lev. 7:26; 17:10-16; 19:26; Deut. 12:16, 23; 15:23; 1 Sam. 14:33, 34; Acts 15:20, 29  
9:5 <sup>a</sup> Ex. 21:28  
<sup>b</sup> Gen. 4:9, 10; Ps. 9:12  
<sup>c</sup> Acts 17:26  
9:6 <sup>a</sup> Ex. 21:12-14; Lev. 24:17; Num. 35:33; Matt. 26:52  
<sup>b</sup> Gen. 1:26, 27

4 <sup>a</sup>But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; <sup>a</sup>at the hand of every beast will I require it, and <sup>b</sup>at the hand of man; at the hand of every <sup>c</sup>man's brother will I require the life of man.

6 <sup>a</sup>Whoso sheddeth man's blood, by man shall his blood be shed: <sup>b</sup>for in the image of God made he man.

7 And you, <sup>a</sup>be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

### God's Covenant with Noah

8 And God spake unto Noah, and to his sons with him, saying,

9 And I, <sup>a</sup>behold, I establish <sup>b</sup>my covenant with you, and with your <sup>1</sup>seed after you;

10 <sup>a</sup>And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And <sup>a</sup>I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

### The Rainbow

12 And God said, <sup>a</sup>This is the <sup>1</sup>token of the covenant which I make between

9:7 <sup>a</sup> Gen. 9:1, 19 9:9 <sup>a</sup> Gen. 6:18 <sup>b</sup> Is. 54:9 <sup>1</sup> *descendants*  
9:10 <sup>a</sup> Ps. 145:9 9:11 <sup>a</sup> Gen. 8:21; Is. 54:9 9:12 <sup>a</sup> Gen. 9:13, 17; 17:11 <sup>1</sup> *sign*

8:20-22. **Noah builded an altar**, illustrating his walk with God. The Lord regarded this sacrifice as a "sweet savor," or more literally, "a smell of satisfaction" (Lev. 1:9, 13, 17; 2:2, 9; 3:5, 16, all for the voluntary offerings of consecration). He promised never again to curse the ground, that is, to destroy the earth by a flood, and not a reversal of 3:17 or 5:29. Note 9:9-17 in this regard. If the Flood of Noah's day had been merely a local one, the Lord has violated His promise many times over. **Shall not cease**: This may be considered the basic text for the doctrine of "limited uniformitarianism." The theory of "total uniformitarianism" is refuted in 2 Peter 3:1-6, for such a theory denies the possibility of a universal flood and a final supernatural judgment of the world. Genesis 8:22 guarantees that after the Flood,

the seasonal cycle will continue uninterrupted "while the earth remaineth"—until the end of the Millennium. Thus, the doctrine of "limited uniformitarianism" assures us that the world cannot be destroyed by water during our lifetime.

9:1-7. **Fear** and **dread** take the place of the previous harmony between man and animals. God now sanctions man to eat animals. However, further revelation in Leviticus 17:10 prohibits eating blood. **And surely your blood of your lives will I require**: The God-given right of executing murderers involves the establishment of human government following the Flood. This right of capital punishment has not been rescinded during the Christian era (Acts 25:11; Rom. 13:4). The really terrible thing about murder is that it strikes at the

me and you and every living creature that is with you, for perpetual generations:

13 I do set <sup>a</sup>my <sup>1</sup>bow in the cloud, and it shall be for a <sup>2</sup>token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the <sup>1</sup>bow shall be seen in the cloud:

15 And <sup>a</sup>I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the <sup>1</sup>bow shall be in the cloud; and I will look upon it, that I may remember <sup>a</sup>the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the <sup>1</sup>token of the covenant, which I have established between me and all flesh that is upon the earth.

9:13 <sup>a</sup> Ezek. 1:28; Rev. 4:3  
<sup>1</sup> rainbow  
<sup>2</sup> sign  
9:14 <sup>a</sup> rainbow  
9:15 <sup>a</sup> Lev. 26:42, 45; Deut. 7:9; Ezek. 16:60  
9:16 <sup>a</sup> Gen. 17:13, 19; 2 Sam. 23:5; Is. 55:3; Jer. 32:40; Heb. 13:20  
<sup>1</sup> rainbow  
9:17 <sup>1</sup> sign

9:18 <sup>a</sup> Gen. 9:25–27; 10:6  
9:19 <sup>a</sup> Gen. 5:32  
<sup>b</sup> Gen. 9:1, 7; 10:32; 1 Chr. 1:4  
<sup>1</sup> populated  
9:20 <sup>a</sup> Gen. 3:19, 23; 4:2; Prov. 12:11; Jer. 31:24  
<sup>1</sup> farmer  
9:21 <sup>a</sup> Prov. 20:1; Eph. 5:18  
9:23 <sup>a</sup> Ex. 20:12; Gal. 6:1  
<sup>1</sup> turned away

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: <sup>a</sup>and Ham is the father of Canaan.

19 <sup>a</sup>These are the three sons of Noah: <sup>b</sup>and of them was the whole earth <sup>1</sup>loverspread.

### Noah's Drunkenness

20 And Noah began to be <sup>a</sup>an <sup>1</sup>husbandman, and he planted a vineyard:

21 And he drank of the wine, <sup>a</sup>and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 <sup>a</sup>And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were <sup>1</sup>backward, and they saw not their father's nakedness.

very image of God in man, which makes man of vital importance to God.

**9:18. Shem** was not the oldest, but he was in the messianic line (note the order in 5:32; 6:10; 7:13; and 10:1). **Ham is the father of Canaan:** This circumstantial clause actually traces the beginnings of the family of Canaanites and shows that Ham, acting as he did, revealed himself as the true “father” of Canaan, which would recall to the Israelite mind many unfavorable images because of their corrupting influence (12:6; 13:7; 15:16; 18:20–22; 19:38; Lev. 18:2–6).

**9:20. Noah began:** The word *began* brings an ominous note to the early stories in Genesis (cf. 10:8; 11:6). **Husbandman** literally means “man of the soil,” perhaps indicating “master of the earth,” or “lord of the earth.”

**9:21. He drank of the wine, and was drunken; and he was uncovered** [“uncovered himself”] **within his tent:** Noah had been so faithful to God that it is unlikely that he did this deliberately. His drunken condition may have been a totally unexpected result of the changed environment after the Flood.

**9:22. Ham ... saw the nakedness of his father:**

While many explanations have been suggested for this phrase, it is best to take it to mean merely what it says. There is no indication of any gross violation. The phrase is not the same as in Leviticus 20:17, where it is parallel to another term used exclusively for sexual violations. The phrase indicates that this violation of privacy was merely the beginning of eventual sexual degradation.

**9:25. Cursed be Canaan:** The essence of this prophetic curse is that only the Canaanites are cursed, not all of Ham's descendants. **Servant of servants** literally denotes the most abject slavery. Even when the blessings are declared for the brothers, the theme of Canaan's servitude is repeated both times.

The Canaanites were white. In no way is this to be interpreted as a curse on the black race. The Canaanites inhabited Palestine and were first subjugated by Joshua and later by Solomon (1 Kin. 9:20, 21). They were partly exterminated by the Israelites, and their western colonies (such as Carthage) were finally conquered by the Japhetic Romans. They practiced ritual prostitution, homosexuality, and various orgiastic rites, and were the center of God's prophecy of judgment in Genesis 15:16, to be carried



### NOAHIC COVENANT

**9:12.** This covenant involved the dispensation of human government, with humanity governing itself. Man was responsible to govern the world for God. The governing covenant of this era was the Noahic covenant (v. 11). Under it, man's relationship to the earth and to the order of nature was confirmed (vv. 2–11), human government was established, and God promised never again to use a universal flood to judge the world (vv. 11–17). The failure of man under this dispensation culminated in the building of the tower of Babel and resulted in the judgment of the confusion of tongues (cf. 11:1–3, 7).

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

### Canaan Cursed

25 And he said, <sup>a</sup>Cursed *be* Canaan; a <sup>b</sup>servant of servants shall he be unto his brethren.

26 And he said, <sup>a</sup>Blessed *be* the LORD God of Shem; and Canaan shall be his servant.

27 God shall <sup>a</sup>enlarge Japheth, <sup>b</sup>and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

### Noah's Descendants

**10** Now <sup>1</sup>these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: <sup>a</sup>and unto them were sons born after the flood.

### Japheth's Descendants

2 <sup>a</sup>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 By these were <sup>a</sup>the <sup>1</sup>isles of the Gentiles <sup>2</sup>divided in their lands; every one <sup>3</sup>after his tongue, after their families, <sup>4</sup>in their nations.

9:25 <sup>a</sup>Deut. 27:16; Josh. 9:23, 27  
<sup>b</sup>Josh. 9:23;  
 1 Kin. 9:20, 21  
 9:26 <sup>a</sup>Gen. 14:20; 24:27; Ps. 144:15; Heb. 11:16  
 9:27 <sup>a</sup>Gen. 10:2–5; 39:3; Is. 66:19  
<sup>b</sup>Luke 3:36; John 1:14; Eph. 2:13, 14; 3:6  
 10:1 <sup>a</sup>Gen. 9:1, 7, 19  
<sup>1</sup>this is the genealogy  
 10:2 <sup>a</sup>1 Chr. 1:5–7  
 10:5 <sup>a</sup>Gen. 11:8; Ps. 72:10; Jer. 2:10; 25:22  
<sup>1</sup>coastland peoples  
<sup>2</sup>separated into  
<sup>3</sup>according to his language  
<sup>4</sup>into  
 10:6 <sup>a</sup>1 Chr. 1:8–16  
<sup>1</sup>Or Put  
 10:8 <sup>a</sup>Mic. 5:6  
 10:9 <sup>a</sup>Jer. 16:16; Mic. 7:2  
<sup>b</sup>Gen. 21:20  
 10:10 <sup>a</sup>Mic. 5:6  
<sup>b</sup>Gen. 11:9  
 10:11 <sup>a</sup>Gen. 25:18; 2 Kin. 19:36; Mic. 5:6  
<sup>1</sup>he went to Assyria  
<sup>2</sup>Or Rehoboth-Ir  
 10:12 <sup>1</sup>the principal city  
 10:14 <sup>a</sup>1 Chr. 1:12  
<sup>1</sup>the Philistines  
 10:15 <sup>a</sup>Gen. 23:3  
<sup>1</sup>Zidon, 1 Chr. 1:13  
 10:16 <sup>a</sup>Gen. 14:7; 15:19–21; Deut. 7:1; Neh. 9:8  
<sup>1</sup>Girgashite,  
 1 Chr. 1:14  
 10:19 <sup>a</sup>Gen. 13:12, 14, 15, 17; 15:18–21; Num. 34:2–12

### Ham's Descendants

6 <sup>a</sup>And the sons of Ham; Cush, and Mizraim, and <sup>1</sup>Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat <sup>a</sup>Nimrod: he began to be a mighty one in the earth.

9 He was a mighty <sup>a</sup>hunter <sup>b</sup>before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 <sup>a</sup>And the beginning of his kingdom was <sup>b</sup>Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land <sup>1</sup>went <sup>a</sup>forth Ashshur, and builded Nineveh, and <sup>2</sup>the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same is <sup>1</sup>a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, (<sup>a</sup>out of whom came <sup>1</sup>Philistim,) and Caphtorim.

15 And Canaan begat <sup>1</sup>Sidon his first-born, and <sup>a</sup>Heth,

16 <sup>a</sup>And the Jebusite, and the Amorrhite, and the <sup>1</sup>Girgashite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

19 <sup>a</sup>And the border of the Canaanites

out by Israel after their sojourn in Egypt. But the curse did not preclude individual salvation, for Rahab joined Israel, and Hiram, king of Tyre, gave materials for the temple.

**9:26. Blessed be the LORD God of Shem:** Shem's blessing is a spiritual one, by virtue of his knowing Yahweh. It looks to his descendants—Israel—who would enter a covenant relationship with Him in Exodus 19, 20. By blessing one's God, the man himself is blessed. The Jews are of Semitic origin—from *Shem*.

**9:27. Japheth** is from the verb meaning “to enlarge,” and Japheth's descendants would receive the temporal blessings along with the prospect of participation with Shem (**dwelt in the tents of Shem**). They

dominated the great northern frontier from the Aegean Sea to the highlands of Iran and northward to the steppes beyond the shores of the Black Sea.

**10:1. Sons of Noah:** All the people of the world since the Flood have descended from the three sons of Noah (cf. Acts 17:26).

**10:9–11. Nimrod the mighty hunter:** The name of this man means “Let Us Revolt.” Arab traditions record ruins named after him at Birs-Nimrod, which is Borsippa, and at the Nimrud of Calah. His activities centered first in **Shinar** (Babylonia) and included building the Tower of **Babel** (cf. 11:1–9). Then he went to Assyria (cf. Mic. 5:6). Some believe that since the context deals with men and not animals, his prowess in hunting deals with men and

was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

### Shem's Descendants

21 Unto Shem also, the father of all

10:21 <sup>1</sup>Or older brother of Japheth  
10:22 <sup>a</sup>Gen. 11:10–26; 1 Chr. 1:17–28  
<sup>b</sup>Gen. 10:24; 11:10; Luke 3:36  
<sup>1</sup>Lit. sons  
10:23 <sup>1</sup>Lit. sons  
<sup>2</sup>LXX Meshech and 1 Chr. 1:17  
10:24 <sup>a</sup>Gen. 11:12; Luke 3:35

the children of Eber, the <sup>1</sup>brother of Japheth the elder, even to him were *children* born.

22 The <sup>a</sup>children<sup>1</sup> of Shem; Elam, and Asshur, and <sup>b</sup>Arphaxad, and Lud, and Aram.

23 And the <sup>1</sup>children of Aram; Uz, and Hul, and Gether, and <sup>2</sup>Mash.

24 And Arphaxad begat <sup>a</sup>Salah; and Salah begat Eber.

that his exploits are of a moral and spiritual nature. “Mighty hunter” is from 6:4, and his name relates to the word *marad*, meaning “rebel.” Thus he established a thoroughly autocratic, imperialistic, despotic system of government (of a kind described in Is. 13, 14), back of which stands Satan in all his

rage against God. He did all of this **before the LORD**. What he did was very significant and was a matter of concern to God Himself. God certainly knows what everybody does; but this made a strong impression, just as the “sons of God” did in 6:2.



**10:21. Shem** was the forefather of the Semitic peoples, including the Hebrews, who descended from this son of Noah. He was one of eight people who survived the flood (Gen. 7:7, 13). After the flood, he fathered Elam, Asshur, Arphaxad, Lud, and Aram. Their progeny are generally identified as Persia, Assyria, Chaldea, Lydia, and Syria—most of which shared various Semitic dialects. Shem is listed in Luke 3:36 as one of the ancestors of Jesus Christ.

### TABLE OF NATIONS



25 <sup>a</sup>And unto Eber were born two sons: the name of one *was* <sup>1</sup>Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazar-maveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And <sup>1</sup>Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, <sup>1</sup>after their tongues, in their lands, after their nations.

32 <sup>a</sup>These *are* the families of the sons of Noah, after their generations, in their nations: <sup>b</sup>and by these were the nations divided in the earth after the flood.

### The Tower of Babel

**11** And the whole earth was of one <sup>1</sup>language, and of one speech.

2 And it came to pass, as they journeyed from the east, that they found a plain in the land <sup>a</sup>of Shinar; and they dwelt there.

3 And they said one to another, <sup>1</sup>Go

10:25 <sup>a</sup> 1 Chr.

1:19

<sup>1</sup> Lit. *Division*

10:28 <sup>1</sup> Ebal,

1 Chr. 1:22

10:31 <sup>1</sup> *according to their languages*

10:32 <sup>a</sup> Gen. 10:1

<sup>b</sup> Gen. 9:19; 11:8

11:1 <sup>1</sup> Lit. *lip*

11:2 <sup>a</sup> Gen. 10:10;

14:1; Dan. 1:2

11:3 <sup>1</sup> *Come*

<sup>2</sup> *asphalt*

11:4 <sup>a</sup> Deut. 1:28;

9:1; Ps. 107:26

<sup>b</sup> Gen. 6:4;

2 Sam. 8:13

<sup>c</sup> Deut. 4:27

<sup>1</sup> *over*

11:5 <sup>a</sup> Gen. 18:21;

Ex. 3:8; 19:11,

18, 20

11:6 <sup>a</sup> Gen. 9:19;

Acts 17:26

<sup>b</sup> Gen. 11:1

<sup>c</sup> Deut. 31:21;

Ps. 2:1

<sup>1</sup> *propose*

11:7 <sup>a</sup> Gen. 1:26

<sup>b</sup> Gen. 42:23;

Ex. 4:11; Deut.

28:49; Is. 33:19;

Jer. 5:15

<sup>1</sup> *Come*

11:8 <sup>a</sup> Gen. 11:4;

Deut. 32:8; Ps.

92:9; [Luke 1:51]

<sup>b</sup> Gen. 10:25, 32

<sup>1</sup> *over*

11:9 <sup>a</sup> 1 Chr.

14:23

<sup>1</sup> Babylon, lit.

*Confusion*

<sup>2</sup> *confuse*

<sup>3</sup> *over*

to, let us make brick, and burn them thoroughly. And they had brick for stone, and <sup>2</sup>slime had they for mortar.

4 And they said, Go to, let us build us a city and a tower, <sup>a</sup>whose top *may reach* unto heaven; and let us make us a <sup>b</sup>name, lest we <sup>c</sup>be scattered abroad <sup>1</sup>upon the face of the whole earth.

5 <sup>a</sup>And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, <sup>a</sup>the people *is* one, and they have all <sup>b</sup>one language; and this they begin to do: and now nothing will be restrained from them, which they <sup>1</sup>have <sup>c</sup>imagined to do.

7 <sup>1</sup>Go to, <sup>a</sup>let us go down, and there <sup>b</sup>confound their language, that they may not understand one another's speech.

8 So <sup>a</sup>the LORD scattered them abroad from thence <sup>b</sup>upon <sup>1</sup>the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called <sup>1</sup>Babel; <sup>a</sup>because the LORD did there <sup>2</sup>confound the language of all the earth: and from thence did the LORD scatter them abroad <sup>3</sup>upon the face of all the earth.

**10:25. Earth divided:** The division of the earth in verses 25 and 32 is most likely related to the events of 11:1–9. It does not refer to the splitting apart of the continents, but to the dispersion of peoples at the Tower of Babel. The fact that Peleg's ancestors are not mentioned as being alive at this time (Noah, Shem, etc.) implies that they had long since died. This is another indication that there are gaps in the genealogy of chapter 11. In 11:16–19 there is a considerable shortening of the life span from Eber to Peleg (from 464 to 239 years), which also suggests a time gap and that Eber may have been a distant ancestor of Peleg.

**11:1–9. One language** is literally “one lip,” meaning language or dialect. There is a single family in one place speaking one language. **From the east:** An idiom for “off east,” indicating direction. **Shinar** was in the region of Babylon. **Brick:** The irony of the passage is that they did not have the stone or mortar for building and had to use makeshift materials. **Let us build us a city and a tower:** Their ambition is expressed. They wish to bind their strength with the city and tower. The tower may mean a fortress

(Deut. 1:28; 9:1 speak of cities fortified up to heaven). The tower may have served as a rallying point and a symbol of their fame. Their desire to **make us a name** goes back to 4:17, 22–24; 6:4; 10:9; all of which are focal points of rebellion against God. Here they do not want to fulfill God's command to Noah and his family after the Flood (9:1). **And the LORD came down:** The “coming down” is significant (cf. 18:2, 21; 19:1). God was already aware of the program, but being the righteous judge, He wished to examine it closely. No matter how high their tower, He still comes down. **They begin to do:** This would be only the start! **Imagined to do** means “they purposed.” **Let us go down:** Again the plural does not refer to angels, but is a plural of majesty (cf. 1:26; 3:22). **The LORD scattered them:** What men will not do willingly, God forces them to do as a result of judgment, and today there are more than three thousand languages and dialects. The result of this confusion (v. 9) was the scattering of mankind. The name *Babel* is linked with the Hebrew verb *balal* (to confuse). But the ancient Babylonians called the city *Bab-ilu*, meaning “Gate of God.” At any rate, there is a pun

## Shem's Line to Abram

10 <sup>a</sup>These<sup>1</sup> are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

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

12 And Arphaxad lived five and thirty years, <sup>a</sup>and begat Salah:

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

14 And Salah lived thirty years, and begat Eber:

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

16 <sup>a</sup>And Eber lived four and thirty years, and begat <sup>b</sup>Peleg:

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

18 And Peleg lived thirty years, and begat Reu:

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

11:10 <sup>a</sup> Gen. 10:22–25; 1 Chr. 1:17  
<sup>1</sup> This is the genealogy  
 11:12 <sup>a</sup> Luke 3:35  
 11:16 <sup>a</sup> 1 Chr. 1:19  
<sup>b</sup> Luke 3:35

11:20 <sup>a</sup> Luke 3:35  
 11:24 <sup>a</sup> Gen. 11:31; Josh. 24:2; Luke 3:34  
 11:26 <sup>a</sup> Josh. 24:2; 1 Chr. 1:26  
<sup>1</sup> Called Abraham, Gen. 17:5  
 11:27 <sup>a</sup> Gen. 11:31; 17:5  
<sup>1</sup> this is the genealogy  
 11:29 <sup>a</sup> Gen. 17:15; 20:12  
<sup>1</sup> Called Sarah, Gen. 17:15

20 And Reu lived two and thirty years, and begat <sup>a</sup>Serug:

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

22 And Serug lived thirty years, and begat Nahor:

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

24 And Nahor lived nine and twenty years, and begat <sup>a</sup>Terah:

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

26 And Terah lived seventy years, and <sup>a</sup>begat <sup>1</sup>Abram, Nahor, and Haran.

## Terah's Family

27 Now <sup>1</sup>these are the generations of Terah: Terah begat <sup>a</sup>Abram, Nahor, and Haran; and Haran begat Lot.

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

29 And Abram and Nahor took them wives: the name of Abram's wife was <sup>a</sup>Sarai;<sup>1</sup> and the name of Nahor's wife,

in the construction of Babel-*balal*. In the Bible this city increasingly came to symbolize the godless society, with its pretensions (ch. 11), persecutions (Dan. 3), pleasures, sins, and superstitions (Is. 47:8–13), as well as its riches and eventual doom (Rev. 17, 18). Certain lessons appear: (1) boastful pride in material power is sinful in God's sight. This is the theme behind all sin: pride. (2) Yahweh's purpose

endures forever. Every plan He formulates is inevitably implemented in spite of all efforts and devices of man. The peoples will settle in all the earth. And (3) unity and peace are not ultimate goals in a sinful world: better division than collective apostasy.

**11:26–32. Begat Abram, Nahor, and Haran:** Abram was not the oldest, but is mentioned first since God chose him for the messianic line (cf. 5:32 for



**11:28. Ur** was one of the most significant and prosperous cities of its time. It was located about 10 miles west of the Euphrates River near the Persian Gulf, some two hundred miles southeast of Baghdad. It is significant in Scripture as the city from which Abraham departed on his pilgrimage to the Promised Land (v. 31). Archaeological excavations were begun there as early as 1854, but the most significant work was done by Sir Charles L. Woolley (1922–34). Discoveries included a golden helmet, golden daggers and drinking cups, a royal cemetery where kings were buried with an entire retinue of servants, numerous clay tablets, cylinder seals, statues, musical instruments, the elaborate headdress and jewelry of Queen Shubad, and a 70-foot-high ziggurat (a brick, pyramid tower rising in step-like stages). This Sumerian city had one of the most advanced cultures in all the ancient world.

Headdress discovered at Ur  
 Wikimedia Commons



<sup>b</sup>Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But <sup>a</sup>Sarai was barren; she *had* no child.

### Terah Moves to Haran

31 And Terah <sup>a</sup>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 with them from <sup>b</sup>Ur of the Chaldees, to go into <sup>c</sup>the land of Canaan; and they came unto Haran, and dwelt there.

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

11:29 <sup>b</sup>Gen. 22:20, 23; 24:15  
11:30 <sup>a</sup>Gen. 16:1, 2; Luke 1:36  
11:31 <sup>a</sup>Gen. 12:1  
<sup>b</sup>Gen. 15:7; Neh. 9:7; Acts 7:4  
<sup>c</sup>Gen. 10:19  
12:1 <sup>a</sup>Gen. 15:7; Acts 7:2, 3; [Heb. 11:8]  
<sup>b</sup>Gen. 13:9  
12:2 <sup>a</sup>[Gen. 17:4–6]; 18:18; 46:3; Deut. 26:5; 1 Kin. 3:8  
<sup>b</sup>Gen. 22:17; 24:35  
<sup>c</sup>Gen. 28:4; Zech. 8:13; Gal. 3:14  
12:3 <sup>a</sup>Gen. 24:35; 27:29; Ex. 23:22; Num. 24:9  
<sup>b</sup>Gen.

### Abram's Call

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

2 <sup>a</sup>And I will make of thee a great nation, <sup>b</sup>and I will bless thee, and make thy name great; <sup>c</sup>and thou shalt be a blessing:

3 <sup>a</sup>And I will bless them that bless thee, and curse him that curseth thee: and in <sup>b</sup>thee shall all families of the earth be <sup>c</sup>blessed.

18:18; 22:18; 26:4; 28:14; Ps. 72:17; Matt. 1:1; Luke 3:34; Acts 3:25; [Gal. 3:8] <sup>c</sup>Is. 41:27

the same pattern). According to 12:4, Abram was 75 years old when he departed from Haran; and according to verse 32, Terah died when he was 205, which means that Abram was born when his father was 130.

*Abram* means “Exalted Father.” This signified his honored status as progenitor of God’s chosen people. Later, in 17:5, his name would be changed to *Abraham*, which means “Father of a Great Multitude.” He was born in approximately 2165 B.C.

Most locate **Ur of the Chaldees** in Sumer, in southern Mesopotamia, while others locate it in

northern Mesopotamia, at Urfa, Haran. The Sumerian Ur was one of the most spectacular cities of the ancient world. If indeed Abraham migrated from this city to Haran, he left behind an advanced culture, to put his faith in the promises of God.

**12:1–10.** Genesis 12:1–9 records the call of Abram and his obedience. The first three verses record the call and the promises; the rest of the section describes the obedience of Abram. The passage is constructed on two imperatives. The first is the basic call for Abram to leave the land in verse 1: **Get thee out:** These elements are mentioned: (1) out



**11:31. Haran** was a commercial center on the main highway linking the Mediterranean coast to the Euphrates River. The city was a center of the Babylonian moon cult and was probably founded by Sumerians from Ur. Haran is identified in Scripture as the city Terah settled in after leaving Ur (v. 31) and the place Abraham departed from to go south into Canaan (12:1). Later, Abraham’s servant went to Haran seeking a bride for Isaac (24:4), and Jacob fled to Haran from Esau. There also Jacob married Leah and Rachel (ch. 29). Excavations were conducted there by D. J. Rice (1951–56), revealing the early culture of the Sumerian city and its later Assyrian influence. By 1300 B.C. it was fortified by the Assyrian King Adad-nirari I, and thereafter served as an Assyrian provincial capital. Josiah lost his life in battle to keep the Egyptians from going to the aid of the Assyrians in the crucial Battle of Haran (609 B.C.).



### ABRAHAMIC COVENANT

**12:1–3, 7.** When God established a covenant with Abraham, it was another dramatic turning point in human history. Abraham and his heirs (the nation of Israel) received an unconditional promise. Under this covenant, God promised to make Israel a great nation, to bless the seed of Abraham, to give him a great name, to make him a blessing, to bless those who blessed him and curse those who cursed him, to give him the Promised Land, and through his descendants to bless all the families of the earth with a Redeemer. Israel’s failure in this dispensation was illustrated by their leaving the land to settle in Egypt, and resulted in bondage there. Israel’s final testing under this dispensation occurred when God attempted to draw them back to the land. But they refused Him in unbelief at Kadesh-barnea (cf. Ex. 19:5).



**12:1. Abraham** was the forefather of both the Jews and the Arabs. He was originally called Abram (“High Father”) and left Ur in ancient Sumeria (Mesopotamia) to travel to Haran in Syria. He eventually migrated to Canaan where God promised him that his descendants would ultimately dwell (15:1–6). He lived to be 175 years old. He is pictured in the Bible as the father of faith in God because of his faithful obedience to God’s call and subsequent commands. His greatest test came in his obedience regarding Isaac at Mount Moriah (22:1–14). The New Testament regards him as the ancestor of Israel (Acts 13:26), of the Levitical priesthood (Heb. 7:5), and of the line of Christ (Matt. 1:1). God’s great promise to Abraham (vv. 1–3; 17:1–8) forms a key whereby all mankind may be blessed in Abraham’s seed and principal Heir, Christ Jesus (Gal. 3:6–29). (First Reference, Gen. 11:27; Primary References, Gen. 12:1–3; 22:15–18; Rom. 4:3–11.)

## Abram Enters Canaan

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

5 And Abram took Sarai his wife, and Lot his brother's son, and all their <sup>1</sup>substance that they had gathered, and <sup>a</sup>the <sup>2</sup>souls that they had gotten <sup>b</sup>in Haran; and they <sup>c</sup>went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram <sup>a</sup>passed through the land unto the place of <sup>1</sup>Sichem, <sup>b</sup>unto

12:5 <sup>a</sup> Gen. 14:14  
<sup>b</sup> Gen. 11:31  
<sup>c</sup> Gen. 13:18  
<sup>1</sup> possessions  
<sup>2</sup> people  
12:6 <sup>a</sup> Heb. 11:9  
<sup>b</sup> Deut. 11:30;  
Judg. 7:1  
<sup>c</sup> Gen. 10:18, 19  
<sup>1</sup> Or Shechem  
<sup>2</sup> Heb. Alon  
Moreh, the  
terebinth tree  
of Moreh  
12:7 <sup>a</sup> Gen. 17:1;  
18:1  
<sup>b</sup> Gen. 13:15;  
15:18; 17:8;  
Deut. 34:4; Ps.  
105:9–12; Acts  
7:5; Gal. 3:16  
<sup>c</sup> Gen. 13:4, 18;  
22:9

<sup>2</sup>the plain of Moreh. <sup>c</sup>And the Canaanite *was* then in the land.

7 <sup>a</sup>And the LORD appeared unto Abram, and said, <sup>b</sup>Unto thy <sup>1</sup>seed will I give this land: and there builded he an <sup>c</sup>altar unto the LORD, who appeared unto him.

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

<sup>1</sup> descendants 12:8 <sup>a</sup> Gen. 4:26; 13:4; 21:33

of his **country**; (2) away from his **kindred**; and (3) away from his **father's house**. Joshua 24:2 states that his family practiced idolatry. He is not told where he is to go, only **unto a land that I will shew thee**, which requires faith on his part. If he leaves, there are three promises that Yahweh makes to him. They might even be translated in each case as a cohortative, "Let me": (1) "Let me **make of thee a great nation**," and (2) "Let me **bless thee**," and (3) "Let me **make thy name great**." The last promise certainly contains some irony. The quest for a name had been the driving ambition of the "sons of God" in Genesis 6:1–4 and of the architects of the Tower of Babel in 11:1–9. Now God will do for Abram what others had so selfishly sought but failed to attain.

The last words in verse 2 may be translated "so that you shall **be a blessing**." Abraham is to be a great nation, be personally blessed, and receive a great name—*so that* he may be a blessing. Certainly this is true for us today (cf. Gal. 3:29). To whom and how he was to be a blessing are both answered in verse 3. It may be translated, "**and I will bless them that bless thee, and curse him that curseth thee in order that in thee shall all families of the earth be blessed**." Abram's first act of obedience is recorded in verse 4 as he **departed out of Haran**. The second is in verses 5 and 8 as they came **into the land of Canaan** and **builded an altar unto the LORD, and called upon the name of the LORD** (cf. 4:26). The Book of Genesis is divided into two main sections.

## THE TRADITION OF ABRAM'S WANDERINGS



9 And Abram journeyed, <sup>a</sup>going on still toward the <sup>1</sup>south.

**Abram's Deception**

10 And there was <sup>a</sup>a famine in the land: and Abram <sup>b</sup>went down into Egypt to sojourn there; for the famine was <sup>c</sup>grievous in the land.

11 And it came to pass, when he was

12:9 <sup>a</sup> Gen. 13:1, 3; 20:1; 24:62  
<sup>1</sup> Heb. *Negev*  
12:10 <sup>a</sup> Gen. 26:1  
<sup>b</sup> Ps. 105:13  
<sup>c</sup> Gen. 43:1

12:11 <sup>a</sup> Gen. 12:14; 26:7;  
29:17  
<sup>1</sup> *beautiful*  
12:12 <sup>a</sup> Gen. 20:11; 26:7

come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* <sup>a</sup>a <sup>1</sup>fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they <sup>a</sup>will kill me, but they will save thee alive.

The first 11 chapters deal with the history of the human race, and the last 39 with the family of Abraham. Thus in the twelfth chapter, God turns our attention from a rebellious humanity recently scattered by the judgment of Babel, to this one family through which the Savior of the world would ultimately come. **The Canaanite was then in the land:** These were wicked people, and in Genesis 15:16 and Deuteronomy 7:1–5 they were later to be destroyed

because of the abominations they practiced. Right in the locality of God's call for Abram were wicked sinners! It would be hard for him to live for God and be pure. **And there was a famine in the land:** In addition to the wicked Canaanites, now he was tested by a famine (cf. James 1:2–8, and those in Gen. 26:1 and 41:56).

**12:11–20. Say, I pray thee, thou art my sister: that it may be well with me for thy sake:** According to



**12:10. Egypt** is the great civilization of northeastern Africa which, when united, included both the upper (southern) and lower (northern) kingdoms. It is identified as Mizraim in Hebrew, the dual ending *-ayim* perhaps indicating the upper and lower kingdoms of ancient Egypt. By the time Abraham arrived in Egypt during the First Intermediate Period, the great pyramids of the Old Kingdom Period (2700–2200 B.C.) had already been standing for some five hundred years! The subsequent rise of the Middle Kingdom Period (2040–1786 B.C. ) parallels the arrival of Jacob and Joseph. Extensive archaeological excavations at various sites throughout Egypt reveal an advanced culture expressed in architecture, agriculture, literature, music, military prowess, and religion. The Pharaoh was considered to be a god incarnate whose word was law. This probably accounts for the complete absence of any law codes in ancient Egypt and supports the uniqueness of the Mosaic Law. Egypt continued to be an important factor to Israel throughout the Old Testament record.



The pyramids of Giza

13 <sup>a</sup>Say, I pray thee, thou *art* my <sup>b</sup>sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he <sup>a</sup>entreated<sup>1</sup> Abram well for her sake: and he <sup>b</sup>had sheep, and oxen, and <sup>2</sup>he asses, and menservants, and maidservants, and she asses, and camels.

### God Sends Plagues

17 And the LORD <sup>a</sup>plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and

12:13 <sup>a</sup> Gen. 20:1-18; 26:6-11  
<sup>b</sup> Gen. 20:12  
 12:16 <sup>a</sup> Gen. 20:14  
<sup>b</sup> Gen. 13:2  
<sup>1</sup> treated  
<sup>2</sup> male donkeys  
 12:17 <sup>a</sup> Gen. 20:18; 1 Chr. 16:21; [Ps. 105:14]

12:18 <sup>a</sup> Gen. 20:9, 10; 26:10  
 12:20 <sup>a</sup> [Prov. 21:1]  
 13:1 <sup>a</sup> Gen. 12:4; 14:12, 16  
<sup>b</sup> Gen. 12:9  
<sup>1</sup> Heb. *Negev*  
 13:2 <sup>a</sup> Gen. 24:35; 26:14; Ps. 112:3; Prov. 10:22  
 13:3 <sup>a</sup> Gen. 12:8, 9  
<sup>1</sup> Or *Ai*

said, <sup>a</sup>What is this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 <sup>a</sup>And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.

### Abram's Return to Beth-el

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and <sup>a</sup>Lot with him, <sup>b</sup>into the <sup>1</sup>south.

2 <sup>a</sup>And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys <sup>a</sup>from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and <sup>1</sup>Hai;

20:13, Abram lied about Sarai everywhere he went to save his life, even after he had been saved and called by God. But God's sovereignty overcame Abram's sin. God **plagued Pharaoh and his house**, and Abram was rebuked by Pharaoh. Sarai was his half sister (20:12), but his statement was a lie.

13:1-18. In verse 4 he **called on the name of the LORD** (cf. 12:8). The material wealth occasioned a shortage of available grazing land and caused strife between Lot's shepherds and Abram's. Abram condescended to the younger man, Lot, and gave him the first choice of all the land. Lot dwelled **in the**

**cities of the plain, and pitched his tent toward Sodom**. Later he dwelt there (14:12) and subsequently served on the town council (19:1). **And the LORD said unto Abram, after that Lot was separated from Him** indicates that God gives the best to those who leave the choice to Him, for He reaffirmed His promise to give the land of Canaan to Abram and his **seed** [descendants] **for ever** (v. 15). Again it is noted he **built there an altar unto the LORD**. He was not ashamed to publicly worship his God.



**12:11. Sarah** was the wife of Abraham and was also his half sister. She was originally called Sarai and came with Abraham from Ur. Her inability to produce an heir was the major factor in her convincing Abraham to have a child by Hagar, her handmaid. At age 90 Sarah conceived and bore Isaac. Later, at her insistence, Hagar and Ishmael were expelled by Abraham. Sarah lived to be 127 years old. She died at Kirjath-arba (Hebron) and was buried in the cave of Machpelah (23:1-20). The New Testament refers to Sarah as the mother of the children of promise (Rom. 9:9). She is included in the list of the faithful (Heb. 11:11) and is cited as an example of obedience to her husband (1 Pet. 3:6). (First Reference, Gen. 11:29; Primary Reference, Gen. 17:15-19.)



Byzantine mosaic of Sarah in the tent during the visit of the three men

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4 Unto the <sup>a</sup>place of the altar, which he had made there at the first: and there Abram <sup>b</sup>called on the name of the LORD.

### Abram and Lot Separate

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And <sup>a</sup>the land was not able to <sup>1</sup>bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was <sup>a</sup>a strife between the herdmen of Abram's <sup>1</sup>cattle and the herdmen of Lot's cattle: <sup>b</sup>and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, <sup>a</sup>Let

13:4 <sup>a</sup> Gen. 12:7, 8; 21:33  
<sup>b</sup> Ps. 116:17  
 13:6 <sup>a</sup> Gen. 36:7  
<sup>1</sup> support  
 13:7 <sup>a</sup> Gen. 26:20  
<sup>b</sup> Gen. 12:6; 15:20, 21  
<sup>1</sup> livestock  
 13:8 <sup>a</sup> 1 Cor. 6:7; [Phil. 2:14, 15]

13:9 <sup>a</sup> Gen. 20:15; 34:10  
<sup>b</sup> Gen. 13:11, 14  
<sup>c</sup> [Rom. 12:18]  
 13:10 <sup>a</sup> Gen. 19:17–29; Deut. 34:3  
<sup>b</sup> Gen. 19:24  
<sup>c</sup> Gen. 2:8, 10; Is. 51:3  
<sup>d</sup> Gen. 14:2, 8; 19:22; Deut. 34:3  
 13:11 <sup>1</sup> for himself

there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.

9 <sup>a</sup>Is not the whole land before thee? <sup>b</sup>separate thyself, I pray thee, from me: <sup>c</sup>if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all <sup>a</sup>the plain of Jordan, that it was well watered every where, before the LORD <sup>b</sup>destroyed Sodom and Gomorrah, <sup>c</sup>even as the garden of the LORD, like the land of Egypt, as thou comest unto <sup>d</sup>Zoar.

11 Then Lot chose <sup>1</sup>him all the plain of Jordan; and Lot journeyed east: and



**13:10. Sodom** is identified in Scripture with Gomorrah and the cities of the plain (13:10—14:12). Sodom was known for its moral wickedness. The ancient site has not yet been clearly identified, but is thought to be possibly submerged under the waters of the Dead Sea south of the El-Lisan peninsula, in what was originally the vale of Siddim (14:3). Jebel Usdum (“Mount of Sodom”), a salt mountain at the southwestern end of the Dead Sea, seems to preserve the ancient name. Excavations at nearby Bab edh-Dhra were begun by William F. Albright in 1924, and were completed by Paul Lapp for the American Schools of Oriental Research (1965–67). They revealed an enormous cemetery with over 20,000 tombs and several hundred thousand burials. Evidence of an extensive population in this area totally ceased after the twenty-first century B.C. (about the time of Abraham). Historical references to Sodom have been cited among the clay tablets from Ebla found at Tell Mardikh in Syria. There can be no doubt that a flourishing civilization once existed in this area and came to an abrupt halt at the end of the Middle Bronze Age.



Part of the enormous Early Bronze cemetery discovered at Bab edh-Dhra

they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot <sup>a</sup>dwelled in the cities of the plain, and <sup>b</sup>pitched *his* tent <sup>1</sup>toward Sodom.

13 But the men of Sodom <sup>a</sup>were wicked and <sup>b</sup>sinner<sup>1</sup> before the LORD exceedingly.

### God Renews His Covenant

14 And the LORD said unto Abram, after that Lot <sup>a</sup>was separated from him, Lift up now thine eyes, and look from the place where thou art <sup>b</sup>northward, and southward, and eastward, and westward:

15 For all the land which thou seest, <sup>a</sup>to thee will I give it, and <sup>b</sup>to thy <sup>1</sup>seed for ever.

16 And <sup>a</sup>I will make thy <sup>1</sup>seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

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

18 <sup>a</sup>Then Abram removed *his* tent, and came and <sup>b</sup>dwelt in <sup>1</sup>the plain of Mamre, <sup>c</sup>which is in Hebron, and built there an <sup>d</sup>altar unto the LORD.

### The Battle of the Kings

**14** And it came to pass in the days of Amraphel king <sup>a</sup>of Shinar, Arioch king of Ellasar, Chedorlaomer king of <sup>b</sup>Elam, and Tidal king of <sup>1</sup>nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of <sup>a</sup>Admah, and Shemeber king of Zeboiim, and the king of Bela, which is <sup>b</sup>Zoar.

13:12 <sup>a</sup> Gen. 19:24, 25, 29  
<sup>b</sup> Gen. 14:12, 19  
<sup>1</sup> as far as  
13:13 <sup>a</sup> Gen. 18:20, 21; Ezek. 16:49; 2 Pet. 2:7, 8  
<sup>b</sup> Gen. 6:11; 39:9; Num. 32:23  
<sup>1</sup> sinful  
13:14 <sup>a</sup> Gen. 13:11  
<sup>b</sup> Gen. 28:14  
13:15 <sup>a</sup> Gen. 12:7; 13:17; 15:7, 18; 17:8; Deut. 34:4; Acts 7:5  
<sup>b</sup> 2 Chr. 20:7; Ps. 37:22  
<sup>1</sup> descendants  
13:16 <sup>a</sup> Gen. 22:17; Ex. 32:13; Num. 23:10  
<sup>1</sup> descendants  
13:18 <sup>a</sup> Gen. 26:17  
<sup>b</sup> Gen. 14:13  
<sup>c</sup> Gen. 23:2; 35:27  
<sup>d</sup> Gen. 8:20; 22:8, 9  
<sup>1</sup> Heb. *Alon Mamre, terebinth trees of Mamre*  
14:1 <sup>a</sup> Gen. 10:10; 11:2  
<sup>b</sup> Is. 11:11; 21:2; Dan. 8:2  
<sup>1</sup> Heb. *Goyim*  
14:2 <sup>a</sup> Gen. 10:19; Deut. 29:23  
<sup>b</sup> Gen. 13:10; 19:22  
14:3 <sup>a</sup> Num. 34:12; Deut. 3:17; Josh. 3:16  
14:4 <sup>a</sup> Gen. 9:26  
14:5 <sup>a</sup> Gen. 15:20  
<sup>b</sup> Deut. 2:20  
<sup>c</sup> Num. 32:37; Deut. 2:10  
<sup>1</sup> attacked  
14:6 <sup>a</sup> Gen. 36:20; Deut. 2:12, 22  
14:7 <sup>a</sup> 2 Chr. 20:2  
14:9 <sup>1</sup> Heb. *Goyim*  
<sup>2</sup> against  
14:10 <sup>a</sup> Gen. 11:3  
<sup>b</sup> Gen. 19:17, 30  
<sup>1</sup> asphalt pits  
14:11 <sup>a</sup> Gen. 14:16, 21  
<sup>1</sup> provisions  
14:12 <sup>a</sup> Gen. 11:27; 12:5  
<sup>b</sup> Gen. 13:12

3 All these were joined together in the vale of Siddim, <sup>a</sup>which is the salt sea.

4 Twelve years <sup>a</sup>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 <sup>1</sup>smote <sup>a</sup>the Rephaims in Ashteroth Karnaim, and <sup>b</sup>the Zuzims in Ham, <sup>c</sup>and the Emims in Shaveh Kir-iathaim,

6 <sup>a</sup>And the Horites in their mount Seir, unto 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 <sup>a</sup>in Hazezon-tamar.

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

9 With Chedorlaomer the king of Elam, and with Tidal king of <sup>1</sup>nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings <sup>2</sup>with five.

10 And the vale of Siddim *was full of* <sup>a</sup>slimepits;<sup>1</sup> and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled <sup>b</sup>to the mountain.

11 And they took <sup>a</sup>all the goods of Sodom and Gomorrah, and all their <sup>1</sup>victuals, and went their way.

### Lot's Capture and Rescue

12 And they took Lot, Abram's <sup>a</sup>brother's son, <sup>b</sup>who dwelt in Sodom, and his goods, and departed.

14:1–16. Fourteen years previous to the time of the incident narrated here (v. 5), **Chedorlaomer** (not Hammurapi) had subjugated the plain of Jordan. At this time Abram was possibly still in Haran. Five cities of the plain revolted; and Chedorlaomer, with three allies, marched against them. The reason for the allies' presence is only a guess, but they certainly came a long distance to control this area. So they may have come to control the copper mines south and southwest of the Dead Sea. The Proto-Sinaitic Inscriptions reveal that the mines

were worked for centuries. Later, Solomon worked them. **Trained servants, born in his own house, three hundred and eighteen:** The term indicates the might of Abram, especially the size and strength of his entourage. He actually had combat troops at his disposal. The Ebla Tablets refer to an *Ebrum*, which was a dynastic title a few centuries before Abram. He is called a "mighty prince" in 23:6, and thus is recognized by the inhabitants of the land as an influential person, possibly a ruler of a section of the land.

13 And there came one that had escaped, and told Abram the <sup>a</sup>Hebrew; for <sup>b</sup>he dwelt <sup>1</sup>in the <sup>2</sup>plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: <sup>c</sup>and these <sup>were</sup> <sup>3</sup>confederate with Abram.

14 And <sup>a</sup>when Abram heard that <sup>b</sup>his brother was taken captive, he armed his trained *servants*, <sup>c</sup>born in his own house, three hundred and eighteen, and pursued *them* <sup>d</sup>unto Dan.

15 And he divided himself against them, he and his servants, by night, and <sup>a</sup>smote them, and pursued them unto Hobah, which is on the <sup>1</sup>left hand of Damascus.

16 And he <sup>a</sup>brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 And the king of Sodom <sup>a</sup>went out to meet him <sup>b</sup>after his return from the <sup>1</sup>slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which is the <sup>c</sup>king's <sup>2</sup>dale.

### Melchizedek Blesses Abram

18 And <sup>a</sup>Melchizedek king of Salem brought forth <sup>b</sup>bread and wine: and he was <sup>c</sup>the priest of <sup>d</sup>the most high God.

14:13 <sup>a</sup> Gen. 39:14; 40:15  
<sup>b</sup> Gen. 13:18  
<sup>c</sup> Gen. 14:24; 21:27, 32  
<sup>1</sup> by  
<sup>2</sup> Heb. *Alon Mamre, terebith trees of Mamre*  
<sup>3</sup> allies

14:14 <sup>a</sup> Gen. 19:29  
<sup>b</sup> Gen. 13:8; 14:12  
<sup>c</sup> Gen. 12:5; 15:3; 17:27; Eccl. 2:7  
<sup>d</sup> Deut. 34:1; Judg. 18:29; 1 Kin. 15:20  
14:15 <sup>a</sup> Is. 41:2, 3  
<sup>1</sup> North  
14:16 <sup>a</sup> Gen. 31:18; 1 Sam. 30:8, 18, 19  
14:17 <sup>a</sup> 1 Sam. 18:6  
<sup>b</sup> 2 Sam. 18:18  
<sup>c</sup> Heb. 7:1  
<sup>1</sup> defeat  
<sup>2</sup> valley

14:18 <sup>a</sup> Ps. 110:4; Heb. 7:1–10  
<sup>b</sup> Gen. 18:5; Ex. 29:40; Ps. 104:15  
<sup>c</sup> Ps. 110:4; Heb. 5:6  
<sup>d</sup> Acts 16:17  
14:19 <sup>a</sup> Ruth 3:10  
<sup>b</sup> Gen. 14:22; Matt. 11:25  
14:20 <sup>a</sup> Gen. 24:27  
<sup>b</sup> Gen. 28:22; Heb. 7:4  
<sup>1</sup> Lit. *a tithe, a tenth*

14:22 <sup>a</sup> Gen. 14:2, 8, 10  
<sup>b</sup> Dan. 12:7

19 And he blessed him, and said, <sup>a</sup>Blessed *be* Abram of the most high God, <sup>b</sup>possessor of heaven and earth:

20 And <sup>a</sup>blessed be the most high God, which hath delivered thine enemies into thy hand. And he <sup>b</sup>gave him <sup>1</sup>tithes of all.

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

22 And Abram <sup>a</sup>said to the king of Sodom, I <sup>b</sup>have lift up mine hand unto the LORD, the most high God, <sup>c</sup>the possessor of heaven and earth,

23 That <sup>a</sup>I will not *take* from a thread even to a <sup>1</sup>shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

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

### Abram's Vision

**15** After these things the word of the LORD came unto Abram <sup>a</sup>in a vision, saying, <sup>b</sup>Fear not, Abram: I am

<sup>c</sup> Gen. 14:19 14:23 <sup>a</sup> 2 Kin. 5:16; Esth. 9:15, 16 <sup>1</sup> sandal strap 15:1 <sup>a</sup> Gen. 15:4; 46:2; 1 Sam. 15:10; Dan. 10:1  
<sup>b</sup> Gen. 21:17; 26:24; Is. 41:10; Dan. 10:12

14:17–24. **Melchizedek king of Salem** probably was not a theophany, but an actual king of Jerusalem or Salem (cf. Ps. 76:2). He typifies Christ and His priesthood according to Psalm 110:4 and Hebrews 7. He is a **priest of the most high God**. It is interesting to note believers besides Abram and his descendants in this limited account (chs. 12–50). **He gave him tithes of all:** Abram paid tithes to Melchizedek, indicating Melchizedek's superior priesthood, since Levi was considered to be in the body (seminally) of Abram when he paid tithes to Melchizedek (Heb. 7:9, 10). **Lest thou shouldest say, I have made Abram rich:** Abram refused to

take anything, so as not to be obligated to the king of Sodom, and also to demonstrate his total allegiance to the Lord. He took only food for his men and gave his allies the liberty to accept the spoils that were due them.

**15:1. Thy shield, and thy exceeding great reward:** This chapter introduces the Abrahamic covenant by which God promises him an heir and eventual descendants who will one day possess the land of Canaan. The word *shield* is translated in other passages as “believed.” Thus, God is the object of Abram's faith and thereby the source of his confidence. The promise of reward is especially signifi-



**14:18. Salem** is generally thought to refer to the ancient Canaanite site of Jerusalem on the hill of Ophel. There is ample archaeological evidence of Canaanite and Jebusite settlement during the Early and Middle Bronze Age periods, during which the first water shaft was dug to ensure an ample supply of water for the city. Ancient evidence for the name of the city can be found in the Ebla Tablets (*U-rusa-li-ma*), the later Egyptian Execration Texts (*Urushalimma*), and the Amarna Letters (*Urusalim* or *Beth-shalem*). Some scholars argue that Salem refers, not to Jerusalem, but to the fertile region of Salim near the Dead Sea. This argument rests on the proximity of Salim to Sodom and the reference to Abraham meeting the king of Sodom in the valley of Shaveh, rather than in the central hill country (v. 17).

thy <sup>c</sup>shield, and thy exceeding <sup>d</sup>great reward.

2 <sup>a</sup>And Abram said, Lord GOD, what wilt thou give me, <sup>b</sup>seeing I go childless, and the <sup>1</sup>steward of my house is this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, <sup>a</sup>one<sup>1</sup> born in my house is mine heir.

### Abram Promised an Heir

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

5 And he brought him forth abroad, and said, Look now toward heaven, and <sup>a</sup>tell<sup>1</sup> <sup>b</sup>the stars, if thou be able to number them: and he said unto him, <sup>c</sup>So shall thy <sup>d</sup>seed be.

6 And he <sup>a</sup>believed in the LORD; and he <sup>b</sup>counted it to him for righteousness.

### The Covenant Renewed

7 And he said unto him, I *am* the LORD that <sup>a</sup>brought thee out of <sup>b</sup>Ur of the Chaldees, <sup>c</sup>to give thee this land to inherit it.

8 And he said, Lord GOD, <sup>a</sup>whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an

15:1 <sup>c</sup>Deut. 33:29; Ps. 3:3; 84:11; 91:4  
<sup>d</sup>Num. 18:20; Ps. 58:11; Prov. 11:18  
15:2 <sup>a</sup>Gen. 17:18  
<sup>b</sup>Acts 7:5  
<sup>1</sup>heir  
15:3 <sup>a</sup>Gen. 14:14  
<sup>1</sup>Lit. a son of my house, a servant  
15:4 <sup>a</sup>2 Sam. 7:12; Gal. 4:28  
15:5 <sup>a</sup>Gen. 22:17; 26:4; Deut. 1:10; Ps. 147:4  
<sup>b</sup>Jer. 33:22  
<sup>c</sup>Ex. 32:13; Rom. 4:18; Heb. 11:12  
<sup>d</sup>Gen. 17:19  
<sup>1</sup>count  
15:6 <sup>a</sup>Gen. 21:1; Rom. 4:3, 9, 22; Gal. 3:6; James 2:23  
<sup>b</sup>Ps. 32:2; 106:31  
15:7 <sup>a</sup>Gen. 12:1  
<sup>b</sup>Gen. 11:28, 31  
<sup>c</sup>Gen. 13:15, 17; Ps. 105:42, 44  
15:8 <sup>a</sup>Gen. 24:13, 14; Judg. 6:36–40; 1 Sam. 14:9, 10; Luke 1:18  
15:9 <sup>1</sup>female  
15:10 <sup>a</sup>Gen. 15:17; Jer. 34:18  
<sup>b</sup>Lev. 1:17  
<sup>1</sup>cut them in two  
<sup>2</sup>middle  
<sup>3</sup>opposite  
15:11 <sup>1</sup>vultures  
15:12 <sup>a</sup>Gen. 2:21; 28:11; Job 33:15  
15:13 <sup>a</sup>Ex. 1:11; Acts 7:6  
<sup>b</sup>Ex. 12:40

heifer of three years old, and a <sup>1</sup>she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10 And he took unto him all these, and <sup>a</sup>divided<sup>1</sup> them in the <sup>2</sup>midst, and laid each piece one <sup>3</sup>against another: but <sup>b</sup>the birds divided he not.

11 And when the <sup>1</sup>fowls came down upon the carcasses, Abram drove them away.

### Abram's Deep Sleep and Vision

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

13 And he said unto Abram, Know of a surety <sup>a</sup>that thy seed shall be a stranger in a land *that is not theirs*, and shall serve them; and <sup>b</sup>they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, <sup>a</sup>will I judge: and afterward <sup>b</sup>shall they come out with great <sup>1</sup>substance.

15 And <sup>a</sup>thou shalt <sup>1</sup>go <sup>b</sup>to thy fathers in peace; <sup>c</sup>thou shalt be buried in a good old age.

15:14 <sup>a</sup>Ex. 6:6 <sup>b</sup>Ex. 12:36 <sup>1</sup>possessions 15:15 <sup>a</sup>Job 5:26 <sup>b</sup>Gen. 25:8; 47:30 <sup>c</sup>Gen. 25:8 <sup>1</sup>Die and join your ancestors

cant in view of the fact that Abram had just refused a reward from the king of Sodom. God Himself would be Abram's true reward (cf. Ps. 127:3).

**15:2–5. Childless:** Ten years have passed and Abram is still without an heir. Following the custom of the day, he suggests that perhaps he ought to adopt his **steward ... Eliezer of Damascus** as his legal **heir**. However, God refuses this offer and clearly promises that Abram will have a child **out of thine own bowels** (i.e., physically procreated). God further promised that his eventual descendants would be as innumerable as the **stars**. **Tell** means “count.”

**15:6. He believed in the LORD:** This was not his original act of faith, but a further evidence of his confidence in God. In light of Hebrews 11:8–10, clearly Abram had already experienced saving faith at the time of his original call. Romans 4:6 and 22 cite instances of God imputing righteousness to the account of those who were already believers. Romans 4:18 refers to Abram's believing God's promise that he would have a posterity. Thus, the doctrine of imputation is based upon man's faith. The fact that Abram was justified by God 14 years before

he was circumcised is the basis for Paul's argument in Romans 4:9–12 that faith, not works (e.g., circumcision), is the means of our justification. Therefore, the Old Testament as well as the New Testament teaches salvation by faith, not works.

**15:7–21. Divided them in the midst:** “Cutting” a covenant conveys the idea that the same will be done to the one who breaks this covenant. Ancient covenants were sometimes confirmed by the halving of the sacrificial victims and the two parties to the covenant passing between them (cf. Mari Tablets and Jer. 34:18, 19). In this case, however, God alone passes between the animal pieces, in the form of a smoking furnace from which torch-like flames shoot out (cf. Ex. 19:18), because this covenant with Abram is unconditional, and can be carried out only by God Himself. **Thy seed shall be a stranger in a land that is not theirs:** This is a prophecy of Israel's sojourn in Egypt, predicted to take place some three hundred years later and lasting about **four hundred years** (cf. Ex. 12:40, 430 to be exact). Then God would judge **that nation** (Egypt in Ex. 15), and bring Israel out **with great substance** (cf. Ex. 12:34–36),

16 But <sup>a</sup>in the fourth generation they shall come hither again: for the iniquity <sup>b</sup>of the Amorites <sup>c</sup>is not yet <sup>1</sup>full.

17 And it came to pass, that, when the sun went down, and it was dark, behold <sup>1a</sup> a smoking <sup>2</sup>furnace, and <sup>3a</sup> a burning lamp that <sup>a</sup>passed between those pieces.

18 In the same day the LORD <sup>a</sup>made a covenant with Abram, saying, <sup>b</sup>Unto thy <sup>1</sup>seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

### Hagar Given to Abram

**16** Now Sarai Abram's wife <sup>a</sup>bare<sup>1</sup> him no children: and she had an <sup>2</sup>handmaid, <sup>b</sup>an Egyptian, whose name was <sup>c</sup>Hagar.

2 <sup>a</sup>And Sarai said unto Abram,

15:16 <sup>a</sup> Gen. 15:13; Ex. 12:41  
<sup>b</sup> Gen. 48:22;  
 Lev. 18:24–28;  
 1 Kin. 21:26  
<sup>c</sup> 1 Kin. 11:12;  
 Matt. 23:32  
<sup>1</sup> complete  
 15:17 <sup>a</sup> Jer. 34:18, 19  
<sup>1</sup> There was a  
<sup>2</sup> oven  
<sup>3</sup> torch  
 15:18 <sup>a</sup> Gen. 24:7  
<sup>b</sup> Gen. 12:7; 17:8;  
 Ex. 23:31; Num. 34:3; Deut. 11:24; Josh. 1:4;  
 21:43; Acts 7:5  
<sup>1</sup> descendants  
 16:1 <sup>a</sup> Gen. 11:30;  
 15:2, 3  
<sup>b</sup> Gen. 12:16;  
 21:9  
<sup>c</sup> Gal. 4:24  
<sup>1</sup> had borne  
<sup>2</sup> maidservant  
 16:2 <sup>a</sup> Gen. 30:3  
<sup>b</sup> Gen. 20:18  
<sup>c</sup> Gen. 30:3, 9  
<sup>d</sup> Gen. 3:17  
<sup>1</sup> Lit. *be built up from her*  
 16:3 <sup>a</sup> Gen. 12:4, 5  
 16:4 <sup>a</sup> 1 Sam. 1:6, 7; [Prov. 30:21, 23]  
<sup>1</sup> sight  
 16:5 <sup>a</sup> Gen. 31:53;  
 Ex. 5:21  
<sup>1</sup> The wrong

Behold now, the LORD <sup>b</sup>hath restrained me from bearing: I pray thee, <sup>c</sup>go in unto my maid; it may be that I may <sup>1</sup>obtain children by her. And Abram <sup>d</sup>hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram <sup>a</sup>had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was <sup>a</sup>despised in her <sup>1</sup>eyes.

5 And Sarai said unto Abram, <sup>1</sup>My wrong <sup>be</sup> upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: <sup>a</sup>the LORD judge between me and thee.

6 <sup>a</sup>But Abram said unto Sarai, Behold, thy maid <sup>is</sup> in thy hand; do to her <sup>1</sup>as it pleaseth thee. And when Sarai dealt <sup>2</sup>hardly with her, <sup>b</sup>she fled from her <sup>3</sup>face.

done to me <sup>be</sup> 16:6 <sup>a</sup> 1 Pet. 3:7 <sup>b</sup> Gen. 16:9; Ex. 2:15 <sup>1</sup> as you please <sup>2</sup> harshly <sup>3</sup> presence

and use them as a means of judgment upon the inhabitants of Canaan, when **the iniquity of the Amorites** would be **full**.

**16:1–6. Go in unto my maid; it may be that I may obtain children by her:** This was according to legal customs as witnessed in legal codes and marriage



**16:1. Hagar** served as the surrogate mother of Ishmael for Abraham and Sarah. However, when she became pregnant, she mocked Sarah, who dealt with her harshly. Hagar fled into the wilderness where the Angel of the Lord (perhaps a theophany of Christ) spared both her and her unborn child. When her teenage son, Ishmael, later mocked Isaac at the festival of his weaning, Hagar and Ishmael were again expelled. God preserved their lives in the wilderness and promised to bless Ishmael's descendants.

*Hagar and Ishmael by Benjamin West*  
 Wikimedia Commons



### LAND PROMISE

**15:18.** God promised to give the land of Canaan to Abraham's descendants after four generations (400 years) of bondage (Gen. 15:13–16). Affirming His covenant with Abram, God specified Israel's future borders as extending from the "river of Egypt" (Wadi el-Arish) to the Euphrates in Syria. This designation is made clear by naming the various Canaanite tribes that Israel would eventually conquer. These borders were only extended to this length under the reigns of David and Solomon (2 Sam. 10:19). **Application:** The land promise, including its borders, was given to the nation and people of Israel. It will be guaranteed only by Israel's continued obedience to the covenant (Deut. 4:23–31). Israel's later disobedience led to their expulsion by the Babylonians (586 B.C.) and the Romans (A.D. 70). With Israel's rebirth as a nation in 1948, hope for her full and final restoration has revived but will only be fulfilled during Christ's millennial kingdom (Rev. 20:1–6; cf. Gen. 24:13–67).

## Hagar and the Angel of the Lord

7 And the <sup>a</sup>angel of the LORD found her by a <sup>1</sup>fountain of water in the wilderness, <sup>b</sup>by the <sup>1</sup>fountain in the way to <sup>c</sup>Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and <sup>a</sup>submit thyself under her hands.

10 And the angel of the LORD said unto her, <sup>a</sup>I will multiply thy <sup>1</sup>seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, <sup>a</sup>and shalt bear a son, and shalt call his name <sup>1</sup>Ishmael; because the LORD hath heard thy affliction.

12 <sup>a</sup>And he will be a wild man; his hand *will be* against every man, and

16:7 <sup>a</sup> Gen. 21:17, 18; 22:11, 15; 31:11  
<sup>b</sup> Gen. 20:1; 25:18  
<sup>c</sup> Ex. 15:22  
<sup>1</sup> *spring*  
16:9 <sup>a</sup> [Titus 2:9]  
16:10 <sup>a</sup> Gen. 17:20  
<sup>1</sup> *descendants*  
16:11 <sup>a</sup> Luke 1:13, 31  
<sup>1</sup> *Lit. God Hears*  
16:12 <sup>a</sup> Gen. 21:20; Job 24:5; 39:5-8  
<sup>b</sup> Gen. 25:18  
16:13 <sup>a</sup> Gen. 31:42  
<sup>1</sup> *Heb. El Roi, lit. God Who Sees*  
<sup>2</sup> *Seen the back of*  
16:14 <sup>a</sup> Gen. 24:62  
<sup>b</sup> Gen. 14:7; Num. 13:26  
<sup>1</sup> *Lit. Well of the One Who Lives and Sees Me*  
16:15 <sup>a</sup> Gal. 4:22  
17:1 <sup>a</sup> Gen. 12:7; 18:1

every man's hand against him; <sup>b</sup>and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou <sup>1</sup>God seest me: for she said, Have I also here <sup>2</sup>looked after him <sup>a</sup>that seeth me?

14 Wherefore the well was called <sup>a</sup>Beer-lahai-roi; <sup>1</sup>behold, it is <sup>b</sup>between Kadesh and Bered.

## The Birth of Ishmael

15 And <sup>a</sup>Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

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

## God Renews His Covenant

**17** And when Abram was ninety years old and nine, the LORD <sup>a</sup>appeared to Abram, and said unto him,

contracts of the time. Ten years had elapsed since God's original promise of an heir (16:3), and Abram and Sarai took matters into their own hands (note Gen. 30:3). The negative commentary concerning this episode is written by Paul in Galatians 4 and contrasts the "work of the flesh" and the product of the "Spirit of God" in verse 29.

**16:7-16. The angel of the LORD** was likely the preincarnate appearance of the Second Person of the Trinity as the angel's character, deeds, and power confirm this interpretation (cf. 17:1-22; 22:11-18; 31:11, 13; Judg. 2:1-4; 5:23; 6:11-24; 13:3-22; 2 Sam. 24:16; Zech. 1:12; 3:1; 12:8). **Ishmael:** The name means "God Hears" and was intended to remind Hagar of God's special intervention on her behalf.

This is the first time that the Angel of the Lord appears in the Old Testament. Hagar's son will be a **wild man** and **shall dwell in the presence of all his brethren**. The Hebrew actually means "in defiance/disregard of" as shown in Genesis 25:18 and Deuteronomy 21:16. The idiom and context denote a hostility on the part of Ishmael (and his descendants) toward his brethren (Isaac and his descendants) and even among Ishmael's own people. Thus began the Jewish and Arab conflict, due to an act of the flesh on the part of Abram. When Hagar finally gave birth, Abram was 86 years old. Eleven years had passed since God first promised an heir, and His promise was still unfulfilled.

**17:1-8.** Thirteen years had passed since the birth of



### ANGEL OF THE LORD

**16:7.** In the Old Testament, an angel identified as the "angel of the LORD" (v. 7), the "angel of God" (21:17), the "angel of his presence" (Is. 63:9), and the "messenger of the covenant" (Mal. 3:1) appeared to individuals. A closer look at the context of His appearances reveals that He is more than another angel: He is God. The expression usually signifies a preincarnate appearance of Christ, and is sometimes called a "Christophany," meaning the visible and bodily manifestation of God the Son before His incarnation. **Illustration:** That He is not merely another angel is evident in those appearances where He is called God. This was recognized by Hagar (v. 13), Abraham (22:14), Moses (Ex. 3:14), Gideon (Judg. 6:22), and Manoah (Judg. 13:18, 22). The expression is also used of men, but on such occasions is translated "the LORD's messenger" (Hag. 1:13).

**Application:** The Angel of the Lord no longer appears to men today, since God has commissioned Christians to be His messengers to the world. (First Reference and Primary Reference, Gen. 16:7.)



**16:11. Ishmael** was the eldest son of Abraham by Hagar, Sarah's Egyptian handmaid (vv. 15, 16). He was later guilty of taunting his half brother Isaac (21:9), and he and his mother were expelled by Abraham at Sarah's insistence. God promised that Ishmael would be "a wild man" (v. 12). His life was spared by God. He married an Egyptian and became the father of 12 princes; he was the forefather of the Arabs whom God promised to bless. (First Reference, Gen. 16:15, 16; Primary References, Gen. 17:20-27; 21:9-21.)

<sup>b</sup>I am <sup>1</sup>the Almighty God; <sup>c</sup>walk before me, and be thou <sup>d</sup>perfect.<sup>2</sup>

2 And I will make my <sup>a</sup>covenant between me and thee, and <sup>b</sup>will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be <sup>a</sup>a father of <sup>1</sup>many nations.

### From Abram to Abraham

5 <sup>1</sup>Neither shall thy name any more be called <sup>2</sup>Abram, but <sup>a</sup>thy name shall be <sup>3</sup>Abraham; <sup>b</sup>for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make <sup>a</sup>nations of thee, and <sup>b</sup>kings shall come out of thee.

7 And I will <sup>a</sup>establish my covenant between me and thee and thy <sup>1</sup>seed after thee in their generations for an everlasting covenant, <sup>b</sup>to be a God unto thee, and to <sup>c</sup>thy <sup>1</sup>seed after thee.

8 And <sup>a</sup>I will give unto thee, and to thy seed after thee, the land <sup>b</sup>wherein<sup>1</sup> thou art a stranger, all the land of Canaan, for an everlasting possession; and <sup>c</sup>I will be their God.

9 And God said unto Abraham, <sup>a</sup>Thou shalt keep my covenant therefore, thou, and thy seed after thee <sup>1</sup>in their generations.

10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; <sup>a</sup>Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh

17:1 <sup>b</sup>Gen. 28:3; 35:11; Ex. 6:3; Job 42:2  
<sup>c</sup>2 Kin. 20:3  
<sup>d</sup>Gen. 6:9; Deut. 18:13  
<sup>1</sup>Heb. *El Shaddai*  
<sup>2</sup>blameless  
17:2 <sup>a</sup>Gen. 15:18; Ex. 6:4; [Gal. 3:19]  
<sup>b</sup>Gen. 12:2; 13:16; 15:5; 18:18  
17:4 <sup>a</sup>[Rom. 4:11, 12, 16]  
<sup>1</sup>Lit. *multitude of nations*  
17:5 <sup>a</sup>Neh. 9:7  
<sup>b</sup>Rom. 4:17  
<sup>1</sup>No longer  
<sup>2</sup>Lit. *Exalted Father*  
<sup>3</sup>Lit. *Father of a Multitude*  
17:6 <sup>a</sup>Gen. 17:16; 35:11  
<sup>b</sup>Matt. 1:6  
17:7 <sup>a</sup>[Gal. 3:17]  
<sup>b</sup>Gen. 26:24; 28:13; Lev. 11:45; 26:12, 45; Heb. 11:16  
<sup>c</sup>Rom. 9:8; Gal. 3:16  
<sup>1</sup>descendants  
17:8 <sup>a</sup>Gen. 12:7; 13:15, 17; Acts 7:5  
<sup>c</sup>Ex. 6:7; 29:45; Lev. 26:12; Deut. 29:13; Rev. 21:7  
<sup>1</sup>Lit. *of your sojournings*  
17:9 <sup>a</sup>Ex. 19:5  
<sup>1</sup>throughout  
17:10 <sup>a</sup>John 7:22; Acts 7:8  
17:11 <sup>a</sup>Ex. 12:13, 48; [Rom. 4:11]  
<sup>1</sup>sign  
17:12 <sup>a</sup>Lev. 12:3  
<sup>1</sup>male  
17:14 <sup>a</sup>Ex. 4:24–26  
<sup>1</sup>person

of your foreskin; and it shall be <sup>a</sup>a <sup>1</sup>token of the covenant betwixt me and you.

12 And he that is eight days old <sup>a</sup>shall be circumcised among you, every <sup>1</sup>man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

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

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that <sup>1</sup>soul <sup>a</sup>shall be cut off from his people; he hath broken my covenant.

### From Sarai to Sarah

15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but <sup>1</sup>Sarah *shall* her name *be*.

### God's Promise of a Son

16 And I will bless her, <sup>a</sup>and give thee a son also <sup>1</sup>of her: yea, I will bless her, and she shall be *a mother* <sup>b</sup>of nations; <sup>c</sup>kings of people shall be of her.

17 Then Abraham fell upon his face, <sup>a</sup>and laughed, and said in his heart, Shall *a child* be born unto him that is

17:15 <sup>1</sup>Lit. *Princess* 17:16 <sup>a</sup>Gen. 18:10 <sup>b</sup>Gen. 35:11; Gal. 4:31; 1 Pet. 3:6 <sup>c</sup>Gen. 17:6; 36:31; 1 Sam. 8:22 <sup>1</sup>by 17:17 <sup>a</sup>Gen. 17:3; 18:12; 21:6

Ishmael (cf. verse 1). **Almighty God** (Heb. *El Shaday*): *El* denotes “power” and *Shaddai* may be derived from the Akkadian *shadadu*, to “overpower,” portraying God as the overpowering, almighty One who will supernaturally provide descendants for Abram when all other means fail. **Thy name shall be Abraham**: *Abram* means “High Father,” but he is now to be called Abraham, suggesting he will become the father of a multitude (Heb. *ham*, cf. 12:3). **Everlasting covenant ... I will give ... the land**: Since the covenant is “everlasting” and includes possession of **Canaan**, it guarantees Israel the right of possession as an earthly inheritance forever. God is the Landlord who gives the title deed to Israel, His son. Thus, the Jews have a rightful claim to this land as long as the earth shall stand.

**17:9–14**. Abraham's part in the covenant-making process was circumcision, which God established as a sign of the covenant to indicate that his offspring were uniquely dedicated to God (Ex. 4:24–26; Rom. 4:11). A Hebrew who failed to observe this rite would be cut off from the covenant community. Circumcision was to serve as an *outward* sign of *inward* dedication to God. In itself, it was neither efficacious, nor unique to Israel.

**17:15–22**. **Then Abraham ... laughed**: It seems strange that Abraham laughs at the idea of a hundred-year-old man begetting a son, when his own father was 130 at the time of his birth. Sarah would die when he was 137, but he was able to beget sons long after that (25:1–6). Paul states that when he was 100, “He considered not his own body now dead”

an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham <sup>a</sup>said unto God, O that Ishmael might live before thee!

19 And God said, <sup>a</sup>Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my <sup>b</sup>covenant with him for an everlasting covenant, *and* with his <sup>1</sup>seed after him.

### Ishmael to Be a Great Nation

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

21 But my <sup>a</sup>covenant will I establish with Isaac, <sup>b</sup>which Sarah shall bear unto thee at this <sup>c</sup>set time in the next year.

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

### Abraham's Household Circumcised

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

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

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

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

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

17:18 <sup>a</sup> Gen. 18:23  
17:19 <sup>a</sup> Gen. 18:10; 21:2; [Gal. 4:28]  
<sup>b</sup> Gen. 22:16; Matt. 1:2; Luke 3:34  
<sup>1</sup> descendants  
17:20 <sup>a</sup> Gen. 16:10  
<sup>b</sup> Gen. 25:12–16  
<sup>c</sup> Gen. 21:13, 18  
17:21 <sup>a</sup> Gen. 26:2–5  
<sup>b</sup> Gen. 21:2  
<sup>c</sup> Gen. 18:14  
17:27 <sup>a</sup> Gen. 18:19

18:1 <sup>a</sup> Gen. 13:18; 14:13  
<sup>1</sup> by  
<sup>2</sup> Heb. *Alon Mamre, terebinth trees of Mamre*  
18:2 <sup>a</sup> Gen. 18:16, 22; 32:24; Josh. 5:13; Judg. 13:6–11; Heb. 13:2  
<sup>b</sup> Gen. 19:1;  
1 Pet. 4:9  
<sup>1</sup> to  
18:3 <sup>1</sup> on by  
18:4 <sup>a</sup> Gen. 19:2; 24:32; 43:24  
<sup>1</sup> brought  
18:5 <sup>a</sup> Judg. 6:18, 19; 13:15, 16  
<sup>b</sup> Judg. 19:5; Ps. 104:15  
<sup>c</sup> Gen. 19:8; 33:10  
<sup>1</sup> bring  
<sup>2</sup> refresh  
<sup>3</sup> inasmuch as you have come  
18:7 <sup>1</sup> prepare  
18:8 <sup>a</sup> Gen. 19:3  
<sup>1</sup> prepared  
18:9 <sup>a</sup> Gen. 24:67  
18:10 <sup>a</sup> 2 Kin. 4:16  
<sup>b</sup> Gen. 17:19, 21; 21:2; Rom. 9:9  
18:11 <sup>a</sup> Gen. 17:17; Luke 1:18; Rom. 4:19; Heb. 11:11, 12, 19

### Abraham's Heavenly Visitors

18 And the LORD appeared unto him <sup>1</sup>in <sup>2</sup>the <sup>a</sup>plains of Mamre: and he sat in the tent door in the heat of the day;

2 <sup>a</sup>And he lift up his eyes and looked, and, lo, three men stood by him: <sup>b</sup>and when he saw *them*, he ran to meet them from the tent door, and bowed himself <sup>1</sup>toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not <sup>1</sup>away, I pray thee, from thy servant:

4 Let <sup>a</sup>a little water, I pray you, be <sup>1</sup>fetched, and wash your feet, and rest yourselves under the tree:

5 And <sup>a</sup>I will <sup>1</sup>fetch a morsel of bread, and <sup>b</sup>comfort <sup>2</sup>ye your hearts; after that ye shall pass on: <sup>c</sup>for therefore <sup>3</sup>are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to <sup>1</sup>dress it.

8 And <sup>a</sup>he took butter, and milk, and the calf which he had <sup>1</sup>dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

### Sarah Promised a Son

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, <sup>a</sup>in the tent.

10 And he said, I will certainly return unto thee <sup>a</sup>according to the time of life; and, lo, <sup>b</sup>Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now <sup>a</sup>Abraham and Sarah *were*

(Rom. 4:19). This laughter is one of doubt as verse 18 reveals. His plea, **O that Ishmael might live before thee!** indicates his wish to adopt him as his heir (cf. 15:2, 3; Ps. 2:7 and the law code of Hammurapi for the legal statement of adoption expressed by “thou art my child,” and when God declared officially that Jesus was His Son, at the Resurrection, Rom. 1:4).

**Thou shalt call his name Isaac:** The name means “He Laughs” and was to serve as a reminder to Abraham of the unlikely means by which he was brought into the world, and his response in 17:17, and Sarah’s reaction in 18:12.

**18:1–15.** The **three men** who appeared to Abraham were the preincarnate Christ (Yahweh) and

old *and* well stricken in age; *and* <sup>1a</sup>it ceased to be with Sarah <sup>b</sup>after the manner of women.

12 Therefore Sarah <sup>a</sup>laughed within herself, saying, <sup>b</sup>After I am <sup>1a</sup>waxed old shall I have pleasure, my <sup>c</sup>lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 <sup>a</sup>Is any thing too hard for the LORD? <sup>b</sup>At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

### Sodom and Gomorrah's Fate

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them <sup>a</sup>to <sup>1b</sup>bring them on the way.

17 And the LORD said, <sup>a</sup>Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be <sup>a</sup>blessed in him?

19 For I know him, <sup>a</sup>that he will command his children and his household after him, and they shall keep the way of the LORD, to do <sup>1b</sup>justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because <sup>a</sup>the cry of Sodom and Gomorrah is great, and because their <sup>b</sup>sin is very grievous;

21 <sup>a</sup>I will go down now, and see

18:11 <sup>b</sup> Gen. 31:35  
<sup>1a</sup> Sarah had passed the age of childbearing.  
 18:12 <sup>a</sup> Gen. 17:17  
<sup>b</sup> Luke 1:18  
<sup>c</sup> 1 Pet. 3:6  
<sup>1a</sup> grown  
 18:14 <sup>a</sup> Num. 11:23; Jer. 32:17; Zech. 8:6; Matt. 3:9; 19:26; Luke 1:37; Rom. 4:21  
<sup>b</sup> Gen. 17:21; 18:10; 2 Kin. 4:16  
 18:16 <sup>a</sup> Acts 15:3; Rom. 15:24  
<sup>1a</sup> send  
 18:17 <sup>a</sup> Gen. 18:22, 26, 33; Ps. 25:14; Amos 3:7; [John 15:15]  
 18:18 <sup>a</sup> [Gen. 12:3; 22:18]; Matt. 1:1; Luke 3:34; [Acts 3:25, 26; Gal. 3:8]  
 18:19 <sup>a</sup> [Deut. 4:9, 10; 6:6, 7]  
<sup>1a</sup> righteousness and justice  
 18:20 <sup>a</sup> Gen. 4:10; 19:13; Ezek. 16:49, 50  
<sup>b</sup> Gen. 13:13  
 18:21 <sup>a</sup> Gen. 11:5; Ex. 3:8; Ps. 14:2  
<sup>b</sup> Deut. 8:2; 13:3; Josh. 22:22; Luke 16:15; 2 Cor. 11:11  
 18:22 <sup>a</sup> Gen. 18:16; 19:1  
 18:23 <sup>a</sup> [Heb. 10:22]  
<sup>b</sup> Ex. 23:7; Num. 16:22; 2 Sam. 24:17; Ps. 11:4-7  
<sup>c</sup> Job 9:22  
<sup>d</sup> Gen. 20:4  
 18:24 <sup>a</sup> Suppose  
 18:25 <sup>a</sup> Job 8:20; Is. 3:10, 11  
<sup>b</sup> Deut. 1:16, 17; 32:4; Job 8:3, 20; 34:17; Ps. 58:11; 94:2; Is. 3:10, 11; Rom. 3:5, 6  
 18:26 <sup>a</sup> Jer. 5:1; Ezek. 22:30

whether they have done altogether according to the cry of it, which is come unto me; and if not, <sup>b</sup>I will know.

22 And the men turned their faces from thence, <sup>a</sup>and went toward Sodom: but Abraham stood yet before the LORD.

### Abraham Intercedes for Sodom

23 And Abraham <sup>a</sup>drew near, and said, <sup>b</sup>Wilt thou also <sup>c</sup>destroy the <sup>d</sup>righteous with the wicked?

24 <sup>1a</sup>Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and <sup>a</sup>that the righteous should be as the wicked, that be far from thee: <sup>b</sup>Shall not the Judge of all the earth do right?

26 And the LORD said, <sup>a</sup>If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am* <sup>a</sup>but dust and ashes:

28 <sup>1a</sup>Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of five*? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

18:27 <sup>a</sup> [Gen. 3:19]; Job 4:19; 30:19; 42:6; [1 Cor. 15:47, 48] 18:28 <sup>1a</sup> Suppose

two angels (v. 22; 19:1). Here we find an example, not only of “entertaining angels unawares” (Heb. 13:2), but also of God becoming the guest of one of His saints (cf. John 14:23; Rev. 3:20). **Sarah laughed within herself** either because she did not know of the promise of 17:19 or because she was unconvinced it would be fulfilled. In either case, one of the three men was now clearly identified as Yahweh, who knew Sarah’s thoughts.

**18:16–33.** This section gives the basis for Abraham’s being called the friend of God (2 Chr. 20:7; Is. 41:8; James 2:23). Because he was the friend of God and

all the nations of the earth will be blessed in him, he was allowed the high privilege of learning something about God’s principles of dealing with those nations. **The cry of Sodom and Gomorrah is great:** Their sins cried out for punishment (cf. 4:10; Hos. 7:2; Jonah 1:2). **I will go down** (cf. 11:7) indicates that God’s justice moved Him to demonstrate that He had full possession of the facts. Actually the two angels went to Sodom and the Angel of the Lord stayed with Abraham. Abraham expressed concern for the people (cf. 13:8, 9). **Fifty righteous:** Lot was one of them (2 Pet. 2:7), but there evidently were not

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

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

32 And he said, <sup>a</sup>Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. <sup>b</sup>And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had <sup>1</sup>left communing with Abraham: and Abraham returned unto his place.

### Angels Visit Lot

**19** And there <sup>a</sup>came two angels to Sodom <sup>1a</sup>at even; and <sup>b</sup>Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords,

18:32 <sup>a</sup>Judg. 6:39  
<sup>b</sup>James 5:16  
 18:33 <sup>1</sup>finished speaking  
 19:1 <sup>a</sup>Gen. 18:2, 16, 22  
<sup>b</sup>Gen. 18:1–5  
<sup>1</sup>in the evening

19:2 <sup>a</sup>Gen. 24:31; [Heb. 13:2]  
<sup>b</sup>Gen. 18:4; 24:32  
<sup>c</sup>Luke 24:28  
<sup>1</sup>spend the night  
<sup>2</sup>open plaza  
 19:3 <sup>a</sup>Gen. 18:6–8; Ex. 23:15; Num. 9:11; 28:17  
<sup>b</sup>Ex. 12:8  
<sup>1</sup>urged them  
 19:4 <sup>1</sup>surrounded  
 19:5 <sup>a</sup>Is. 3:9  
<sup>b</sup>Judg. 19:22  
<sup>c</sup>Gen. 4:1; Rom. 1:24, 27; Jude 7  
<sup>1</sup>know them carnally  
 19:6 <sup>a</sup>Judg. 19:23  
 19:8 <sup>a</sup>Judg. 19:24

<sup>a</sup>turn in, I pray you, into your servant's house, and <sup>1a</sup>tarry all night, and <sup>b</sup>wash your feet, and ye shall rise up early, and go on your ways. And they said, <sup>c</sup>Nay; but we will abide in the <sup>2</sup>street all night.

3 And he <sup>1</sup>pressed upon them greatly; and they turned in unto him, and entered into his house; <sup>a</sup>and he made them a feast, and did bake <sup>b</sup>unleavened bread, and they did eat.

### The Evil Men of Sodom

4 But before they lay down, the men of the city, *even* the men of Sodom, <sup>1</sup>compassed the house round, both old and young, all the people from every quarter:

5 <sup>a</sup>And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? <sup>b</sup>bring them out unto us, that we <sup>c</sup>may <sup>1</sup>know them.

6 And <sup>a</sup>Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 <sup>a</sup>Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and

even 10 righteous (19:14). Therefore the city had to be destroyed. In all likelihood, backslidden Lot was the only “just” man there.

**19:1–15. Sat in the gate** implies that Lot was a leader in the city, possibly a judge (cf. v. 9; 34:20).

**Pressed upon them greatly:** Lot knew what might happen to them if they did not stay with him. **That we may know them:** The word *know* is to be interpreted in the light of Genesis 4:1 as carnal or sexual knowledge, here referring to homosexuality. We are



**19:1. Lot** was Abraham's nephew who accompanied him from Mesopotamia to Canaan. Both had large herds of cattle and sheep, and they eventually separated. Lot's selfish choice of the Jordan Valley and his weakness in pitching his tent toward Sodom (Gen. 13:12) led to tragic consequences. He soon moved into Sodom and, though 2 Peter 2:7–8 indicates that Lot's soul was vexed by the unrighteousness of the city, he had little or no influence there or even on his own family. He lost his wife and later fathered two sons, Moab and Ammon, by his own daughters (Gen. 19:31–38).



*Lot and his daughters escape Sodom.*  
 Wikimedia Commons

do ye to them <sup>1</sup>as is good in your eyes: only unto these men do nothing; <sup>b</sup>for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* <sup>a</sup>came in to <sup>1</sup>sojourn, <sup>b</sup>and he <sup>2</sup>will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they <sup>a</sup>smote <sup>1</sup>the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

### Lot and His Family Flee

12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, <sup>a</sup>bring *them* out of this place:

13 For we will destroy this place, because the <sup>a</sup>cry of them <sup>1</sup>is waxen great before the face of the LORD; and <sup>b</sup>the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, <sup>a</sup>which married his daughters, and said, <sup>b</sup>Up, get you out of this place; for the LORD will destroy this city. <sup>c</sup>But he seemed as one that <sup>1</sup>mocked unto his sons in law.

15 And when the morning arose, then the angels <sup>1</sup>hastened Lot, saying, <sup>a</sup>Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the <sup>2</sup>iniquity of the city.

16 And while he lingered, the men <sup>a</sup>laid hold upon his hand, and upon the hand of his wife, and upon the hand of

19:8 <sup>1</sup> as you wish  
b Gen. 18:5  
19:9 <sup>a</sup> 2 Pet. 2:7, 8  
b Ex. 2:14  
<sup>1</sup> stay a little  
while  
<sup>2</sup> keeps acting  
as  
19:11 <sup>a</sup> Gen. 20:17  
<sup>1</sup> struck  
19:12 <sup>a</sup> Gen. 7:1;  
2 Pet. 2:7, 9  
19:13 <sup>a</sup> Gen.  
18:20  
b Lev. 26:30–33;  
Deut. 4:26;  
28:45; 1 Chr.  
21:15  
<sup>1</sup> has grown  
19:14 <sup>a</sup> Matt. 1:18  
b Num. 16:21,  
24, 26, 45; Rev.  
18:4  
c Ex. 9:21; Jer.  
43:1, 2; Luke  
17:28; 24:11  
<sup>1</sup> joked  
19:15 <sup>a</sup> Ps. 37:2;  
Rev. 18:4  
<sup>1</sup> urged Lot to  
hurry  
<sup>2</sup> punishment  
19:16 <sup>a</sup> Deut.  
5:15; 6:21; 7:8;  
2 Pet. 2:7  
b Ex. 34:7; Ps.  
32:10; 33:18, 19;  
Luke 18:13  
c Ps. 34:22  
<sup>1</sup> outside  
19:17 <sup>a</sup> 1 Kin.  
19:3; Jer. 48:6  
b Gen. 19:26;  
Matt. 24:16–18;  
Luke 9:62; Phil.  
3:13, 14  
c Gen. 14:10  
<sup>1</sup> outside  
<sup>2</sup> LXX, Syr., Vg.  
they  
<sup>3</sup> destroyed  
19:18 <sup>a</sup> Acts 10:14  
19:21 <sup>a</sup> Job 42:8,  
9; Ps. 145:19  
<sup>1</sup> favoured thee  
19:22 <sup>a</sup> Ex. 32:10;  
Deut. 9:14  
b Gen. 13:10; 14:2  
<sup>1</sup> arrive there  
<sup>2</sup> Lit. Insignif-  
icant  
19:24 <sup>a</sup> Deut.  
29:23; Ps. 11:6;  
Is. 13:19; Jer.  
20:16; 23:14;  
49:18; 50:40;

his two daughters; the <sup>b</sup>LORD being merciful unto him: <sup>c</sup>and they brought him forth, and set him <sup>1</sup>without the city.

17 And it came to pass, when they had brought them forth <sup>1</sup>abroad, that <sup>2</sup>he said, <sup>a</sup>Escape for thy life; <sup>b</sup>look not behind thee, neither stay thou in all the plain; escape <sup>c</sup>to the mountain, lest thou be <sup>3</sup>consumed.

18 And Lot said unto them, Oh, <sup>a</sup>not so, my Lord:

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

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

21 And he said unto him, See, <sup>a</sup>I have <sup>1</sup>accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for <sup>a</sup>I cannot do any thing till thou <sup>1</sup>be come thither. Therefore <sup>b</sup>the name of the city was called <sup>2</sup>Zoar.

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

### Sodom and Gomorrah Destroyed

24 Then the LORD rained upon <sup>a</sup>Sodom and upon Gomorrah brimstone and <sup>b</sup>fire from the LORD out of heaven;

25 And he <sup>1</sup>overthrew those cities, and all the plain, and all the inhabitants of the cities, and <sup>a</sup>that which grew upon the ground.

Ezek. 16:49, 50; Hos. 11:8; Amos 4:11; Zeph. 2:9; Matt. 10:15; Mark 6:11; Luke 17:29; Rom. 9:29; 2 Pet. 2:6; Jude 7; Rev. 11:8 <sup>b</sup> Lev. 10:2 19:25 <sup>a</sup> Ps. 107:34 <sup>1</sup> devastated

given a glimpse of the unspeakable possibilities of human depravity. The Scripture clearly denounces homosexuality as sin (cf. Lev. 18:22–30; 20:13; Rom. 1:24–27; 1 Cor. 6:9; 1 Tim. 1:10). Later, the law would make homosexuality a capital offense, grouped with incest and bestiality. **I have two daughters** was an absolutely amazing alternative to be offered by a believer. **Seemed as one that mocked:** Evidently Lot's testimony had degenerated to the point where even his family did not believe he was serious.

**19:16–38. I will not overthrow this city:** That God

not only spared Sodom until Lot was safe, but also spared another city (Bela) permanently because of his prayer, is one of the strongest Old Testament illustrations of eternal security for backslidden believers. In spite of Lot's deep apostasy, the New Testament assures us that he was a "righteous man" (redeemed), and that his "righteous soul" was daily vexed with the unlawful deeds of his Sodomite neighbors (2 Pet. 2:8). Doubtless, Lot will be among those who "shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:15). **She became a**

26 But his wife looked back from behind him, and she became <sup>a</sup>a pillar of salt.

27 And Abraham gat up early in the morning to the place where <sup>a</sup>he <sup>1</sup>stood before the LORD:

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

29 And it came to pass, when God destroyed the cities of the plain, that God <sup>a</sup>remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

### The Birth of Moab and Benammi

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

31 And the firstborn said unto the younger, Our father is old, and *there* is not a man in the earth <sup>a</sup>to come in unto us after the <sup>1</sup>manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we <sup>a</sup>may preserve <sup>1</sup>seed of our father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine

19:26 <sup>a</sup> Gen. 19:17; Luke 17:32  
19:27 <sup>a</sup> Gen. 18:22  
<sup>1</sup> *had stood*  
19:28 <sup>a</sup> Rev. 9:2; 18:9  
19:29 <sup>a</sup> Gen. 8:1; 18:23; Deut. 7:8; 9:5, 27  
19:30 <sup>a</sup> Gen. 19:17, 19  
19:31 <sup>a</sup> Gen. 16:2; 4; 38:8, 9; Deut. 25:5  
<sup>1</sup> *custom*  
19:32 <sup>a</sup> [Mark 12:19]  
<sup>1</sup> *the lineage*

19:34 <sup>1</sup> *the lineage*  
19:37 <sup>a</sup> Num. 25:1; Deut. 2:9  
19:38 <sup>a</sup> Num. 21:24; Deut. 2:19  
20:1 <sup>a</sup> Gen. 18:1  
<sup>b</sup> Gen. 12:9; 16:7, 14  
<sup>c</sup> Gen. 26:1, 6  
20:2 <sup>a</sup> Gen. 12:11–13; 26:7  
<sup>b</sup> Gen. 12:15  
20:3 <sup>a</sup> Ps. 105:14  
<sup>b</sup> Job 33:15  
<sup>c</sup> Gen. 20:7  
<sup>1</sup> *Lit. married to a husband*  
20:4 <sup>a</sup> Gen. 18:23–25; Num. 16:22  
20:5 <sup>a</sup> 1 Kin. 9:4; 2 Kin. 20:3; Ps. 7:8; 26:6  
<sup>1</sup> *innocence*

this night also; and go thou in, *and* lie with him, that we may preserve <sup>1</sup>seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the firstborn bare a son, and called his name Moab: <sup>a</sup>the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called his name Benammi: <sup>a</sup>the same *is* the father of the children of Ammon unto this day.

### Abraham Deceives Abimelech

**20** And Abraham journeyed from <sup>a</sup>thence toward the south country, and dwelled between <sup>b</sup>Kadesh and Shur, and <sup>c</sup>sojourned in Gerar.

2 And Abraham said of Sarah his wife, <sup>a</sup>She is my sister: and Abimelech king of Gerar sent, and <sup>b</sup>took Sarah.

3 But <sup>a</sup>God came to Abimelech <sup>b</sup>in a dream by night, and said to him, <sup>c</sup>Behold, thou *art but* a dead man, for the woman which thou hast taken; for she is <sup>1</sup>a man's wife.

4 But Abimelech had not come near her: and he said, Lord, <sup>a</sup>wilt thou slay also a righteous nation?

5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: <sup>a</sup>in the <sup>1</sup>integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the

**pillar of salt:** Jesus used this incident as a warning to others not to look back (Luke 17:21–33). Lot's wife apparently lingered behind, continually and longingly looking back on her beloved possessions, and was buried by the explosion that resulted from the

destruction of the city. **Brimstone and fire** may refer to a meteorite shower that literally burned up the whole area.

**20:1–18. She is my sister:** The same thing had happened in Egypt (ch. 12). Now it occurred in Gerar with



**20:1. Gerar** was an ancient trading post located halfway between Beer-sheba and Gaza on the Mediterranean coast. Its exact location has been debated. W. J. Phythian-Adams (1922) and W. F. Flinders Petrie (1927) suggested Tell Jemmeh as the original site, but the excavations of D. Alon at Tell Abu Hureirah revealed the latter site as more likely to be ancient Gerar. A flourishing Middle Bronze Age community was discovered there which parallels the time of the patriarchs. Here Minoan (proto-Philistine) traders like Abimelech made contact with wealthy desert sheiks like Abraham.

integrity of thy heart; for <sup>a</sup>I also withheld thee from sinning <sup>b</sup>against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his*

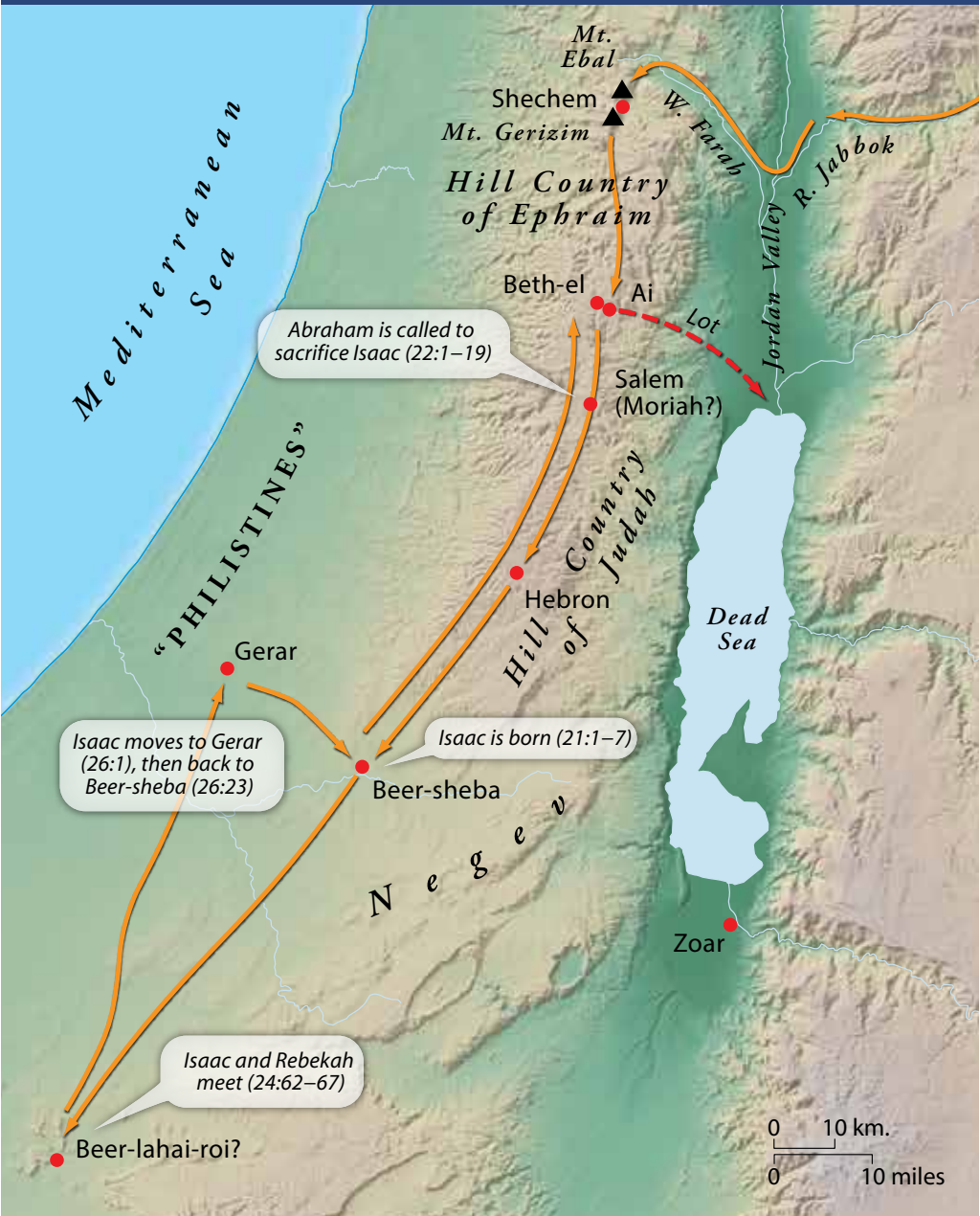
20:6 <sup>a</sup>Gen. 31:7; 35:5; Ex. 34:24; 1 Sam. 25:26, 34  
<sup>b</sup>Gen. 39:9; 2 Sam. 12:13  
20:7 <sup>a</sup>1 Sam. 7:5; 2 Kin. 5:11;

wife; <sup>a</sup>for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, <sup>b</sup>know thou that

Job 42:8; James 5:14, 15 <sup>b</sup>Gen. 2:17

Abimelech. God appeared to him in a dream, revealed Abraham's deception, and expressed His sovereignty in withholding **thee from sinning against me**. He preached to Abraham in the morning and asked

ABRAHAM AND ISAAC IN THE LAND OF CANAAN



thou shalt surely die, thou, <sup>c</sup>and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were <sup>1</sup>sore afraid.

### Abimelech Reproaches Abraham

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and <sup>1</sup>what have I offended thee, <sup>a</sup>that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me <sup>b</sup>that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely <sup>a</sup>the fear of God is not in this place; and <sup>b</sup>they will slay me <sup>1</sup>for my wife's sake.

12 And yet indeed <sup>a</sup>she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when <sup>a</sup>God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, <sup>b</sup>say of me, He is my brother.

14 And Abimelech <sup>a</sup>took sheep, and oxen, and menservants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, <sup>a</sup>my land is before thee: dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: <sup>a</sup>behold, <sup>1</sup>he is to thee

20:7 <sup>c</sup> Num. 16:32, 33  
20:8 <sup>1</sup> very  
20:9 <sup>a</sup> Gen. 26:10; 39:9; Ex. 32:21; Josh. 7:25  
<sup>b</sup> Gen. 34:7  
<sup>1</sup> how have I sinned against  
20:11 <sup>a</sup> Gen. 42:18; Neh. 5:15; Ps. 36:1; Prov. 16:6  
<sup>b</sup> Gen. 12:12;  
26:7  
<sup>1</sup> on account of my wife  
20:12 <sup>a</sup> Gen. 11:29  
20:13 <sup>a</sup> Gen. 12:1–9, 11; [Heb. 11:8]  
<sup>b</sup> Gen. 12:13;  
20:5  
20:14 <sup>a</sup> Gen. 12:16  
20:15 <sup>a</sup> Gen. 13:9; 34:10; 47:6  
20:16 <sup>a</sup> Gen. 26:11  
<sup>b</sup> Gen. 24:65  
<sup>1</sup> it vindicates you before all  
<sup>2</sup> justified  
20:17 <sup>a</sup> Num. 12:13; 21:7; Job 42:9; [James 5:16]  
<sup>b</sup> Gen. 21:2  
20:18 <sup>a</sup> Gen. 12:17  
21:1 <sup>a</sup> 1 Sam. 2:21  
<sup>b</sup> Gen. 17:16, 19, 21; 18:10, 14; [Gal. 4:23, 28]  
21:2 <sup>a</sup> Acts 7:8; Gal. 4:22; Heb. 11:11, 12  
<sup>b</sup> Gen. 17:21; 18:10, 14; Gal. 4:4  
21:3 <sup>a</sup> Gen. 17:19, 21  
<sup>1</sup> Lit. *Laughter*  
21:4 <sup>a</sup> Acts 7:8  
<sup>b</sup> Gen. 17:10, 12; Lev. 12:3  
21:5 <sup>a</sup> Gen. 17:1, 17  
21:6 <sup>a</sup> Gen. 18:13; Ps. 126:2; Is. 54:1  
<sup>b</sup> Luke 1:58  
<sup>1</sup> Lit. *made laughter for me*

<sup>b</sup>a covering of the eyes, unto all that are with thee, and with all *other*: thus she was <sup>2</sup>reproved.

### Abraham Prays for Abimelech

17 So Abraham <sup>a</sup>prayed unto God: and God <sup>b</sup>healed Abimelech, and his wife, and his maidservants; and they bare *children*.

18 For the LORD <sup>a</sup>had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

### The Birth of Isaac

**21** And the LORD <sup>a</sup>visited Sarah as he had said, and the LORD did unto Sarah <sup>b</sup>as he had spoken.

2 For Sarah <sup>a</sup>conceived, and bare Abraham a son in his old age, <sup>b</sup>at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, <sup>a</sup>Isaac.<sup>1</sup>

4 And Abraham <sup>a</sup>circumcised his son Isaac being eight days old, <sup>b</sup>as God had commanded him.

5 And <sup>a</sup>Abraham was an hundred years old, when his son Isaac was born unto him.

6 And Sarah said, <sup>a</sup>God hath <sup>1</sup>made me to laugh, *so that* all that hear <sup>b</sup>will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should <sup>1</sup>have given children suck? <sup>a</sup>for I have born *him* a son in his old age.

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

21:7 <sup>a</sup> Gen. 18:11, 12 <sup>1</sup> nurse children

him why he had done such a thing. Abraham had forgotten that God was his shield (15:1). **Behold, he is to thee a covering of the eyes:** Literally, "It is a covering for the eyes," apparently a method for diverting or forestalling suspicion. The phrase **thus she was reprov**ed conveys the idea that she was vindicated. Several passages convey the idea of a similar legal or disciplinary connotation (21:25; 31:42). Abimelech's large gift of a **thousand pieces of silver** (since no coins existed at this time, *pieces* of silver were used) was proof of his high

esteem for Abraham and Sarah, and would serve to stop any scoffing on the part of her household. God referred to Abraham as a **prophet** in verse 7. Abraham said he would pray for Abimelech (an absolutely amazing statement under the circumstances), and when he did so, **God healed Abimelech**. Abraham's intercession (cf. 18:23–33) saved Abimelech's life and removed the barrenness of his household—**For the LORD had fast closed up all the wombs** (cf. 12:17). **21:1–8. Abraham circumcised his son Isaac** as a sign of the covenant (17:9–14).

## Hagar Cast Out

9 And Sarah saw the son of Hagar <sup>a</sup>the Egyptian, which she had born unto Abraham, <sup>b</sup>mocking.<sup>1</sup>

10 Wherefore she said unto Abraham, <sup>a</sup>Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was very <sup>1</sup>grievous in Abraham's sight <sup>a</sup>because of his son.

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

13 And also of the son of the bondwoman will I make <sup>a</sup>a nation, because he is thy <sup>1</sup>seed.

14 And Abraham rose up early in the morning, and took bread, and a <sup>1</sup>bottle of water, and gave it unto Hagar, putting it on her shoulder, and the <sup>2</sup>child, and <sup>a</sup>sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

21:9 <sup>a</sup> Gen. 16:1, 4, 15  
<sup>b</sup> [Gal. 4:29]  
<sup>1</sup> scoffing, lit. laughing  
 21:10 <sup>a</sup> Gen. 25:6; 36:6, 7; Gal. 3:18; 4:30  
 21:11 <sup>a</sup> Gen. 17:18  
<sup>1</sup> distressing  
 21:12 <sup>a</sup> Matt. 1:2; Luke 3:34; [Rom. 9:7, 8]; Heb. 11:18  
 21:13 <sup>a</sup> Gen. 16:10; 17:20; 21:18; 25:12–18  
<sup>1</sup> descendant  
 21:14 <sup>a</sup> John 8:35  
<sup>1</sup> skin  
<sup>2</sup> youth

21:15 <sup>1</sup> used up  
<sup>2</sup> placed  
 21:16 <sup>1</sup> opposite  
 21:17 <sup>a</sup> Ex. 3:7; Deut. 26:7; Ps. 6:8  
<sup>b</sup> Gen. 22:11  
 21:18 <sup>a</sup> Gen. 16:10; 21:13; 25:12–16  
<sup>1</sup> with  
 21:19 <sup>a</sup> Gen. 3:7; Num. 22:31; 2 Kin. 6:17; Luke 24:31  
<sup>1</sup> skin  
 21:20 <sup>a</sup> Gen. 28:15; 39:2, 3, 21  
<sup>b</sup> Gen. 16:12

15 And the water was <sup>1</sup>spent in the bottle, and she <sup>2</sup>cast the child under one of the shrubs.

16 And she went, and sat her down <sup>1</sup>over against *him* a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

## God Consols Hagar

17 And <sup>a</sup>God heard the voice of the lad; and the <sup>b</sup>angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him <sup>1</sup>in thine hand; for <sup>a</sup>I will make him a great nation.

19 And <sup>a</sup>God opened her eyes, and she saw a well of water; and she went, and filled the <sup>1</sup>bottle with water, and gave the lad drink.

20 And God <sup>a</sup>was with the lad; and he grew, and dwelt in the wilderness, <sup>b</sup>and became an archer.

**21:9–33. Mocking** is an intensive form of the verb for Isaac's name, "He Laughs." It was used in 19:14 and again in 39:14–17. In Isaac, Ishmael saw all his hopes for an inheritance shattered. The discord may have seemed trivial at first glance, but with time it became a fundamental rift, on the background of which the New Testament would expound the incompatibility of the natural man and the spiritual man (Gal. 4:29). **Cast out this bondwoman and her son** is cited in Galatians 4:30 as an inspired demand. **In Isaac shall thy seed be called:** See Abraham's

previous wish (17:18). Here is a case where the chronologically firstborn son did not receive the firstborn status. **For I will make him a great nation:** The promise assured Hagar that God would take care of Ishmael. **God is with thee:** Others saw God's hand of blessing upon Abraham and they desired to make a covenant with him in verse 24. **The land of the Philistines** refers to the coastal plain which was later occupied by the Philistines from 1200 B.C. onward. The reference here clearly identifies Abimelech with the Philistines ("Sea Peoples"). There is



**21:3. Isaac** was the miraculously born son of Abraham and Sarah and was the forefather of the Jews. Both Abraham (17:17) and Sarah (18:12) laughed at the promise of a son in their old age but later laughed for joy at his birth (vv. 1–8). He represented the ancestral line of the promised Messiah. God tested Abraham's faith by His command to sacrifice Isaac on Mount Moriah. Isaac's obedience also anticipates Christ as the only begotten Son willing to be bound on the altar of sacrifice by His Father. In Isaac's marriage to Rebekah the faith of Abraham was again tested for 20 years as he awaited Isaac's son. Isaac lived 180 years and fathered both Esau and Jacob. (First Reference, Gen. 17:19; Primary Reference, Gen. 26:1–5.)

*The sacrifice of Isaac is shown in a catacomb in Rome.*

The Sacrifice of Isaac, Catacombs of Via Latina, Rome, Roman/Catacomb of Via Latina, Rome, Italy/Bridgeman Images



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

### A Covenant with Abimelech

22 And it came to pass at that time, that <sup>a</sup>Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, <sup>b</sup>God is with thee in all that thou doest:

23 Now therefore <sup>a</sup>swear<sup>1</sup> unto me here by God that thou wilt not deal

21:21 <sup>a</sup> Gen. 24:4  
21:22 <sup>a</sup> Gen.  
20:2, 14; 26:26  
<sup>b</sup> Gen. 26:28;  
Is. 8:10  
21:23 <sup>a</sup> Josh.  
2:12; 1 Sam.  
24:21  
<sup>1</sup> take an oath

<sup>2</sup> offspring  
nor with my  
posterity  
21:25 <sup>a</sup> Gen.  
26:15, 18, 20–22  
21:26 <sup>1</sup> know

falsely with me, nor with my <sup>2</sup>son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

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

26 And Abimelech said, I <sup>1</sup>wot not who hath done this thing: neither didst

ample evidence of Aegean contact with the coast of Canaan during the time of Abraham. While the term *Philistine* may be used proleptically, it is not to be taken as an anachronism. Mycenaean and Minoan traders from the Greek islands have left pottery remains in this area. Thus, proto-Philistines, like Abimelech, are correctly identified as belonging to this people grouping. It would also stand to reason that Abraham, being a foreigner himself, would seek

a trading alliance with these outsiders who would later come in great enough numbers to threaten Israel's security. **The everlasting God** would be a logical epithet of a deity called upon to support a formal treaty expected to be valid for all time. The name is one of a series, including *El Elyon* (14:18), *El Roi* (16:13), *El Shaddai* (17:1), *El-elohe-Israel* (33:20), *El-beth-el* (35:7). Each one expresses an aspect of God's self-disclosure.



**21:14. Beer-sheba** is located 48 miles southwest of Jerusalem and midway between the Mediterranean and the Dead Sea. It was the gateway to the Negev desert to the south. Abraham and Isaac both settled there (vv. 31–34; 26:23–33). Archaeological excavations were begun in 1969 by Yohanan Aharoni for the Institute of Archaeology of Tel Aviv University. The Early Bronze Age site was quite small, but several wells from the period have been found. Permanent settlement of the site began in the twelfth century B.C., and it was fortified in the tenth century B.C. The city suffered massive destruction during the Assyrian invasion under Sennacherib in the eighth century B.C. The site was reoccupied in the Persian period and is mentioned among the villages of Judah (Neh. 11:27). The present thriving metropolis is located about one mile west of the mound (tell) which marks the ancient location of the city.



Ruins at Beer-sheba

thou tell me, neither yet heard I of it, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them <sup>a</sup>made a <sup>1</sup>covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, <sup>a</sup>What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that <sup>a</sup>they may be a witness unto me, that I have digged this well.

31 Wherefore he <sup>a</sup>called that place <sup>1</sup>Beer-sheba; because there they swear both of them.

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

33 And Abraham planted a <sup>1</sup>grove in Beer-sheba, and <sup>a</sup>called there on the name of the LORD, <sup>b</sup>the everlasting God.

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

### Isaac to Be Offered as a Sacrifice

**22** And it came to pass after these things, that <sup>a</sup>God did <sup>1</sup>tempt Abraham, and said unto him, Abraham: and he said, Behold, *here I am*.

2 And he said, Take now thy son, <sup>a</sup>thine only *son* Isaac, whom thou <sup>b</sup>lovest, and get thee <sup>c</sup>into the land of Moriah; and offer him there for a <sup>d</sup>burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his <sup>1</sup>ass, and took

21:27 <sup>a</sup> Gen. 26:31; 31:44; 1 Sam. 18:3  
<sup>1</sup> *treaty*  
 21:29 <sup>a</sup> Gen. 33:8  
 21:30 <sup>a</sup> Gen. 31:48, 52  
 21:31 <sup>a</sup> Gen. 21:14; 26:33  
<sup>1</sup> Lit. *Well of the Oath* or *Well of the Seven*  
 21:33 <sup>a</sup> Gen. 4:26; 12:8; 13:4; 26:25  
<sup>b</sup> Gen. 35:11; Ex. 15:18; Deut. 32:40; 33:27; Ps. 90:2; 93:2; Is. 40:28; Jer. 10:10; Hab. 1:12; Heb. 13:8  
<sup>1</sup> *tamarisk tree*  
 22:1 <sup>a</sup> Deut. 8:2, 16; 1 Cor. 10:13; Heb. 11:17; [James 1:12–14; 1 Pet. 1:7]  
<sup>1</sup> *test*  
 22:2 <sup>a</sup> Gen. 22:12, 16; John 3:16; Heb. 11:17; 1 John 4:9  
<sup>b</sup> John 5:20  
<sup>c</sup> 2 Chr. 3:1  
<sup>d</sup> Gen. 8:20; 31:54  
 22:3 <sup>1</sup> *donkey*

<sup>2</sup> *split*  
 22:5 <sup>a</sup> [Heb. 11:19]  
<sup>1</sup> Lit. *young man*  
<sup>2</sup> *come back*  
 22:6 <sup>a</sup> John 19:17  
 22:7 <sup>1</sup> *goat*  
 22:8 <sup>a</sup> John 1:29, 36  
<sup>b</sup> Ex. 12:3–6  
 22:9 <sup>a</sup> [Heb. 11:17–19; James 2:21]  
 22:11 <sup>a</sup> Gen. 16:7–11; 21:17, 18; 31:11  
 22:12 <sup>a</sup> 1 Sam. 15:22  
<sup>b</sup> Gen. 26:5; James 2:21, 22

two of his young men with him, and Isaac his son, and <sup>2</sup>clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the <sup>1</sup>lad will go yonder and worship, and <sup>a</sup>come<sup>2</sup> again to you.

6 And Abraham took the wood of the burnt offering, and <sup>a</sup>laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where is the <sup>1</sup>lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a <sup>a</sup>lamb for a <sup>b</sup>burnt offering: so they went both of them together.

### A Substitute Offering

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

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

11 And the <sup>a</sup>angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, <sup>a</sup>Lay not thine hand upon the lad, neither do thou any thing unto him: for <sup>b</sup>now I know that thou

**22:1–14. God did tempt Abraham:** The verb *tempt* is better rendered as “proved” or “tested.” God does not *tempt* anyone with evil (James 1:13); but in certain instances He *does* test, try, or prove us (James 1:2; 1 Pet. 1:6, 7). Therefore we must assume that the command to sacrifice Isaac was not evil. God knew what He would do in the end. He had no intention to permit the murder of Isaac. The reason God prohibited the Israelites from following the example of Gentiles who offered their own children as sacrifices to their gods (Deut. 12:31) was that such monstrous deeds were in contradiction to the character

of the true God. Abraham's faith was being tried. This was the entire purpose of the episode. **Moriah** was in the general area that included the hills on which Solomon later built his temple in Jerusalem (2 Chr. 3:1). The journey was about 50 miles. **Come again to you:** This was no empty phrase; it was his full conviction based on “in Isaac shall thy seed be called” (21:12). Hebrews 11:17–19 reveals he was expecting Isaac to be resurrected; thus he would regard him as given back from the dead. **God will provide** is a phrase that would be immortalized in the name of the place in verse 14. **Now I know that**

fearest God, seeing thou hast not <sup>c</sup>withheld thy son, thine only *son* from me.

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

14 And Abraham called the name of that place <sup>1</sup>Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be <sup>2</sup>seen.

### Abraham Blessed

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

16 And said, <sup>a</sup>By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will <sup>a</sup>bless thee, and in multiplying I will multiply thy <sup>1</sup>seed <sup>b</sup>as the stars of the heaven, <sup>c</sup>and as the sand which is upon the sea shore; and <sup>d</sup>thy seed shall possess the gate of his enemies;

18 <sup>a</sup>And in thy seed shall all the nations of the earth be blessed; <sup>b</sup>because thou hast obeyed my voice.

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

### Nahor's Descendants

20 And it came to pass after these things, that it was told Abraham, saying, Behold, <sup>a</sup>Milcah, she hath also born children unto thy brother Nahor;

21 <sup>a</sup>Huz his firstborn, and Buz his

22:12 <sup>c</sup>Gen. 22:2, 16; John 3:16

22:14 <sup>1</sup>Lit. *The LORD Will Provide* or *See <sup>2</sup>provided*

22:16 <sup>a</sup>Ps. 105:9; Luke 1:73; [Heb. 6:13, 14]

22:17 <sup>a</sup>Gen. 17:16; 26:3, 24 <sup>b</sup>Gen. 15:5;

26:4; Deut. 1:10; Jer. 33:22; Heb. 11:12

<sup>c</sup>Gen. 13:16; 32:12; 1 Kin. 4:20

<sup>d</sup>Gen. 24:60 <sup>1</sup>*descendants*

22:18 <sup>a</sup>Gen. 12:3; 18:18; 26:4; Matt. 1:1; Luke 3:34; [Acts 3:25,

26]; Gal. 3:8, 9, 16, 18

<sup>b</sup>Gen. 18:19; 22:3, 10; 26:5

22:19 <sup>a</sup>Gen. 21:31

22:20 <sup>a</sup>Gen. 11:29; 24:15

22:21 <sup>a</sup>Job 1:1

<sup>b</sup>Job 32:2

22:23 <sup>a</sup>Gen. 24:15

<sup>1</sup>*Rebecca*, Rom. 9:10

23:2 <sup>a</sup>Gen. 35:27; Josh. 14:15; 15:13;

21:11

<sup>b</sup>Gen. 13:18; 23:19

23:3 <sup>a</sup>Gen. 10:15; 15:20; 2 Kin. 7:6

23:4 <sup>a</sup>[Gen. 17:8]; Lev. 25:23; 1 Chr. 29:15; Ps. 39:12; 105:12;

119:19; [Heb. 11:9, 13]

<sup>b</sup>Acts 7:5, 16 <sup>1</sup>*property for*

23:6 <sup>a</sup>Gen. 13:2; 14:14; 24:35

<sup>1</sup>Lit. *Prince of God*

<sup>2</sup>*burial places*

23:8 <sup>1</sup>*spoke*

brother, and Kemuel the father <sup>b</sup>of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And <sup>a</sup>Bethuel begat <sup>1</sup>Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

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

### The Death of Sarah

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

2 And Sarah died in <sup>a</sup>Kirjath-arba; the same is <sup>b</sup>Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

### The Purchase of Machpelah

3 And Abraham stood up from before his dead, and spake unto the sons of <sup>a</sup>Heth, saying,

4 <sup>a</sup>*I am* a stranger and a sojourner with you: <sup>b</sup>give me <sup>1</sup>a possession of a buryingplace with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou *art* <sup>a</sup>a <sup>1</sup>mighty prince among us: in the choice of our <sup>2</sup>sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he <sup>1</sup>communed with them,

**thou fearest God** indicates that God was certain that Abraham feared (reverenced) Him more than anyone else, since he was willing to offer Him his son. So God provided a ram as a substitute for Isaac (cf. John 1:29). Rebekah is introduced as one of the offspring of Bethuel and Nahor and later became the wife of Isaac (24:15, 67).

**23:1–20. Kirjath-arba:** This older name for Hebron (cf. Josh. 14:15; Judg. 1:10) means “City of Four.” Actually, it commemorates a hero of the Anakim (Josh. 14:15). It is debatable whether the **sons of Heth** were real Hittites or simply those who spoke their language. But such an encounter is illumi-

nated by a knowledge of Hittite customs illustrated by their laws. Hittite law required that the owner of a complete unit of land continue performing the king's *ilku* (feudal services). Abraham would avoid transfer of these obligations to himself by purchasing only the cave **which is in the end of his field**. However, Ephron insisted on selling the entire unit—the **field, and the cave**—as the conclusion repeatedly notes (vv. 17, 19, 20; cf. 49:29–32, especially note v. 32). The prominent mention of trees in the final agreement was another characteristic of the Hittite business documents (v. 17). Since the Hittites were destroyed about 1200 B.C., the liberal

saying, If it be your mind that I should bury my dead out of my sight; hear me, and <sup>2</sup>intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of <sup>a</sup>Machpelah, which he hath, which is in the end of his field; for <sup>1</sup>as much money as it is worth he shall give it me <sup>2</sup>for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the <sup>1</sup>audience of the <sup>2</sup>children of Heth, *even* of all that <sup>a</sup>went in at the gate of his city, saying,

11 <sup>a</sup>Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land is *worth* four hundred <sup>a</sup>shekels of silver; what is that <sup>1</sup>betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham <sup>a</sup>weighed to Ephron the silver, which he had named in the <sup>1</sup>audience of the sons of Heth, four hundred shekels of silver, <sup>2</sup>current *money* with the merchant.

23:8 <sup>2</sup> meet for me with  
23:9 <sup>a</sup> Gen. 25:9  
<sup>1</sup> the full price  
<sup>2</sup> as property for  
23:10 <sup>a</sup> Gen.  
23:18; 34:20, 24;  
Ruth 4:1, 4, 11  
<sup>1</sup> presence  
<sup>2</sup> Lit. sons  
23:11 <sup>a</sup> 2 Sam.  
24:21–24  
23:15 <sup>a</sup> Ex. 30:13;  
Ezek. 45:12  
<sup>1</sup> between  
23:16 <sup>a</sup> 2 Sam.  
14:26; Jer. 32:9,  
10; Zech. 11:12  
<sup>1</sup> hearing  
<sup>2</sup> currency of the merchants  
23:17 <sup>a</sup> Gen.  
25:9; 49:29–32;  
50:13; Acts 7:16  
<sup>1</sup> dead  
23:20 <sup>a</sup> Jer.  
32:10, 11  
<sup>1</sup> dead to  
24:1 <sup>a</sup> Gen. 18:11;  
21:5  
<sup>b</sup> Gen. 12:2; 13:2;  
24:35; Ps. 112:3;  
Prov. 10:22;  
[Gal. 3:9]  
<sup>1</sup> advanced  
24:2 <sup>a</sup> Gen. 15:2  
<sup>b</sup> Gen. 24:10;  
39:4–6  
<sup>c</sup> Gen. 47:29;  
1 Chr. 29:24  
24:3 <sup>a</sup> Gen.  
14:19, 22  
<sup>b</sup> Gen. 26:35;  
28:2; Ex. 34:16;  
Deut. 7:3; 2 Cor.  
6:14–17  
<sup>1</sup> take an oath  
24:4 <sup>a</sup> Gen. 28:2  
<sup>b</sup> Gen. 12:1; Heb.  
11:15  
24:5 <sup>1</sup> Perhaps

17 And <sup>a</sup>the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were <sup>1</sup>made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

The Burial of Sarah

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, <sup>a</sup>were <sup>1</sup>made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

The Search for a Wife for Isaac

24 And Abraham <sup>a</sup>was old, and <sup>1</sup>well stricken in age: and the LORD <sup>b</sup>had blessed Abraham in all things.

2 And Abraham said <sup>a</sup>unto his eldest servant of his house, that <sup>b</sup>ruled over all that he had, <sup>c</sup>Put, I pray thee, thy hand under my thigh:

3 And I will make thee <sup>a</sup>swear<sup>1</sup> by the LORD, the God of heaven, and the God of the earth, that <sup>b</sup>thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 <sup>a</sup>But thou shalt go <sup>b</sup>unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, <sup>1</sup>Peradventure the woman will not be

critics' assertion of a late date for the composition of Genesis is rejected at this point. **Mighty prince** as it appears in verse 6 is a term generally translated "prince of God," or "mighty prince." The term *nasi'* (cf. 17:20) designates an official who has been elevated in or by the assembly, hence elected. Here, it is an honorific epithet. The Hittites were acknowledging that God (*Elōhīm*) had played a mighty part in Abraham's life. This was after Abraham had lived in the area for 62 years (cf. 12:4; 17:17; 23:1). This term is similarly used in early texts of the chiefs of the Midianites (Josh. 13:21; Num. 25:18) and Shechem (Gen. 34:2). The title is later applied to David and Solomon

(1 Kin. 11:34). **The cave of the field of Machpelah** became the burial spot for Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob. Rachel is a notable exception having been buried on the outskirts of Bethlehem. Today, the mosque of the patriarchs covers the site of Machpelah (cf. 35:19).

**24:1–12. Eldest servant** may have been Eliezer of 15:2 and 3. He worshiped God (vv. 26, 27, 52); he was devoted to Abraham (vv. 12b, 14b, 27); and he was dedicated to finishing the task (vv. 33, 56). If he was this Eliezer, then his loyalty in serving the heir who had displaced him is all the greater. **Thy hand under my thigh:** *Thigh* is a euphemism for the procreative

willing to follow me unto this land: must I<sup>2</sup> needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou<sup>1</sup> bring not my son thither again.

7 The LORD God of heaven, which<sup>a</sup> took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, <sup>b</sup>Unto thy<sup>1</sup> seed will I give this land; <sup>c</sup>he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then <sup>a</sup>thou shalt be clear from this my oath: only<sup>1</sup> bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

### The Servant's Prayer

10 And the servant took ten camels of the camels of his master, and departed; <sup>a</sup>for all<sup>1</sup> the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto <sup>b</sup>the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time <sup>a</sup>that women go out to draw *water*.

12 And he <sup>a</sup>said, O LORD God of my master Abraham, I pray thee, <sup>b</sup>send<sup>1</sup> me good speed this day, and shew kindness unto my master Abraham.

24:5 <sup>2</sup> take  
24:6 <sup>1</sup> take  
24:7 <sup>a</sup> Gen. 12:1;  
24:3  
<sup>b</sup> Gen. 12:7;  
13:15; 15:18;  
17:8; Ex. 32:13;  
Deut. 1:8; 34:4;  
Acts 7:5  
<sup>c</sup> Gen. 16:7;  
21:17; 22:11; Ex.  
23:20, 23; 33:2;  
Heb. 1:4, 14  
<sup>1</sup> descendants  
24:8 <sup>a</sup> Josh.  
2:17–20  
<sup>1</sup> take  
24:10 <sup>a</sup> Gen.  
24:2, 22  
<sup>b</sup> Gen. 11:31, 32;  
22:20; 27:43;  
29:5  
<sup>1</sup> Lit. good  
things  
24:11 <sup>a</sup> Ex. 2:16;  
1 Sam. 9:11  
24:12 <sup>a</sup> Gen.  
24:27, 42, 48;  
26:24; 32:9; Ex.  
3:6, 15  
<sup>b</sup> Gen. 27:20;  
Neh. 1:11; Ps.  
37:5  
<sup>1</sup> give me  
success

24:13 <sup>a</sup> Gen.  
24:43  
<sup>b</sup> Ex. 2:16  
24:14 <sup>a</sup> Judg.  
6:17, 37; 1 Sam.  
14:10; 16:7; 20:7;  
2 Kin. 20:9;  
Prov. 16:33; Acts  
1:26  
24:15 <sup>a</sup> Is. 65:24  
<sup>b</sup> Gen. 24:45;  
25:20  
<sup>c</sup> Gen. 22:20, 23  
<sup>1</sup> Rebecca, Rom.  
9:10  
24:16 <sup>a</sup> Gen.  
12:11; 26:7; 29:17  
<sup>1</sup> beautiful  
24:18 <sup>a</sup> Gen.  
24:14, 46; [1 Pet.  
3:8, 9]

13 Behold, <sup>a</sup>I stand *here* by the well of water; and <sup>b</sup>the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed for thy servant Isaac; and <sup>a</sup>thereby shall I know that thou hast shewed kindness unto my master.

### Rebekah: An Answer to Prayer

15 And it came to pass, <sup>a</sup>before he had done speaking, that, behold, <sup>b</sup>Rebekah<sup>1</sup> came out, who was born to Bethuel, son of <sup>c</sup>Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel <sup>a</sup>was very<sup>1</sup> fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 <sup>a</sup>And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hastened, and emptied her

organ. This act either symbolized that the yet-unborn children would avenge any violation of the oath, or solemnized the oath in the name of the God who gave circumcision as the sign of the covenant

(cf. 47:29 for the only other instance). **Daughters of the Canaanites:** The command to marry only within God's redeemed community was given later through Moses, but here is an example of the godly Abraham



### DIVINE SOVEREIGNTY AND HUMAN RESPONSIBILITY

**24:13–67.** The selection of Rebekah to be Isaac's wife illustrates the biblical balance of divine sovereignty (God's choice) and human responsibility (human choice). Both are clearly taught in Scripture and both are evident in this account. Abraham commissioned his servant by an oath to find a wife for Isaac from among his relatives in Haran (vv. 3, 4). However, the servant asked what he should do if the woman were "not willing" to follow him back to Canaan (v. 5). If she is not willing, Abraham assured the servant, he would be "clear from this my oath" (v. 8). As the servant approached the well on the outskirts of town, he prayed for God to lead him to the girl He had "appointed" (v. 14). When Rebekah arrived and responded in compliance with his prayer, the servant worshipped, announcing "the LORD led me" (v. 27). Upon hearing the servant's account, Laban and Bethuel replied, "The thing proceedeth from the LORD" (v. 50). Nevertheless, they called Rebekah and asked her, "Wilt thou go with this man?" and she replied, "I will go" (v. 58). **Application:** We can trust God to lead us into His sovereign will for our lives which operates in cooperation with our human choices (cf. Num. 6:22–26).

pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, <sup>1</sup>to wit whether <sup>a</sup>the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden <sup>a</sup>earring<sup>1</sup> of half a shekel weight, and two bracelets for her hands of 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 in?

24 And she said unto him, <sup>a</sup>I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and <sup>1</sup>provender enough, and room to lodge in.

26 And the man <sup>a</sup>bowed down his head, and worshipped the LORD.

27 And he said, <sup>a</sup>Blessed *be* the LORD God of my master Abraham, who hath not <sup>1</sup>left destitute my master of <sup>b</sup>his <sup>2</sup>mercy and his truth: I *being* in the way, the LORD <sup>c</sup>led me to the house of my master's brethren.

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

### Laban's Greeting

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

30 And it came to pass, when he saw the <sup>1</sup>earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, <sup>a</sup>thou blessed of the LORD; wherefore standest thou <sup>1</sup>without? for I have prepared the house, and <sup>2</sup>room for the camels.

24:21 <sup>a</sup> Gen. 24:12–14, 27, 52  
<sup>1</sup> so as to know  
 24:22 <sup>a</sup> Gen. 24:47; Ex. 32:2, 3; Is. 3:19–21  
<sup>1</sup> nose ring  
 24:24 <sup>a</sup> Gen. 22:23; 24:15  
 24:25 <sup>1</sup> food  
 24:26 <sup>a</sup> Gen. 24:48, 52; Ex. 4:31  
 24:27 <sup>a</sup> Gen. 24:12, 42, 48; Ex. 18:10; Ruth 4:14; 1 Sam. 25:32, 39; 2 Sam. 18:28; Luke 1:68  
<sup>b</sup> Gen. 32:10; Ps. 98:3  
<sup>c</sup> Gen. 24:21, 48  
<sup>1</sup> forsaken  
<sup>2</sup> lovingkindness  
 24:29 <sup>a</sup> Gen. 29:5, 13  
 24:30 <sup>1</sup> nose ring  
 24:31 <sup>a</sup> Gen. 26:29; Judg. 17:2; Ruth 3:10; Ps. 115:15  
<sup>1</sup> outside  
<sup>2</sup> a place

24:32 <sup>a</sup> Gen. 43:24; Judg. 19:21  
<sup>b</sup> Gen. 19:2; John 13:5, 13–15  
<sup>1</sup> unloaded  
<sup>2</sup> feed  
 24:33 <sup>a</sup> Job 23:12; John 4:34; Eph. 6:5–7  
<sup>1</sup> Food  
 24:35 <sup>a</sup> Gen. 13:2; 24:1  
<sup>1</sup> donkeys  
 24:36 <sup>a</sup> Gen. 21:1–7  
<sup>b</sup> Gen. 21:10; 25:5  
 24:37 <sup>a</sup> Gen. 24:2–4  
 24:38 <sup>a</sup> Gen. 24:4  
 24:39 <sup>a</sup> Gen. 24:5  
<sup>1</sup> Perhaps  
 24:40 <sup>a</sup> Gen. 24:7  
<sup>b</sup> Gen. 5:22, 24; 17:1; 1 Kin. 8:23  
<sup>1</sup> make your way successful  
 24:41 <sup>a</sup> Gen. 24:8  
 24:42 <sup>a</sup> Gen. 24:12  
 24:43 <sup>a</sup> Gen. 24:13

### The Errand Explained

32 And the man came into the house: and he <sup>1</sup>ungirded his camels, and <sup>a</sup>gave straw and <sup>2</sup>provender for the camels, and water to <sup>b</sup>wash his feet, and the men's feet that *were* with him.

33 And there was set <sup>1</sup>meat before him to eat: but he said, <sup>a</sup>I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD <sup>a</sup>hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maidservants, and camels, and <sup>1</sup>asses.

36 And Sarah my master's wife <sup>a</sup>bare a son to my master when she was old: and <sup>b</sup>unto him hath he given all that he hath.

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

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

39 <sup>a</sup>And I said unto my master, <sup>1</sup>Peradventure the woman will not follow me.

40 <sup>a</sup>And he said unto me, The LORD, <sup>b</sup>before whom I walk, will send his angel with thee, and <sup>1</sup>prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 <sup>a</sup>Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, <sup>a</sup>O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 <sup>a</sup>Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*,

desiring to be separate from the pagans surrounding him (cf. Deut. 7:3, 4; 1 Kin. 11:4; Ezra 9; and Paul's "only in the Lord," 1 Cor. 7:39). **Show kindness unto my master Abraham:** The word *kindness* is *chesed* (cf. 20:13): he is entreating God to be faithful to His

servant Abraham. God had promised Abraham a *seed*, and He had given him one; now Abraham wants to get a bride for the promised seed in accordance with God's standards of separation. He asks God to be faithful to His servant Abraham and provide for

and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

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

45 <sup>a</sup>And before I had <sup>1</sup>done <sup>b</sup>speak-  
ing in mine heart, behold, Rebekah  
came forth with her pitcher on her  
shoulder; and she went down unto the  
well, and drew *water*: and I said unto  
her, Let me drink, I pray thee.

46 And she made haste, and let  
down her pitcher from her *shoulder*,  
and said, Drink, and I will give thy cam-  
els drink also: so I drank, and she made  
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 bare unto him: and I put  
the <sup>1</sup>earring upon her face, and the  
bracelets upon her hands.

48 <sup>a</sup>And I bowed down my head, and  
worshipped the LORD, and blessed the  
LORD God of my master Abraham,  
which had led me in the <sup>1</sup>right way to  
<sup>b</sup>take my master's brother's daughter  
unto his son.

49 And now if ye will <sup>a</sup>deal kindly  
and truly with my master, tell me: and  
if not, tell me; that I may turn to the  
right hand, or to the left.

### Rebekah Can Go

50 Then Laban and Bethuel an-  
swered and said, <sup>a</sup>The thing proceedeth  
from the LORD: we cannot <sup>b</sup>speak unto  
thee bad or good.

51 Behold, Rebekah <sup>a</sup>is before thee,  
take *her*, and go, and let her be thy mas-  
ter's son's wife, as the LORD hath spo-  
ken.

52 And it came to pass, that, when  
Abraham's servant heard their words,  
<sup>a</sup>he worshipped the LORD, *bowing him-  
self* to the earth.

53 And the servant brought forth  
<sup>a</sup>jewels<sup>1</sup> of silver, and jewels of gold,  
and <sup>2</sup>raiment, and gave *them* to

24:45 <sup>a</sup> Gen.  
24:15  
<sup>b</sup> 1 Sam. 1:13  
<sup>1</sup> finished  
24:47 <sup>1</sup> nose ring  
on her nose  
24:48 <sup>a</sup> Gen.  
24:26, 52  
<sup>b</sup> Gen. 22:23;  
24:27; Ps. 32:8;  
48:14; Is. 48:17  
<sup>1</sup> true  
24:49 <sup>a</sup> Gen.  
47:29; Josh. 2:14  
24:50 <sup>a</sup> Ps.  
118:23; Matt.  
21:42; Mark  
12:11  
<sup>b</sup> Gen. 31:24, 29  
24:51 <sup>a</sup> Gen.  
20:15  
24:52 <sup>a</sup> Gen.  
24:26, 48  
24:53 <sup>a</sup> Gen.  
24:10, 22; Ex.  
3:22; 11:2; 12:35  
<sup>1</sup> jewelry  
<sup>2</sup> clothing

<sup>b</sup> 2 Chr. 21:3;  
Ezra 1:6  
24:54 <sup>a</sup> Gen.  
24:56, 59; 30:25  
24:55 <sup>1</sup> stay  
24:56 <sup>1</sup> Delay  
24:57 <sup>1</sup> ask her  
personally  
24:59 <sup>a</sup> Gen. 35:8  
24:60 <sup>a</sup> Gen.  
17:16  
<sup>b</sup> Gen. 22:17;  
28:14  
<sup>1</sup> ten thousands  
<sup>2</sup> descendants  
24:62 <sup>a</sup> Gen.  
16:14; 25:11  
24:63 <sup>a</sup> Josh. 1:8;  
Ps. 1:2; 77:12;  
119:15, 27, 48;  
143:5; 145:5  
24:64 <sup>a</sup> Josh.  
15:18  
<sup>1</sup> dismounted  
from

Rebekah: he gave also to her brother  
and to her mother <sup>b</sup>precious things.

### Preparing to Leave

54 And they did eat and drink, he  
and the men that *were* with him, and  
tarried all night; and they rose up in the  
morning, and he said, <sup>a</sup>Send me away  
unto my master.

55 And her brother and her mother  
said, Let the damsel <sup>1</sup>abide with us *a  
few* days, at the least ten; after that she  
shall go.

56 And he said unto them, <sup>1</sup>Hinder  
me not, seeing the LORD hath prospered  
my way; send me away that I may go to  
my master.

57 And they said, We will call the  
damsel, and <sup>1</sup>enquire at her mouth.

### Rebekah Agrees to Go

58 And they called Rebekah, and said  
unto her, Wilt thou go with this man?  
And she said, I will go.

59 And they sent away Rebekah their  
sister, <sup>a</sup>and her nurse, and Abraham's  
servant, and his men.

60 And they blessed Rebekah, and  
said unto her, Thou *art* our sister, be  
thou <sup>a</sup>the mother of thousands of <sup>1</sup>mil-  
lions, and <sup>b</sup>let thy <sup>2</sup>seed possess the gate  
of those which hate them.

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

### Isaac and Rebekah Marry

62 And Isaac came from the way of  
the <sup>a</sup>well Lahai-roi; for he dwelt in the  
south country.

63 And Isaac went out <sup>a</sup>to meditate  
in the field at the eventide: and he lifted  
up his eyes, and saw, and, behold, the  
camels *were* coming.

64 And Rebekah lifted up her eyes,  
and when she saw Isaac, <sup>a</sup>she <sup>1</sup>lighted  
off the camel.

65 For she *had* said unto the servant,  
What man is this that walketh in the

him. Then, in verses 14, 27, and 49, he testifies that  
God did show *chesed*, covenant-faithfulness.

24:64. The first historical references to domesti-  
cated **camels** appear in the Abraham narratives.

field to meet us? And the servant *had* said, It is my master: therefore she took a veil, and covered herself.

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

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

### Abraham's Descendants

**25** Then again Abraham took a wife, and her name was <sup>a</sup>Keturah.

2 And <sup>a</sup>she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Ashurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Ephher, and Hanoah, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 And <sup>a</sup>Abraham gave all that he had unto Isaac.

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

### The Death and Burial of Abraham

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

8 Then Abraham <sup>1</sup>gave up the ghost, and <sup>a</sup>died in a good old age, an old man, and full of years; and <sup>b</sup>was gathered to his people.

9 And <sup>a</sup>his sons Isaac and Ishmael

24:67 <sup>a</sup> Gen. 25:20; 29:20; Prov. 18:22  
<sup>b</sup> Gen. 23:1, 2; 38:12  
25:1 <sup>a</sup> 1 Chr. 1:32, 33  
25:2 <sup>a</sup> 1 Chr. 1:32, 33  
25:5 <sup>a</sup> Gen. 24:35, 36  
25:6 <sup>a</sup> Gen. 21:14  
<sup>b</sup> Judg. 6:3  
25:8 <sup>a</sup> Gen. 15:15; 47:8, 9  
<sup>b</sup> Gen. 25:17; 35:29; 49:29, 33  
<sup>1</sup> *breathed his last*  
25:9 <sup>a</sup> Gen. 35:29; 50:13

<sup>b</sup> Gen. 23:9, 17; 49:30  
25:10 <sup>a</sup> Gen. 23:3–16  
<sup>b</sup> Gen. 49:31  
25:11 <sup>a</sup> Gen. 16:14  
25:12 <sup>a</sup> Gen. 11:10, 27; 16:15  
<sup>1</sup> *this is the genealogy*  
<sup>2</sup> *maidservant*  
25:13 <sup>a</sup> 1 Chr. 1:29–31  
25:15 <sup>1</sup> MT *Hadad*  
25:16 <sup>a</sup> Gen. 17:20  
<sup>1</sup> *settlements or camps*  
25:17 <sup>a</sup> Gen. 25:8; 49:33  
<sup>1</sup> *breathed his last*  
25:18 <sup>a</sup> Gen. 20:1; 1 Sam. 15:7  
<sup>b</sup> Gen. 16:12  
<sup>1</sup> Lit. *fell*  
25:19 <sup>a</sup> Gen. 36:1, 9  
<sup>1</sup> *this is the genealogy*

buried him in the cave of <sup>b</sup>Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 <sup>a</sup>The field which Abraham purchased of the sons of Heth: <sup>b</sup>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 by the <sup>a</sup>well Lahai-roi.

### Ishmael's Descendants

12 Now <sup>1</sup>these *are* the <sup>a</sup>generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's <sup>2</sup>handmaid, bare unto Abraham:

13 And <sup>a</sup>these *are* the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 <sup>1</sup>Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their <sup>1</sup>castles; <sup>a</sup>twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and <sup>a</sup>he <sup>1</sup>gave up the ghost and died; and was gathered unto his people.

18 <sup>a</sup>And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he <sup>1</sup>died <sup>b</sup>in the presence of all his brethren.

### Isaac's Descendants

19 And <sup>1</sup>these *are* the <sup>a</sup>generations

25:1–11. **Keturah:** She was a concubine (v. 6; 1 Chr. 1:32) and this suggests that she was alive when Sarah was living. Many of the names listed have already been identified with Arab tribes, fulfilling God's promise to Abraham that he would be the father of many nations (17:4). The fact that **Abraham gave all that he had unto Isaac** indicates that Isaac was the principal heir (cf. 21:10—"Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac"; 17:18; Gal. 4:28–31). Only if he had legally adopted the sons of the concubine by pronouncing "my son, child" would they have inherited his wealth. Abraham

was then **gathered to his people**, which has been interpreted as (1) a euphemism for death; (2) a reference to a multiple burial; or (3) as the majority of commentators assert, a reference to immortality, a witness to life after death.

25:12–18. This gives the account of the sons of Ishmael. He had been the subject of particular divine promises made to Hagar (16:10–12) and Abraham (17:20; 21:13). The fulfillment of his descendants is noted before the history of the Abrahamic kingdom proceeds.

25:19–34. **The Syrian of Padan-aram, the sister to Laban the Syrian:** The word *Syrian* is translated

of Isaac, Abraham's son: <sup>b</sup>Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, <sup>a</sup>the daughter of Bethuel the Syrian of Padan-aram, <sup>b</sup>the sister to Laban the Syrian.

21 And Isaac <sup>1</sup>intreated the LORD for his wife, because she *was* barren: <sup>a</sup>and the LORD was intreated of him, and <sup>b</sup>Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If *it be* <sup>1</sup>so, why *am* I thus? <sup>a</sup>And she went to enquire of the LORD.

23 And the LORD said unto her, <sup>a</sup>"Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and <sup>b</sup>*the one* people shall be stronger than *the other* people; and <sup>c</sup>"the elder shall serve the younger.

### The Birth of Esau and Jacob

24 And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25:19 <sup>b</sup> Matt. 1:2  
25:20 <sup>a</sup> Gen.  
22:23; 24:15,  
29, 67  
<sup>b</sup> Gen. 24:29  
25:21 <sup>a</sup> 1 Sam.  
1:17; 1 Chr. 5:20;  
2 Chr. 33:13;  
Ezra 8:23; Ps.  
127:3  
<sup>b</sup> Rom. 9:10–13  
<sup>1</sup> pleaded with  
25:22 <sup>a</sup> 1 Sam.  
1:15; 9:9; 10:22  
<sup>1</sup> well  
25:23 <sup>a</sup> Gen.  
17:4–6, 16;  
24:60; Num.  
20:14; Deut.  
2:4–8  
<sup>b</sup> 2 Sam. 8:14  
<sup>c</sup> Gen. 27:29;  
40; Mal. 1:2, 3;  
Rom. 9:12  
25:25 <sup>a</sup> Gen.  
27:11, 16, 23  
<sup>1</sup> Lit. *Hairy*  
25:26 <sup>a</sup> Hos.  
12:3  
<sup>b</sup> Gen. 27:36  
<sup>1</sup> Supplanter  
or Deceitful,  
lit. *One Who*  
*Takes the Heel*  
25:27 <sup>a</sup> Gen.  
27:3, 5  
<sup>b</sup> Job 1:1, 8  
<sup>c</sup> Heb. 11:9

25 And the first came out red, <sup>a</sup>all over like an hairy garment; and they called his name <sup>1</sup>Esau.

26 And after that came his brother out, and <sup>a</sup>his hand took hold on Esau's heel; and <sup>b</sup>his name was called <sup>1</sup>Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was <sup>a</sup>a <sup>1</sup>cunning hunter, a man of the field; and Jacob *was* <sup>b</sup>a <sup>2</sup>plain man, <sup>c</sup>dwelling in tents.

28 And Isaac loved Esau, because he did <sup>a</sup>eat of *his* venison: <sup>b</sup>but Rebekah loved Jacob.

### Esau Sells His Birthright

29 And Jacob <sup>1</sup>sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage*; for *I am* faint: therefore was his name called <sup>1</sup>Edom.

<sup>1</sup> skilful <sup>2</sup> mild, lit. *complete* 25:28 <sup>a</sup> Gen. 27:4, 19, 25, 31  
<sup>b</sup> Gen. 27:6–10 25:29 <sup>1</sup> cooked a stew 25:30 <sup>1</sup> Lit. *Red*

best by "Aramean" and does not refer to the Syria of which Damascus was the capital. It was called Mesopotamia in 24:10 and lay north and east of Palestine. Its chief city was Haran. **And the children struggled together within her** (womb): The struggle was typical of the years to follow. Also, **the elder shall serve the younger** was a startling reve-

lation; for it went contrary to ancient Near Eastern custom. This forms the basis for our understanding of the New Testament application of the term *first-born* to the Lord Jesus Christ. It refers to rank, not origin. Normally, the eldest son was given preferential treatment. He assumed more responsibility and was rewarded with honor and given two shares in



**25:25. Esau** was Jacob's twin brother and the father of the Edomites. Though he was the firstborn and his father's favorite, he lost both his birthright and blessing to Jacob (vv. 24–34; 27:1–29). The later animosity between the descendants of Esau (Edomites) and the descendants of Jacob (Israelites) is well documented in the Old Testament (Num. 20:18–21). Esau is later used in Scripture as an illustration of the non-elect of God (Rom. 9:13). The New Testament refers to him as a "profane person" (Heb. 12:16, 17). The Old Testament states that Esau "despised his birthright" (v. 34). (First Reference, Gen. 25:25–28; Primary Reference, Gen. 27:30–40.)



**25:26. Jacob** was born clutching the heel of his twin brother, Esau, who was born first. Jacob eventually obtained Esau's birthright by taking advantage of his hunger (vv. 29–34); and Jacob deceived his father, Isaac, into giving him Esau's blessing as well (27:1–29). Jacob fled for his life to Haran, where he married both Leah and Rachel and became the father of the 12 tribes of Israel. Jacob's name was changed to Israel when he wrestled with the Angel of the Lord (32:24–32). He eventually settled in Hebron. In his old age he moved his entire family to Egypt at Joseph's invitation. Jacob died at over 130 years of age and was buried in the cave of Machpelah, near Hebron. (First Reference, Gen. 25:26–28; Primary Reference, Gen. 28:10–22.)



Isaac Blessing Jacob by Bartolomeo Altomonte  
Wikimedia Commons

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* at the point to die: and <sup>a</sup>what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he swore unto him: and <sup>a</sup>he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and <sup>1</sup>pottage of lentiles; and <sup>a</sup>he did eat and drink, and rose up, and went his way: thus Esau <sup>b</sup>despised his birthright.

### God's Covenant with Isaac

**26** And there was a famine in the land, beside <sup>a</sup>the first famine that was in the days of Abraham. And Isaac went unto <sup>b</sup>Abimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, <sup>a</sup>Go not down into Egypt; dwell in <sup>b</sup>the land which I shall tell thee of:

3 <sup>a</sup>Sojourn in this land, and <sup>b</sup>I will be with thee, and <sup>c</sup>will bless thee; for unto thee, and unto thy seed, <sup>d</sup>I will give all these countries, and I will perform <sup>e</sup>the oath which I swore unto Abraham thy father;

4 And <sup>a</sup>I will make thy <sup>1</sup>seed to multiply as the stars of heaven, and will give unto thy seed all these <sup>2</sup>countries; <sup>b</sup>and in thy seed shall all the nations of the earth be blessed;

5 <sup>a</sup>Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

25:32 <sup>a</sup> Matt. 16:26; Mark 8:36, 37  
25:33 <sup>a</sup> Heb. 12:16  
25:34 <sup>a</sup> Eccl. 8:15; Is. 22:13;  
1 Cor. 15:32  
<sup>b</sup> Heb. 12:16, 17  
<sup>1</sup> stew  
26:1 <sup>a</sup> Gen. 12:10  
<sup>b</sup> Gen. 20:1, 2  
26:2 <sup>a</sup> Gen. 12:7;  
17:1; 18:1; 35:9  
<sup>b</sup> Gen. 12:1  
26:3 <sup>a</sup> Gen. 20:1;  
Ps. 39:12; Heb. 11:9  
<sup>b</sup> Gen. 28:13, 15  
<sup>c</sup> Gen. 12:2  
<sup>d</sup> Gen. 12:7;  
13:15; 15:18  
<sup>e</sup> Gen. 22:16; Ps. 105:9  
26:4 <sup>a</sup> Gen. 15:5;  
22:17; Ex. 32:13  
<sup>b</sup> Gen. 12:3;  
22:18; Gal. 3:8  
<sup>1</sup> descendants  
<sup>2</sup> Lit. lands  
26:5 <sup>a</sup> Gen. 22:16, 18  
26:7 <sup>a</sup> Gen. 12:13;  
20:2, 12, 13  
<sup>b</sup> Prov. 29:25  
<sup>c</sup> Gen. 12:11;  
24:16; 29:17  
<sup>1</sup> beautiful  
26:8 <sup>1</sup> caressing  
26:9 <sup>1</sup> obviously  
<sup>2</sup> on account of  
26:10 <sup>a</sup> Gen. 20:9  
<sup>1</sup> soon  
26:11 <sup>a</sup> Ps. 105:15  
26:12 <sup>a</sup> Matt. 13:8, 23; Mark 4:8  
<sup>b</sup> Gen. 24:1;  
25:3, 11; 26:3;  
Job 42:12; Prov. 10:22  
<sup>1</sup> reaped  
26:13 <sup>a</sup> Gen. 24:35; [Prov. 10:22]  
<sup>1</sup> grew  
<sup>2</sup> continued prospering until

### Isaac's Deception

6 And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife; and <sup>a</sup>he said, She is my sister: for <sup>b</sup>he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she <sup>c</sup>was <sup>1</sup>fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was <sup>1</sup>sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, <sup>1</sup>of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die <sup>2</sup>for her.

10 And Abimelech said, What is this thou hast done unto us? one of the people might <sup>1</sup>lightly have lien with thy wife, and <sup>a</sup>thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that <sup>a</sup>toucheth this man or his wife shall surely be put to death.

### Isaac Prospers

12 Then Isaac sowed in that land, and <sup>1</sup>received in the same year <sup>a</sup>an hundred-fold: and the LORD <sup>b</sup>blessed him.

13 And the man <sup>a</sup>waxed <sup>1</sup>great, and <sup>2</sup>went forward, and grew until he became very great:

14 For he had possession of flocks,

the family inheritance, instead of the single share that each of his younger brothers received. Occasionally, the eldest fell out of favor and was replaced by a younger son, a brother. Notice some examples: Jacob replaced Esau; Ephraim replaced Manasseh in 48:13–20; Joseph replaced Reuben in 49:3, 4; (cf. 1 Chr. 5:1, 2); and Solomon replaced Adonijah in 1 Kings 1:5–53. Thus, the younger became the “first-born,” that is, he attained to first rank. This term is applied in this sense to the nation of Israel (cf. Ex. 4:22; Amos 3:1, 2). **And he sold his birthright unto Jacob:** Thus Esau impetuously forfeited important rights, responsibilities, and honors that were his by birth. He **despised his birthright**; he considered the responsibilities and honors unimportant, or he was totally uninterested in them. The agreement was solidified by a formal oath in verse 33. Hebrews 12:16 refers to Esau as a “profane person,” which implied something unhallowed, something

sacred made common. He took what God considered sacred and made it common. Being so totally concerned with his temporary and material needs, he gave them priority over his rights as the firstborn son and his responsibilities as heir to the blessing of the Abrahamic covenant. Every Christian must beware lest he count as unimportant what God considers sacred.

**26:1–16. A famine in the land:** There had been a famine in Abraham's day (12:10). He had not been forbidden to go down to Egypt as Isaac was now being directed by God in verse 2. God forced Isaac to trust in His ability to provide, and not to do the natural thing that everybody else would be doing (42:5). Besides, this was God's promised land for Abraham and his descendants (vv. 3, 4). **She is my sister** is the very same expression Abraham had used, 12:13 and 20:12, 13. **Abimelech** was evidently a Philistine dynastic title. This was not the same Abimelech that

and possession of herds, and <sup>1</sup>great store of servants: and the Philistines <sup>a</sup>envied him.

15 For all the wells <sup>a</sup>which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for <sup>a</sup>thou art much mightier than we.

### Disputes Over Wells

17 And Isaac departed thence, and <sup>1</sup>pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: <sup>a</sup>and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of <sup>1</sup>springing water.

20 And the herdmen of Gerar <sup>a</sup>did<sup>1</sup> strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well <sup>2</sup>Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it <sup>1</sup>Sitnah.

22 And he <sup>1</sup>removed from thence, and digged another well; and for that they strove not: and he called the name of it <sup>2</sup>Rehoboth; and he said, For now the LORD <sup>3</sup>hath made room for us, and we shall <sup>a</sup>be fruitful in the land.

### God Appears to Isaac

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

24 And the LORD <sup>a</sup>appeared unto him

26:14 <sup>a</sup> Gen. 37:11; Eccl. 4:4  
<sup>1</sup> a great number  
26:15 <sup>a</sup> Gen. 21:25, 30  
26:16 <sup>a</sup> Ex. 1:9  
26:17 <sup>1</sup> camped  
26:18 <sup>a</sup> Gen. 21:31  
26:19 <sup>1</sup> running  
26:20 <sup>a</sup> Gen. 21:25  
<sup>1</sup> quarreled  
<sup>2</sup> Lit. Quarrel  
26:21 <sup>1</sup> Lit. Enmity  
26:22 <sup>a</sup> Gen. 17:6; 28:3; 41:52; Ex. 1:7  
<sup>1</sup> moved  
<sup>2</sup> Lit. Spaciousness  
<sup>3</sup> has enlarged  
26:24 <sup>a</sup> Gen. 26:2

<sup>b</sup> Gen. 17:7, 8; 24:12; Ex. 3:6; Acts 7:32  
<sup>c</sup> Gen. 15:1  
<sup>d</sup> Gen. 26:3, 4  
<sup>1</sup> descendants  
26:25 <sup>a</sup> Gen. 12:7, 8; 13:4, 18; 22:9; 33:20  
<sup>b</sup> Gen. 21:33; Ps. 116:17  
26:26 <sup>a</sup> Gen. 21:22  
26:27 <sup>a</sup> Judg. 11:7  
<sup>b</sup> Gen. 26:16  
26:28 <sup>a</sup> Gen. 21:22, 23  
<sup>1</sup> treaty  
26:29 <sup>a</sup> Gen. 24:31; Ps. 115:15  
<sup>1</sup> harm  
26:30 <sup>a</sup> Gen. 19:3  
26:31 <sup>a</sup> Gen. 21:31  
<sup>1</sup> early  
26:33 <sup>a</sup> Gen. 21:31; 28:10  
<sup>1</sup> Lit. Oath or Seven  
<sup>2</sup> Lit. Well of the Oath or Well of the Seven  
26:34 <sup>a</sup> Gen. 28:8; 36:2

the same night, and said, <sup>b</sup>I am the God of Abraham thy father: <sup>c</sup>fear not, for <sup>d</sup>I am with thee, and will bless thee, and multiply thy <sup>1</sup>seed for my servant Abraham's sake.

25 And he <sup>a</sup>builded an altar there, and <sup>b</sup>called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

### A Covenant with Abimelech

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

27 And Isaac said unto them, Wherefore come ye to me, <sup>a</sup>seeing ye hate me, and have <sup>b</sup>sent me away from you?

28 And they said, We saw certainly that the LORD <sup>a</sup>was with thee: and we said, Let there be now an oath betwixt us, <sup>even</sup> betwixt us and thee, and let us make a <sup>1</sup>covenant with thee;

29 That thou wilt do us no <sup>1</sup>hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: <sup>a</sup>thou art now the blessed of the LORD.

30 <sup>a</sup>And he made them a feast, and they did eat and drink.

31 And they rose up <sup>1</sup>betimes in the morning, and <sup>a</sup>sware 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 which they had digged, and said unto him, We have found water.

33 And he called it <sup>1</sup>Shebah: <sup>a</sup>therefore the name of the city is <sup>2</sup>Beer-sheba unto this day.

34 <sup>a</sup>And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

Abraham had encountered some 97 years earlier. Isaac **sowed** in the land and received **an hundred-fold** in spite of the famine and persecution because he obeyed God and was the promised seed.

**26:17–33.** The Philistines had asked Isaac to leave, so he did. The encampments such as **Esek** (“Contention”) and **Sitnah** (“Enmity”) led to the spacious and fruitful place of **Rehoboth** (“Plenty of Room”). He

had many struggles, but we can identify with him and hopefully see how God worked in the life of an average man. In **Beer-sheba** God appeared to him and again confirmed the Abrahamic covenant. So he worshiped there by building an altar (cf. 12:7, 8; 13:4, 18).

**26:34, 35.** Esau married two heathen women, which provides additional evidence of his spiritual dullness (cf. 24:3).

35 Which <sup>a</sup>were a grief of mind unto Isaac and to Rebekah.

### Isaac's Request

**27** And it came to pass, that when Isaac was <sup>a</sup>old, and <sup>b</sup>his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.

2 And he said, Behold now, I am old, I <sup>a</sup>know not the day of my death:

3 <sup>a</sup>Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and <sup>1</sup>take me *some venison*;

4 And make me <sup>1</sup>savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul <sup>a</sup>may bless thee before I die.

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

### Rebekah and Jacob's Scheme

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

7 Bring me <sup>1</sup>venison, and make me <sup>2</sup>savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, <sup>a</sup>obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them <sup>a</sup>savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he <sup>a</sup>may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, <sup>a</sup>Esau my brother is a hairy man, and I *am* a <sup>1</sup>smooth man:

12 My father <sup>1</sup>peradventure will <sup>a</sup>feel me, and I shall seem to him as a

26:35 <sup>a</sup> Gen. 27:46; 28:1, 8  
27:1 <sup>a</sup> Gen. 35:28  
<sup>b</sup> Gen. 48:10;  
1 Sam. 3:2  
27:2 <sup>a</sup> [Prov. 27:1;  
James 4:14]  
27:3 <sup>a</sup> Gen. 25:27, 28  
<sup>1</sup> hunt game  
for me  
27:4 <sup>a</sup> Gen. 27:19,  
25, 27, 31; 48:9,  
15, 16; 49:28;  
Deut. 33:1; Heb.  
11:20  
<sup>1</sup> tasty food  
27:7 <sup>1</sup> game  
<sup>2</sup> tasty food  
27:8 <sup>a</sup> Gen. 27:13, 43  
27:9 <sup>a</sup> Gen. 27:4  
27:10 <sup>a</sup> Gen. 27:4; 48:16  
27:11 <sup>a</sup> Gen. 25:25  
<sup>1</sup> smooth-skinned  
27:12 <sup>a</sup> Gen. 27:21, 22  
<sup>1</sup> perhaps

deceiver; and I shall bring <sup>b</sup>a curse upon me, and not a blessing.

13 And his mother said unto him, <sup>a</sup>Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother <sup>a</sup>made <sup>1</sup>savoury meat, such as his father loved.

15 And Rebekah took <sup>a</sup>goodly<sup>1</sup> raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the <sup>1</sup>smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

### Jacob Deceives Isaac

18 And he came unto his father, and said, My father: and he said, Here *am I*; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou <sup>1</sup>badest me: arise, I pray thee, sit and eat of my <sup>2</sup>venison, <sup>a</sup>that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I <sup>a</sup>may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands *are* the hands of Esau.

### Jacob Receives the Blessing

23 And he <sup>1</sup>discerned him not, because <sup>a</sup>his hands were hairy, as his brother Esau's hands: so he blessed him.

<sup>b</sup> Gen. 9:25;  
Deut. 27:18  
27:13 <sup>a</sup> Gen. 43:9; 1 Sam. 25:24; 2 Sam. 14:9; Matt. 27:25  
27:14 <sup>a</sup> Prov. 23:3; Luke 21:34  
<sup>1</sup> tasty food  
27:15 <sup>a</sup> Gen. 27:27  
<sup>1</sup> choice clothes  
27:16 <sup>1</sup> smooth part  
27:19 <sup>a</sup> Gen. 27:4  
<sup>1</sup> told  
<sup>2</sup> game  
27:21 <sup>a</sup> Gen. 27:12  
27:23 <sup>a</sup> Gen. 27:16  
<sup>1</sup> recognized

27:1–4. **I am old:** Isaac lived still another 43 years (cf. 35:28) and he was 137 at this time. **That my soul may bless thee:** Isaac still favored Esau (cf. 25:28). He was apparently ignoring the fact that Esau had bartered his birthright (25:34) and had married heathen women (26:34). This is quite remarkable in

light of the pains his father Abraham had taken to get a wife for him in chapter 24.

27:5–29. Rebekah favored Jacob (25:28) and instigated the deception in verses 6–29. Jacob had to resort to lying (vv. 19, 24); and Isaac allowed his senses of touch (v. 22), taste (v. 25), and smell (v. 27) to over-

24 And he said, *Art thou* <sup>1</sup>my very son Esau? And he said, *I am*.

25 And he said, Bring it near to me, and I will eat of my son's venison, <sup>a</sup>that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and <sup>a</sup>kissed him: and he smelled the smell of his <sup>1</sup>raiment, and blessed him, and said, See, <sup>b</sup>the smell of my son is as the smell of a field which the LORD hath blessed:

28 Therefore <sup>a</sup>God give thee of <sup>b</sup>the dew of heaven, and <sup>c</sup>the fatness of the earth, and <sup>d</sup>plenty of <sup>1</sup>corn and wine:

29 <sup>a</sup>Let <sup>1</sup>people serve thee, and nations bow down to thee: be <sup>2</sup>lord over thy brethren, and <sup>b</sup>let thy mother's sons bow down to thee: <sup>c</sup>cursed be every one that curseth thee, and blessed be he that blesseth thee.

### Esau Returns

30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob <sup>1</sup>was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made <sup>1</sup>savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and <sup>a</sup>eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art thou*? And he said, *I am thy son, thy firstborn Esau*.

33 And Isaac trembled very exceedingly, and said, Who? where is he that

27:24 <sup>1</sup> really my son  
27:25 <sup>a</sup> Gen.  
27:4, 10, 19, 31  
27:27 <sup>a</sup> Gen.  
29:13  
<sup>b</sup> Song 4:11;  
Hos. 14:6  
<sup>1</sup> clothing  
27:28 <sup>a</sup> Heb.  
11:20  
<sup>b</sup> Gen. 27:39;  
Deut. 33:13;  
28; 2 Sam. 1:21;  
Ps. 133:3; Prov.  
3:20; Mic. 5:7;  
Zech. 8:12  
<sup>c</sup> Gen. 45:18;  
Num. 18:12  
<sup>d</sup> Deut. 7:13;  
33:28  
<sup>1</sup> grain  
27:29 <sup>a</sup> Gen.  
9:25; 25:23;  
Is. 45:14; 49:7;  
60:12, 14  
<sup>b</sup> Gen. 37:7, 10;  
49:8  
<sup>c</sup> Gen. 12:2, 3;  
Zeph. 2:8, 9  
<sup>1</sup> peoples  
<sup>2</sup> master  
27:30 <sup>1</sup> had scarcely  
27:31 <sup>a</sup> Gen. 27:4  
<sup>1</sup> tasty food  
27:33 <sup>a</sup> Gen.  
25:23; 28:3, 4;  
Num. 23:20;  
Rom. 11:29  
<sup>1</sup> hunted game  
27:34 <sup>a</sup> [Heb.  
12:17]  
27:35 <sup>1</sup> deceit  
27:36 <sup>a</sup> Gen.  
25:26, 32–34  
<sup>1</sup> Lit. Supplanter  
27:37 <sup>a</sup> 2 Sam.  
8:14  
<sup>b</sup> Gen. 27:28, 29  
<sup>1</sup> master  
<sup>2</sup> grain  
27:38 <sup>a</sup> Heb.  
12:17  
27:39 <sup>a</sup> Gen.  
27:28; Heb.  
11:20  
<sup>1</sup> of the fertility  
27:40 <sup>a</sup> Gen.  
25:23; 27:29;  
2 Sam. 8:14;  
[Obad. 18–20]  
<sup>b</sup> 2 Kin. 8:20–22  
<sup>1</sup> become restless

hath <sup>1</sup>taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, <sup>a</sup>and he shall be blessed.

### Esau Begs for a Blessing

34 And when Esau heard the words of his father, <sup>a</sup>he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with <sup>1</sup>subtilty, and hath taken away thy blessing.

36 And he said, <sup>a</sup>Is not he rightly named <sup>1</sup>Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, <sup>a</sup>Behold, I have made him thy <sup>1</sup>lord, and all his brethren have I given to him for servants; and <sup>b</sup>with <sup>2</sup>corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, <sup>a</sup>and wept.

39 And Isaac his father answered and said unto him, Behold, <sup>a</sup>thy dwelling shall be <sup>1</sup>the fatness of the earth, and of the dew of heaven from above;

40 And by thy sword shalt thou live, and <sup>a</sup>shalt serve thy brother; and <sup>b</sup>it shall come to pass when thou shalt have <sup>1</sup>the dominion, that thou shalt break his yoke from off thy neck.

rule what he heard (v. 22). The blessing included both benediction (v. 28) and prediction (v. 29). Jacob would be the head over Isaac's household: **let people serve thee ... let thy mother's sons bow down to thee.**

27:30–46. **For he hath supplanted me:** The root of *supplant* is *'aqab*, meaning "to take by the heel." Esau was distressed and saw the event as a repetition of the birthright exchange, a fulfillment of the birth prophecy, and an explanation for Jacob's name, which forms a pun with *supplanter*, and is pronounced *ya'aqōb*. There is another pun with the words for **birthright** (*bekōr*) and **blessing** (*berakah*).

The cursed and **blessed** terminology reminds one of 12:3. **Thy dwelling shall be the fatness of the earth** should actually be rendered "away from the fatness." Edom (Esau) is doomed to privations; yet his day will come—it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. Esau's descendants (the Edomites) would occupy a territory less fertile than that of Jacob's descendants (Israel). But from time to time they would break loose and assert their independence (see 2 Chr. 21:8–10). So **Esau hated Jacob ... Esau said in his heart ... then will I slay**

## Esau Plans Revenge

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

42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, <sup>1</sup>as touching thee, doth <sup>a</sup>comfort himself, <sup>2</sup>purposing to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother <sup>a</sup>to Haran;

44 And <sup>1</sup>tarry with him a <sup>a</sup>few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be <sup>1</sup>deprived also of you both in one day?

46 And Rebekah said to Isaac, <sup>a</sup>I am weary of my life because of the daughters of Heth: <sup>b</sup>if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

## Jacob Sent to Padan-aram

**28** And Isaac called Jacob, and <sup>a</sup>blessed him, and <sup>1</sup>charged him, and said unto him, <sup>b</sup>Thou shalt not take a wife of the daughters of Canaan.

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

3 <sup>a</sup>And God Almighty bless thee, and

27:41 <sup>a</sup> Gen. 26:27; 32:3-11; 37:4, 5, 8  
<sup>b</sup> Gen. 50:2-4, 10  
<sup>c</sup> Obad. 10  
27:42 <sup>a</sup> Ps. 64:5  
<sup>1</sup> concerning you  
<sup>2</sup> by intending  
27:43 <sup>a</sup> Gen. 11:31; 25:20; 28:2, 5  
27:44 <sup>a</sup> Gen. 31:41  
<sup>1</sup> stay  
27:45 <sup>1</sup> bereaved  
27:46 <sup>a</sup> Gen. 26:34, 35; 28:8  
<sup>b</sup> Gen. 24:3  
28:1 <sup>a</sup> Gen. 27:33  
<sup>b</sup> Gen. 24:3  
<sup>1</sup> commanded  
28:2 <sup>a</sup> Hos. 12:12  
<sup>b</sup> Gen. 25:20  
<sup>c</sup> Gen. 22:23  
<sup>d</sup> Gen. 24:29; 27:43; 29:5  
28:3 <sup>a</sup> Gen. 17:16; 35:11; 48:3

<sup>b</sup> Gen. 26:4, 24  
<sup>1</sup> an assembly  
28:4 <sup>a</sup> Gen. 12:2, 3; 22:17; Gal. 3:8  
<sup>b</sup> Gen. 17:8; 23:4; 36:7; 1 Chr. 29:15; Ps. 39:12  
<sup>1</sup> descendants  
<sup>2</sup> of your sojournings  
28:8 <sup>a</sup> Gen. 24:3; 26:34, 35; 27:46  
28:9 <sup>a</sup> Gen. 26:34, 35  
<sup>b</sup> Gen. 36:2, 3  
<sup>c</sup> Gen. 25:13  
<sup>1</sup> in addition to  
28:10 <sup>a</sup> Gen. 26:23; 46:1; Hos. 12:12  
<sup>b</sup> Gen. 12:4, 5; 27:43; 29:4; 2 Kin. 19:12; Acts 7:2  
28:11 <sup>1</sup> came to  
<sup>2</sup> stayed  
<sup>3</sup> one of  
<sup>4</sup> Lit. put it at his head  
28:12 <sup>a</sup> Gen. 31:10; 41:1; Num. 12:6

make thee <sup>b</sup>fruitful, and multiply thee, that thou mayest be <sup>1a</sup> a multitude of people;

4 And give thee <sup>a</sup>the blessing of Abraham, to thee, and to thy <sup>1</sup>seed with thee; that thou mayest inherit the land <sup>b</sup>wherein<sup>2</sup> thou art a stranger, which God gave unto Abraham.

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

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

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

8 And Esau seeing <sup>a</sup>that the daughters of Canaan pleased not Isaac his father;

9 Then went Esau unto Ishmael, and <sup>a</sup>took <sup>1</sup>unto the wives which he had <sup>b</sup>Mahalath the daughter of Ishmael Abraham's son, <sup>c</sup>the sister of Nebajoth, to be his wife.

## Jacob's Dream

10 And Jacob <sup>a</sup>went out from Beer-sheba, and went toward <sup>b</sup>Haran.

11 And he <sup>1</sup>lighted upon a certain place, and <sup>2</sup>tarried there all night, because the sun was set; and he took <sup>3</sup>of the stones of that place, and <sup>4</sup>put *them* for his pillows, and lay down in that place to sleep.

12 And he <sup>a</sup>dreamed, and behold a ladder set up on the earth, and the top

**my brother:** The sins of all concerned in the matter of the blessing at once began to take their toll. To deliver Jacob from Esau's vengeance, Rebekah was obliged to deliver her favorite over to her brother Laban, and disguised her intentions with a lie: **I am weary of my life because of the daughters of Heth.** 28:1-9. **God Almighty** is translated from *El Shaddai* (cf. 17:1 note). Jacob would certainly need the help of a powerful tower of strength. Verse 4 explains that the land promised to Abraham in 15:18-21 is now guaranteed to Jacob and his descendants.

**28:10-22. A ladder set up on the earth:** This would be better understood as a ramp or staircase. It is related to the mound thrown up against a walled city (2 Sam. 20:15). The streams of God's angels **ascending and descending on it** indicate the appropriateness of this rendering. Jesus took this figure of a means of access between heaven and earth as a picture of Himself (John 1:51). Jacob's response to this vision (vv. 16, 17) suggests that he may have become a true believer on this occasion. **Pillar** and **oil** are the symbols normally used for a memorial (cf. Deut.

of it reached to heaven: and behold <sup>b</sup>the angels of God ascending and descending on it.

13 <sup>a</sup>And, behold, the LORD stood above it, and said, <sup>b</sup>*I am* the LORD God of Abraham thy father, and the God of Isaac: <sup>c</sup>the land whereon thou liest, to thee will I give it, and to thy <sup>1</sup>seed;

14 And thy <sup>a</sup>seed<sup>1</sup> shall be as the dust of the earth, and thou shalt spread abroad <sup>b</sup>to the west, and to the east, and to the north, and to the south: and in thee and <sup>c</sup>in thy seed shall all the families of the earth be blessed.

15 And, behold, <sup>a</sup>*I am* with thee, and will <sup>b</sup>keep thee in all *places* whither thou goest, and will <sup>c</sup>bring thee again into this land; for <sup>d</sup>*I will not leave thee*, <sup>e</sup>until I have done *that* which I have spoken to thee of.

16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in <sup>a</sup>this place; and I knew *it* not.

17 And he was afraid, and said, How

28:12 <sup>b</sup>John 1:51; Heb. 1:4, 14  
28:13 <sup>a</sup>Gen. 35:1; 48:3; Amos 7:7  
<sup>b</sup>Gen. 26:24  
<sup>c</sup>Gen. 13:15, 17; 26:3; 35:12  
<sup>1</sup>descendants  
28:14 <sup>a</sup>Gen. 13:16; 22:17  
<sup>b</sup>Gen. 13:14, 15; Deut. 12:20  
<sup>c</sup>Gen. 12:3; 18:18; 22:18; 26:4; Matt. 1:2; Luke 3:34; Gal. 3:8  
<sup>1</sup>descendants  
28:15 <sup>a</sup>Gen. 26:3, 24; 31:3  
<sup>b</sup>Gen. 48:16; Num. 6:24; Ps. 121:5, 7, 8  
<sup>c</sup>Gen. 35:6; 48:21; Deut. 30:3  
<sup>d</sup>Lev. 26:44; Deut. 7:9; 31:6; 8; Josh. 1:5; 1 Kin. 8:57; Heb. 13:5  
<sup>e</sup>Num. 23:19  
28:16 <sup>a</sup>Ex. 3:5; Josh. 5:15; Ps. 139:7–12  
28:17 <sup>1</sup>awesome  
28:18 <sup>a</sup>Gen. 31:13, 45

<sup>1</sup>dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put <sup>1</sup>for his pillows, and <sup>a</sup>set it up for a pillar, <sup>b</sup>and poured oil upon the top of it.

19 And he called the name of <sup>a</sup>that place <sup>1</sup>Beth-el: but the name of that city was called Luz at the first.

### Jacob's Vow

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

21 So that <sup>a</sup>*I come again to my father's house in peace*; <sup>b</sup>then shall the LORD be my God:

<sup>b</sup>Lev. 8:10–12 <sup>1</sup>Lit. at his head 28:19 <sup>a</sup>Judg. 1:23, 26  
<sup>1</sup>Lit. House of God 28:20 <sup>a</sup>Gen. 31:13; Judg. 11:30;  
2 Sam. 15:8 <sup>b</sup>Gen. 28:15 <sup>c</sup>1 Tim. 6:8 28:21 <sup>a</sup>Judg. 11:31;  
2 Sam. 19:24, 30 <sup>b</sup>Deut. 26:17; 2 Sam. 15:8

27:2–4; Is. 19:19) and consecration (Lev. 8:10, 11). The pillars that were later forbidden were related to Baal worship (Deut. 12:3) and objects of that worship (Mic. 5:13). **I will surely give the tenth:** This was voluntary on Jacob's part; God had not commanded it (cf. 14:20, where Abram's "tenth" to Melchizedek was also voluntary). It was not a requirement until the Law was given to Israel; and then two tithes were to be given, not one, as many assume (the

annual tithe for the maintenance of the Levites in Lev. 27:30; Num. 18:21; and one for the Lord's feast in Deut. 14:22). It may be that every third year the second tithe was not brought to the sanctuary, but was kept at home and used to feed the Levites and the poor according to Deuteronomy 14:28, 29. If not, then there was a third tithe every third year. Thus, a consistent Israelite might give 23 1/3 percent annually, plus offerings for sin, and so forth.



**28:19. Beth-el** means "House of God." It was the name given by Jacob to the place where he met God. It was also called Luz. The city itself was on the boundary between Benjamin and Ephraim in the time of ancient Israel. Its location was identified in the nineteenth century by E. Robinson as Tell Beitin, 12 miles north of Jerusalem. The site was later excavated by William F. Albright and others, revealing a Canaanite settlement dating from 2000 B.C. Toward the end of the Middle Bronze Age the city was fortified by a wall 11 feet thick. Beth-el later became a prominent Hyksos fortress about 1600 B.C. The burning of the city during the Israelite conquest (Josh. 12:7–16) has been verified by a level of charred debris as much as five feet thick. It was later rebuilt and served as a royal sanctuary for Jeroboam's cult worship in the early monarchy (cf. 1 Kin. 12:26–33; 2 Chr. 13:8, 9).



Canaanite houses discovered in excavations at Beth-el in 1954  
Library of Congress, LC-matpc-13005/www.LifeintheHolyLand.com

22 And this stone, which I have set for a pillar, <sup>a</sup>shall be God's house: <sup>b</sup>and of all that thou shalt give me I will surely give <sup>t</sup>the tenth unto thee.

### Jacob and Rachel

**29** Then Jacob went on his journey, <sup>a</sup>and came into the land of the people of the east.

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

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

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of <sup>a</sup>Haran *are* we.

5 And he said unto them, Know ye <sup>a</sup>Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, <sup>a</sup>Is he well? And they said, *He is well*: and, behold, Rachel his daughter <sup>b</sup>cometh with the sheep.

7 And he said, Lo, *it is yet* <sup>1</sup>high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 And while he yet spake with them, <sup>a</sup>Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and <sup>a</sup>rolled the stone from

28:22 <sup>a</sup> Gen. 35:7, 14  
<sup>b</sup> Gen. 14:20; [Lev. 27:30]; Deut. 14:22  
<sup>1</sup> *a tithe*  
29:1 <sup>a</sup> Gen. 25:6; Num. 23:7; Judg. 6:3, 33; Hos. 12:12  
29:2 <sup>a</sup> Gen. 24:10, 11; Ex. 2:15, 16  
29:4 <sup>a</sup> Gen. 11:31; 28:10  
29:5 <sup>a</sup> Gen. 24:24, 29; 28:2  
29:6 <sup>a</sup> Gen. 43:27  
<sup>b</sup> Gen. 24:11; Ex. 2:16, 17  
29:7 <sup>1</sup> Early in the day  
29:9 <sup>a</sup> Ex. 2:16  
29:10 <sup>a</sup> Ex. 2:17

29:11 <sup>a</sup> Gen. 33:4; 45:14, 15  
29:12 <sup>a</sup> Gen. 13:8; 14:14, 16; 28:5  
<sup>b</sup> Gen. 24:28  
<sup>1</sup> *relative*  
29:13 <sup>a</sup> Gen. 24:29–31; Luke 15:20  
29:14 <sup>a</sup> Gen. 2:23; 37:27; Judg. 9:2; 2 Sam. 5:1; 19:12, 13  
29:15 <sup>a</sup> Gen. 30:28; 31:41  
<sup>1</sup> *nothing*  
29:17 <sup>a</sup> Gen. 12:11, 14; 26:7  
<sup>1</sup> *delicate or soft*  
<sup>2</sup> *of form and appearance*  
29:18 <sup>a</sup> Gen. 31:41; 2 Sam. 3:14; Hos. 12:12  
29:20 <sup>a</sup> Gen. 30:26; Hos. 12:12  
<sup>1</sup> *because of*  
<sup>2</sup> *for*  
29:21 <sup>a</sup> Judg. 15:1  
29:22 <sup>a</sup> Judg. 14:10; John 2:1, 2

the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob <sup>a</sup>kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* <sup>a</sup>her father's <sup>1</sup>brother, and that he *was* Rebekah's son: <sup>b</sup>and she ran and told her father.

### Laban Greets Jacob

13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that <sup>a</sup>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, <sup>a</sup>Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

### Jacob's Service for Rachel

15 And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for <sup>1</sup>nought? tell me, <sup>a</sup>what *shall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* <sup>1</sup>tender eyed; but Rachel *was* <sup>a</sup>beautiful <sup>2</sup>and well favoured.

18 And Jacob loved Rachel; and said, <sup>a</sup>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 <sup>a</sup>served seven years for Rachel; and they seemed unto him *but* a few days, <sup>1</sup>for the love he had <sup>2</sup>to her.

### Marriage to Leah and Rachel

21 And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may <sup>a</sup>go in unto her.

22 And Laban gathered together all the men of the place, and <sup>a</sup>made a feast.

29:1–14. **People of the east** is a reference to his being near Haran. **The son of Nahor** as used in relation to Laban could be confusing, since Laban was actually his grandson (24:15, 29), but *son* was the usual Hebrew word for such a relationship; there was no word for grandson or grandfather. **Surely**

**thou art my bone and my flesh** does not refer to legal adoption, but relationship by marriage.

29:15–30. **Fulfil her week, and we will give thee this also** indicates that Jacob had to complete the wedding week with Leah (cf. Judg. 14:12, 17) so he could then marry Rachel for whom he would have

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah <sup>a</sup>Zilpah his maid for an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou <sup>a</sup>beguiled<sup>1</sup> me?

26 And Laban said, It must not be so done in our <sup>1</sup>country, to give the younger before the firstborn.

27 <sup>a</sup>Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter <sup>1</sup>to wife also.

29 And Laban gave to Rachel his daughter <sup>a</sup>Bilhah his handmaid to be her maid.

30 And <sup>1</sup>he went in also unto Rachel, and he <sup>a</sup>loved also Rachel more than Leah, and served with him <sup>b</sup>yet seven other years.

### Leah's Children

31 And when the LORD <sup>a</sup>saw that Leah was <sup>1</sup>hated, he <sup>b</sup>opened her womb: but Rachel was barren.

32 And Leah conceived, and bare a

29:24 <sup>a</sup> Gen.

30:9, 10

29:25 <sup>a</sup> Gen.

27:35; 31:7;

1 Sam. 28:12

<sup>1</sup> *deceived*

29:26 <sup>1</sup> Lit.

*place*

29:27 <sup>a</sup> Gen.

31:41; Judg. 14:2

29:28 <sup>1</sup> *as*

29:29 <sup>a</sup> Gen.

30:3-5

29:30 <sup>a</sup> Gen.

29:17-20; Deut.

21:15-17

<sup>b</sup> Gen. 30:26;

31:41; Hos.

12:12

<sup>1</sup> Jacob

29:31 <sup>a</sup> Ps. 127:3

<sup>b</sup> Gen. 30:1

<sup>1</sup> *unloved*

29:32 <sup>a</sup> Gen.

16:11; 31:42; Ex.

3:7; 4:31; Deut.

26:7; Ps. 25:18

<sup>1</sup> Lit. *See, a Son*

29:33 <sup>1</sup> *unloved*

<sup>2</sup> Lit. *Heard*

29:34 <sup>1</sup> *become*

*attached to*

<sup>2</sup> Lit. *Attached*

29:35 <sup>a</sup> Gen.

49:8; Matt. 1:2

<sup>1</sup> Lit. *Praise*

<sup>2</sup> *stopped*

30:1 <sup>a</sup> Gen. 16:1,

2; 29:31

<sup>b</sup> Gen. 37:11

<sup>c</sup> 1 Sam. 1:5, 6;

[Job 5:2]

30:2 <sup>a</sup> Gen. 16:2;

1 Sam. 1:5

30:3 <sup>a</sup> Gen. 16:2

<sup>b</sup> Gen. 50:23;

Job 3:12

<sup>c</sup> Gen. 16:2, 3

<sup>1</sup> *to be upon*

<sup>2</sup> Lit. *be built*

*up*

30:4 <sup>a</sup> Gen.

16:3, 4

<sup>1</sup> *as*

son, and she called his name <sup>1</sup>Reuben: for she said, Surely the LORD hath <sup>a</sup>looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was <sup>1</sup>hated, he hath therefore given me this *son* also: and she called his name <sup>2</sup>Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband <sup>1</sup>be joined unto me, because I have born him three sons: therefore was his name called <sup>2</sup>Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name <sup>a</sup>Judah;<sup>1</sup> and <sup>2</sup>left bearing.

### Rachel Envious of Leah

**30** And when Rachel saw that <sup>a</sup>she bare Jacob no children, Rachel <sup>b</sup>envied her sister; and said unto Jacob, Give me children, <sup>c</sup>or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, <sup>a</sup>Am I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold <sup>a</sup>my maid Bilhah, go in unto her; <sup>b</sup>and she shall bear <sup>1</sup>upon my knees, <sup>c</sup>that I may also <sup>2</sup>have children by her.

4 And she gave him Bilhah her handmaid <sup>a</sup>to<sup>1</sup> wife: and Jacob went in unto her.

to serve another seven years. Thus, he accepts both wives without asking God's direction in the matter. Jacob was now being treated as he had treated his own brother and father. The deceiver had been out-deceived at last! **And he loved also Rachel more than Leah:** His parents had made this mistake—they had played favorites. This is part of the reason that Jacob was in this dreadful position

now. He not only had two wives (bigamy, which was practiced by Cain's descendants, and marrying two sisters concurrently, which was later forbidden by Mosaic Law in Lev. 18:18), but he reaped the many years of agony this situation produced.

**30:1-13.** When the Lord saw that Rachel was loved and Leah hated, He closed the womb of Rachel and this produced the envy in verse 1. **Bear upon my**



**29:16. Leah and Rachel** were the daughters of Laban. Both of them were married to Jacob at Haran. They and their handmaids—Bilhah and Zilpah—were the mothers of the 12 tribes of Israel. Leah was the mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulun, and Dinah. Rachel was the mother of Joseph and Benjamin, who were Jacob's favorite sons. She was also the ancestral mother of Ephraim and Manasseh. Rachel was Jacob's favorite wife. She died while delivering Benjamin at Ramah, near Bethlehem. Jacob lived most of his life with Leah, who was eventually buried with him at Machpelah in Hebron (49:31). She was the mother of Judah, the fourth son of Jacob, the ancestral mother of the Davidic line, and ultimately the ancestress of Christ Himself. (First Reference, Gen. 29:9-18; Primary References, Gen. 29:31-35; 30:22-24; Ruth 4:11.)

## Bilhah and Zilpah's Children

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath <sup>a</sup>judged <sup>1</sup>me, and hath also heard my voice, and hath given me a son: therefore called she his name <sup>2</sup>Dan.

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

8 And Rachel said, With <sup>1</sup>great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name <sup>2</sup>Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and <sup>a</sup>gave her Jacob <sup>1</sup>to wife.

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

11 And Leah said, A <sup>1</sup>troop cometh: and she called his name <sup>2</sup>Gad.

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

13 And Leah said, Happy am I, for the daughters <sup>a</sup>will call me blessed: and she called his name <sup>1</sup>Asher.

## Leah's Plan

14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, <sup>a</sup>Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, <sup>a</sup>Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in

30:6 <sup>a</sup> Gen. 18:25; Ps. 35:24; 43:1; Lam. 3:59  
<sup>1</sup> my case  
<sup>2</sup> Lit. *Judge*  
 30:8 <sup>1</sup> Lit. *wrestlings of God*  
<sup>2</sup> Lit. *My Wrestling*  
 30:9 <sup>a</sup> Gen. 30:4  
<sup>1</sup> as  
 30:11 <sup>1</sup> fortune  
<sup>2</sup> Lit. *Troop or Fortune*  
 30:13 <sup>a</sup> Prov. 31:28; Luke 1:48  
<sup>1</sup> Lit. *Happy*  
 30:14 <sup>a</sup> Gen. 25:30  
 30:15 <sup>a</sup> [Num. 16:9, 13]

30:18 <sup>1</sup> Lit. *Hire*  
 30:20 <sup>1</sup> *endowment*  
<sup>2</sup> Lit. *Dwelling*  
 30:21 <sup>a</sup> Gen. 34:1  
<sup>1</sup> Lit. *Judgment*  
 30:22 <sup>a</sup> Gen. 19:29; 1 Sam. 1:19, 20  
<sup>b</sup> Gen. 29:31  
 30:23 <sup>a</sup> 1 Sam. 1:6; Is. 4:1; Luke 1:25  
 30:24 <sup>a</sup> Gen. 35:16–18  
<sup>1</sup> Lit. *He Will Add*  
 30:25 <sup>a</sup> Gen. 24:54, 56  
<sup>b</sup> Gen. 18:33

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

## Leah Conceives

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

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name <sup>1</sup>Issachar.

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

20 And Leah said, God hath endued me *with* a good <sup>1</sup>dowry; now will my husband dwell with me, because I have born him six sons: and she called his name <sup>2</sup>Zebulun.

21 And afterwards she bare a <sup>a</sup>daughter, and called her name <sup>1</sup>Dinah.

## The Birth of Joseph

22 And God <sup>a</sup>remembered Rachel, and God hearkened to her, and <sup>b</sup>opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away <sup>a</sup>my reproach:

24 And she called his name <sup>1</sup>Joseph; and said, <sup>a</sup>The LORD shall add to me another son.

## Jacob Bargains with Laban

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, <sup>a</sup>Send me away, that I may go unto <sup>b</sup>mine own place, and to my country.

**knees** does not indicate an adoption rite (cf. 48:12; 50:23). It is a welcoming-in at birth of a new child. In the Hurrian tales the event is associated with birth, the naming of the child, the welcoming into the family, and the handling by the parents.

**30:14–24. Mandrakes:** This is an herb of the beladonna family, considered to be an aphrodisiac. It has a yellow fruit the size of a small apple. Peoples of the ancient Near East attributed sensual desire to this plant and thought it would aid conception. Note that while Rachel got the mandrakes, Leah received another son! His name was **Issachar**,

meaning “Reward.” **And God remembered Rachel** (cf. 8:1 when God took care of Noah in a supernatural way during the Flood): Her offspring was **Joseph** whose name means either “To Take Away” or “To Add.” Either God had removed the reproach of her childlessness or would give her another son. God did give Benjamin much later.

**30:25–43. Removing from thence all the speckled and spotted cattle, and all the brown:** Evidently, Jacob relied on a superstition that the offspring would be influenced by the fears or expectations of the mother during pregnancy (vv. 37, 38). Tests

26 Give *me* my wives and my children, <sup>a</sup>for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, <sup>1</sup>*tarry: for* <sup>a</sup>I have learned by experience that the LORD hath blessed me for thy sake.

28 And he said, <sup>a</sup>Appoint<sup>1</sup> me thy wages, and I will give it.

29 And <sup>1</sup>he said unto him, <sup>a</sup>Thou knowest how I have served thee, and how thy <sup>2</sup>cattle was with me.

30 For *it* was little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee <sup>1</sup>since my coming: and now when shall I <sup>a</sup>provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted <sup>1</sup>cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and <sup>a</sup>of<sup>2</sup> *such* shall be my hire.

33 So shall my <sup>a</sup>righteousness answer for me in time to come, when it shall come <sup>1</sup>for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were <sup>a</sup>ringstraked<sup>1</sup> and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey

30:26 <sup>a</sup> Gen. 29:18–20, 27, 30; Hos. 12:12  
30:27 <sup>a</sup> Gen. 26:24; 39:3; Is. 61:9

<sup>1</sup> stay  
30:28 <sup>a</sup> Gen. 29:15; 31:7, 41  
<sup>1</sup> Name me

30:29 <sup>a</sup> Gen. 31:6, 38–40; Matt. 24:45; Titus 2:10

<sup>1</sup> Jacob  
<sup>2</sup> livestock  
30:30 <sup>a</sup> [1 Tim. 5:8]

<sup>1</sup> Lit. *at my foot*  
30:32 <sup>a</sup> Gen. 31:8  
<sup>1</sup> sheep

<sup>2</sup> these shall be my wages  
30:33 <sup>a</sup> Ps. 37:6  
<sup>2</sup> about my wages

30:35 <sup>a</sup> Gen. 31:9–12  
<sup>1</sup> streaked

30:36 <sup>1</sup> between  
30:37 <sup>a</sup> Gen. 31:9–12  
<sup>1</sup> peeled

<sup>2</sup> strips  
30:38 <sup>1</sup> peeled  
30:39 <sup>1</sup> streaked  
30:40 <sup>1</sup> streaked

<sup>2</sup> with  
30:41 <sup>1</sup> livestock  
30:43 <sup>a</sup> Gen. 12:16; 30:30

<sup>b</sup> Gen. 13:2; 24:35; 26:13, 14  
<sup>1</sup> prospered  
<sup>2</sup> large flocks

<sup>3</sup> donkeys  
31:1 <sup>a</sup> Ps. 49:16  
<sup>1</sup> Jacob

<sup>2</sup> wealth  
31:2 <sup>a</sup> Gen. 4:5  
<sup>b</sup> Deut. 28:54  
<sup>1</sup> not favourable

31:3 <sup>a</sup> Gen. 28:15, 20, 21; 32:9  
<sup>b</sup> Gen. 46:4

<sup>1</sup>betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

## Jacob Prospers

37 And <sup>a</sup>Jacob took him rods of green poplar, and of the hazel and chesnut tree; and <sup>1</sup>pilled white <sup>2</sup>strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had <sup>1</sup>pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle <sup>1</sup>ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the <sup>1</sup>ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not <sup>2</sup>unto Laban's cattle.

41 And it came to pass, whensoever the stronger <sup>1</sup>cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man <sup>a</sup>increased<sup>1</sup> exceedingly, and <sup>b</sup>had <sup>2</sup>much cattle, and maid-servants, and menservants, and camels, and <sup>3</sup>asses.

## God Tells Jacob to Return

**31** And <sup>1</sup>he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this <sup>a</sup>glory.<sup>2</sup>

2 And Jacob beheld the <sup>a</sup>countenance of Laban, and, behold, it *was* <sup>1</sup>not <sup>b</sup>toward him as before.

3 And the LORD said unto Jacob, <sup>a</sup>Return unto the land of thy fathers, and to thy kindred; and I will <sup>b</sup>be with thee.

have shown that spotting gives way to solid color in the breeding of goats. Modern genetic studies on dominance and latency have supported Jacob's method, which at one time seemed to link the Bible with groundless supposition. Jacob's success was

also attributed to selective breeding (vv. 40–42) in addition to divine help (31:10–12).

**31:1–24.** Laban became openly hostile to Jacob. Therefore God told Jacob to return to the land of Canaan, **and I will be with thee**. His wives agreed.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, <sup>a</sup>I see your father's <sup>1</sup>countenance, that it is <sup>2</sup>not toward me as before; but the God of my father <sup>b</sup>hath been with me.

6 And <sup>a</sup>ye know that with all my <sup>1</sup>power I have served your father.

7 And your father hath deceived me, and <sup>a</sup>changed my wages <sup>b</sup>ten times; but God <sup>c</sup>suffered<sup>1</sup> him not to hurt me.

8 If he said thus, <sup>a</sup>The speckled shall be thy wages; then all the <sup>1</sup>cattle bare speckled: and if he said thus, The <sup>2</sup>ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath <sup>a</sup>taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the <sup>1</sup>cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the <sup>1</sup>cattle *were* <sup>2</sup>ringstraked, speckled, and <sup>3</sup>grisled.

11 And <sup>a</sup>the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* <sup>1</sup>ringstraked, speckled, and <sup>2</sup>grisled: for <sup>a</sup>I have seen all that Laban doeth unto thee.

13 I *am* the God of Beth-el, <sup>a</sup>where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now <sup>b</sup>arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, <sup>a</sup>*Is there* yet any portion or inheritance for us in our father's house?

15 Are we not <sup>1</sup>counted of him strangers? for <sup>a</sup>he hath sold us, and hath <sup>2</sup>quite devoured also our money.

31:5 <sup>a</sup> Gen. 31:2, 3  
<sup>b</sup> Gen. 21:22;  
 28:13, 15; 31:29,  
 42, 53; Is. 41:10;  
 Heb. 13:5  
<sup>1</sup> Lit. *face*  
<sup>2</sup> *not* favourable  
 31:6 <sup>a</sup> Gen. 30:29; 31:38–41  
<sup>1</sup> *might*  
 31:7 <sup>a</sup> Gen. 29:25; 31:41  
<sup>b</sup> Num. 14:22;  
 Neh. 4:12; Job 19:3; Zech. 8:23  
<sup>c</sup> Gen. 15:11;  
 20:6; 31:29; Job 1:10; Ps. 37:28;  
 105:14  
<sup>1</sup> *did* not allow *him*  
 31:8 <sup>a</sup> Gen. 30:32  
<sup>1</sup> *flocks*  
<sup>2</sup> *streaked*  
 31:9 <sup>a</sup> Gen. 31:1, 16  
 31:10 <sup>1</sup> *flocks*  
<sup>2</sup> *streaked*  
<sup>3</sup> *gray-spotted*  
 31:11 <sup>a</sup> Gen. 16:7–11; 22:11,  
 15; 31:13; 48:16  
 31:12 <sup>a</sup> Gen. 31:42; Ex. 3:7;  
 Ps. 139:3; Eccl. 5:8  
<sup>1</sup> *streaked*  
<sup>2</sup> *gray-spotted*  
 31:13 <sup>a</sup> Gen. 28:16–22; 35:1,  
 6, 15  
<sup>b</sup> Gen. 31:3; 32:9  
 31:14 <sup>a</sup> Gen. 2:24  
 31:15 <sup>a</sup> Gen. 29:15, 20, 23,  
 27; Neh. 5:8  
<sup>1</sup> *considered* by *him* as  
<sup>2</sup> *completely* consumed  
 31:18 <sup>a</sup> Gen. 17:8;  
 33:18; 35:27  
<sup>1</sup> *livestock*  
<sup>2</sup> *which* he acquired  
 31:19 <sup>a</sup> Gen. 31:30, 34; 35:2;  
 Judg. 17:5;  
 1 Sam. 19:13;  
 Hos. 3:4  
<sup>1</sup> *household* idols, Heb. *teraphim*  
 31:20 <sup>1</sup> was fleeing  
 31:21 <sup>a</sup> Gen. 46:28; 2 Kin. 12:17; Luke 9:51, 53

16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

### The Flight from Laban

17 Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his <sup>1</sup>cattle, and all his goods which he had gotten, the <sup>1</sup>cattle <sup>2</sup>of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of <sup>a</sup>Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the <sup>a</sup>images<sup>1</sup> that *were* her father's.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he <sup>1</sup>fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and <sup>a</sup>set his face *toward* the <sup>1</sup>mount Gil-ead.

### Laban Pursues Jacob

22 And it was told Laban on the third day that Jacob was fled.

23 And he took <sup>a</sup>his brethren with him, and pursued after him seven days' journey; and they overtook him in the <sup>1</sup>mount Gilead.

24 And God <sup>a</sup>came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou <sup>b</sup>speak not to Jacob either good or bad.

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and <sup>a</sup>carried

<sup>1</sup> *mountains of* 31:23 <sup>a</sup> Gen. 13:8 <sup>1</sup> *mountains of*  
 31:24 <sup>a</sup> Gen. 20:3; 31:29; 46:2–4; Job 33:15; Matt. 1:20  
<sup>b</sup> Gen. 24:50; 31:7, 29 31:26 <sup>a</sup> 1 Sam. 30:2

They said, **whatsoever God hath said unto thee, do.** Laban had changed Jacob's wages **ten times** even though **God suffered him not to hurt me. Images:** Many have supposed that the theft of the images secured an inheritance for Jacob. In the ancient Nuzi texts the gods were given as part of an inheritance. However, heirs who did not receive the gods

also participated in the division normally granted to the eldest son. The possession of such gods did not represent an automatic claim to an inheritance. Possibly Rachel took them as an extra precaution, since she was leaving her homeland and would have little other legal claim to her father's inheritance.

**31:25–55. Jegar-sahadutha** and **Galeed** mean "Heap

away my daughters, as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with <sup>1</sup>mirth, and with songs, with <sup>2</sup>tabret, and with harp?

28 And hast not <sup>1</sup>suffered me <sup>a</sup>to kiss my sons and my daughters? <sup>b</sup>thou hast now done foolishly in so doing.

29 It is in <sup>1</sup>the power of my hand to do you hurt: but the <sup>a</sup>God of your father spake unto me <sup>b</sup>yesternight, <sup>2</sup>saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou <sup>1</sup>sore longedst after thy father's house, yet wherefore hast thou <sup>a</sup>stolen my gods?

31 And Jacob answered and said to Laban, Because I was <sup>a</sup>afraid: for I said, <sup>1</sup>Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, <sup>a</sup>let him not live: before our brethren <sup>1</sup>discern thou what is thine with me, and take it <sup>2</sup>to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the <sup>1</sup>images, and put them in the camel's <sup>2</sup>furniture, and sat upon them. And Laban searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot <sup>a</sup>rise up before thee; for the custom of women is upon me. And he searched, but found not the <sup>1</sup>images.

### Jacob Confronts Laban

36 And Jacob was <sup>1</sup>wroth, and <sup>2</sup>chode with Laban: and Jacob answered and said to Laban, What is my <sup>3</sup>trespass? what is my sin, that thou hast so hotly pursued after me?

31:27 <sup>1</sup> joy  
<sup>2</sup> timbrel  
31:28 <sup>a</sup> Gen.  
31:55; Ruth 1:9,  
14; 1 Kin. 19:20;  
Acts 20:37  
<sup>b</sup> 1 Sam. 13:13  
<sup>1</sup> allowed  
31:29 <sup>a</sup> Gen.  
28:13; 31:5, 24,  
42, 53  
<sup>b</sup> Gen. 31:24  
<sup>1</sup> my power  
<sup>2</sup> last night  
31:30 <sup>a</sup> Gen.  
31:19; Josh.  
24:2; Judg. 17:5;  
18:24  
<sup>1</sup> greatly long  
for  
31:31 <sup>a</sup> Gen. 26:7;  
32:7, 11  
<sup>1</sup> Perhaps  
31:32 <sup>a</sup> Gen. 44:9  
<sup>1</sup> identify  
<sup>2</sup> with  
31:34 <sup>1</sup> house-  
hold idols,  
Heb. teraphim  
<sup>2</sup> saddle  
31:35 <sup>a</sup> Ex. 20:12;  
Lev. 19:32  
<sup>1</sup> household  
idols, Heb.  
teraphim  
31:36 <sup>1</sup> angry  
<sup>2</sup> rebuked  
<sup>3</sup> transgression

31:39 <sup>a</sup> Ex. 22:10  
<sup>b</sup> Ex. 22:10-13  
31:41 <sup>a</sup> Gen.  
29:20, 27-30  
<sup>b</sup> Gen. 31:7  
<sup>1</sup> flock  
31:42 <sup>a</sup> Gen.  
31:5, 29, 53; Ps.  
124:1, 2  
<sup>b</sup> Gen. 31:53;  
Is. 8:13  
<sup>c</sup> Gen. 29:32;  
Ex. 3:7  
<sup>d</sup> Gen. 31:24, 29;  
1 Chr. 12:17  
<sup>1</sup> last night  
31:43 <sup>1</sup> flock  
31:44 <sup>a</sup> Gen.  
21:27, 32; 26:28  
<sup>b</sup> Josh. 24:27  
<sup>1</sup> treaty  
31:45 <sup>a</sup> Gen.  
28:18; 35:14;  
Josh. 24:26, 27  
31:47 <sup>1</sup> Aram.  
for The Heap  
of Witness  
<sup>2</sup> Heb. for  
The Heap of  
Witness

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 <sup>a</sup>That which was torn of *beasts* I brought not unto thee; I bare the loss of it; of <sup>b</sup>my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I <sup>a</sup>served thee fourteen years for thy two daughters, and six years for thy <sup>1</sup>cattle: and <sup>b</sup>thou hast changed my wages ten times.

42 <sup>a</sup>Except the God of my father, the God of Abraham, and <sup>b</sup>the fear of Isaac, had been with me, surely thou hadst sent me away now empty. <sup>c</sup>God hath seen mine affliction and the labour of my hands, and <sup>d</sup>rebuked *thee* <sup>1</sup>yesternight.

### Jacob's Covenant with Laban

43 And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and <sup>1</sup>*these* cattle *are* my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, <sup>a</sup>let us make a <sup>1</sup>covenant, I <sup>b</sup>and thou; and let it be for a witness between me and thee.

45 And Jacob <sup>a</sup>took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it <sup>1</sup>Jegar-sahadutha: but Jacob called it <sup>2</sup>Galeed.

of Witness," in Aramaic and Hebrew, respectively. The expression in verse 49 is not meant to convey

a benediction, as Christians usually cite it. Rather, it is an imprecation: "May God destroy you if you cross

48 And Laban said, <sup>a</sup>This <sup>1</sup>heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And <sup>a</sup>Mizpah;<sup>1</sup> for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, <sup>1</sup>no man is with us; see, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass <sup>1</sup>over this heap to thee, and that thou shalt not pass <sup>1</sup>over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, <sup>a</sup>judge betwixt us. And Jacob <sup>b</sup>swore by <sup>c</sup>the <sup>1</sup>fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and <sup>a</sup>kissed his sons and his daughters, and <sup>b</sup>blessed them: and Laban departed, and <sup>c</sup>returned unto his place.

### Jacob Sends a Message to Esau

**32** And Jacob went on his way, and <sup>a</sup>the angels of God met him.

2 And when Jacob saw them, he said, This is God's <sup>a</sup>host:<sup>1</sup> and he called the name of that place <sup>2</sup>Mahanaim.

3 And Jacob sent messengers before him to Esau his brother <sup>a</sup>unto the land of Seir, <sup>b</sup>the <sup>1</sup>country of Edom.

4 And he commanded them, saying, <sup>a</sup>Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have so-journed with Laban, and stayed there until now:

5 And <sup>a</sup>I have oxen, and <sup>1</sup>asses,

31:48 <sup>a</sup> Josh. 24:27

<sup>1</sup> pile of stones

31:49 <sup>a</sup> Judg. 10:17; 11:29;

1 Sam. 7:5, 6

<sup>1</sup> Lit. Watch

31:50 <sup>1</sup> although no

man

31:52 <sup>1</sup> beyond

31:53 <sup>a</sup> Gen. 16:5

<sup>b</sup> Gen. 21:23

<sup>c</sup> Gen. 31:42

<sup>1</sup> Or Fear, a

reference to

God

31:55 <sup>a</sup> Gen. 29:11, 13; 31:28,

43

<sup>b</sup> Gen. 28:1

<sup>c</sup> Gen. 18:33;

30:25; Num. 24:25

32:1 <sup>a</sup> Num. 22:31; 2 Kin. 6:16, 17; Ps. 34:7; 91:1; Heb. 1:14]

32:2 <sup>a</sup> Josh. 5:14; Ps. 103:21;

148:2; Luke 2:13

<sup>1</sup> camp

<sup>2</sup> Lit. Double

Camp

32:3 <sup>a</sup> Gen. 14:6;

33:14, 16

<sup>b</sup> Gen. 25:30;

36:6-9; Deut. 2:5; Josh. 24:4

<sup>1</sup> Lit. field

32:4 <sup>a</sup> Prov. 15:1

32:5 <sup>a</sup> Gen. 30:43

<sup>1</sup> donkeys

<sup>b</sup> Gen. 33:8, 15

32:6 <sup>a</sup> Gen. 33:1

32:7 <sup>a</sup> Gen. 32:11;

35:3

<sup>1</sup> companies

32:8 <sup>1</sup> attacks

32:9 <sup>a</sup> [Ps. 50:15]

<sup>b</sup> Gen. 28:13;

31:42

<sup>c</sup> Gen. 31:3, 13

32:10 <sup>a</sup> Gen. 24:27

<sup>b</sup> Job 8:7

<sup>1</sup> loving-

kindnesses

<sup>2</sup> companies

32:11 <sup>a</sup> Ps. 59:1, 2

<sup>1</sup> Hos. 10:14

<sup>1</sup> attack

32:12 <sup>a</sup> Gen. 28:13-15

<sup>b</sup> Gen. 22:17

<sup>1</sup> descendants

32:13 <sup>a</sup> Gen. 43:11

<sup>1</sup> he had

received

32:15 <sup>1</sup> milk

<sup>2</sup> cows

<sup>3</sup> female

donkeys

flocks, and menservants, and women-servants: and I have sent to tell my lord, that <sup>b</sup>I may find grace in thy sight.

### Jacob Prepares to Meet Esau

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also <sup>a</sup>he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and <sup>a</sup>distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two <sup>1</sup>bands;

8 And said, If Esau come to the one company, and <sup>1</sup>smite it, then the other company which is left shall escape.

### Jacob's Prayer

9 <sup>a</sup>And Jacob said, <sup>b</sup>O God of my father Abraham, and God of my father Isaac, the LORD <sup>c</sup>which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the <sup>a</sup>mercies,<sup>1</sup> and of all the truth, which thou hast shewed unto thy servant; for with <sup>b</sup>my staff I passed over this Jordan; and now I am become two <sup>2</sup>bands.

11 <sup>a</sup>Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and <sup>1</sup>smite me, *and* <sup>b</sup>the mother with the children.

12 And <sup>a</sup>thou saidst, I will surely do thee good, and make thy <sup>1</sup>seed as the <sup>b</sup>sand of the sea, which cannot be numbered for multitude.

### A Present for Esau

13 And he lodged there that same night; and took of that which <sup>1</sup>came to his hand <sup>a</sup>a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty <sup>1</sup>milch camels with their colts, forty <sup>2</sup>kine, and ten bulls, twenty <sup>3</sup>she asses, and ten foals.

this boundary!" There is no more mention of Laban in Genesis, and this records the last contact the patriarchs had with their homeland and relatives.

**32:1-23. Mahanaim** was the name given to the

place, meaning "Double Camp," possibly a reference to the two camps or bands of angels, or his camp and the angels' camp. The **Jabbok** was a tributary of the Jordan, about 24 miles north of the Dead Sea.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a <sup>1</sup>space betwixt drove and drove.

32:16 <sup>1</sup> distance between successive droves

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.

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

20 And say ye moreover, Behold, thy

32:20 <sup>a</sup> [Prov. 21:14]  
<sup>1</sup> perhaps  
<sup>2</sup> Lit. my face  
32:21 <sup>1</sup> camp  
32:22 <sup>a</sup> Num. 21:24; Deut. 3:16; Josh. 12:2  
32:24 <sup>a</sup> Josh. 5:13–15; Hos. 12:2–4  
<sup>1</sup> dawn

servant Jacob is behind us. For he said, I will <sup>a</sup>appease him with the present that goeth before me, and afterward I will see his face; <sup>1</sup>peradventure he will accept <sup>2</sup>of me.

21 So went the present over before him: and himself lodged that night in the <sup>1</sup>company.

22 And he rose up that night, and took his two wives, and his two wom-enservants, and his eleven sons, <sup>a</sup>and passed over the ford Jabbok.

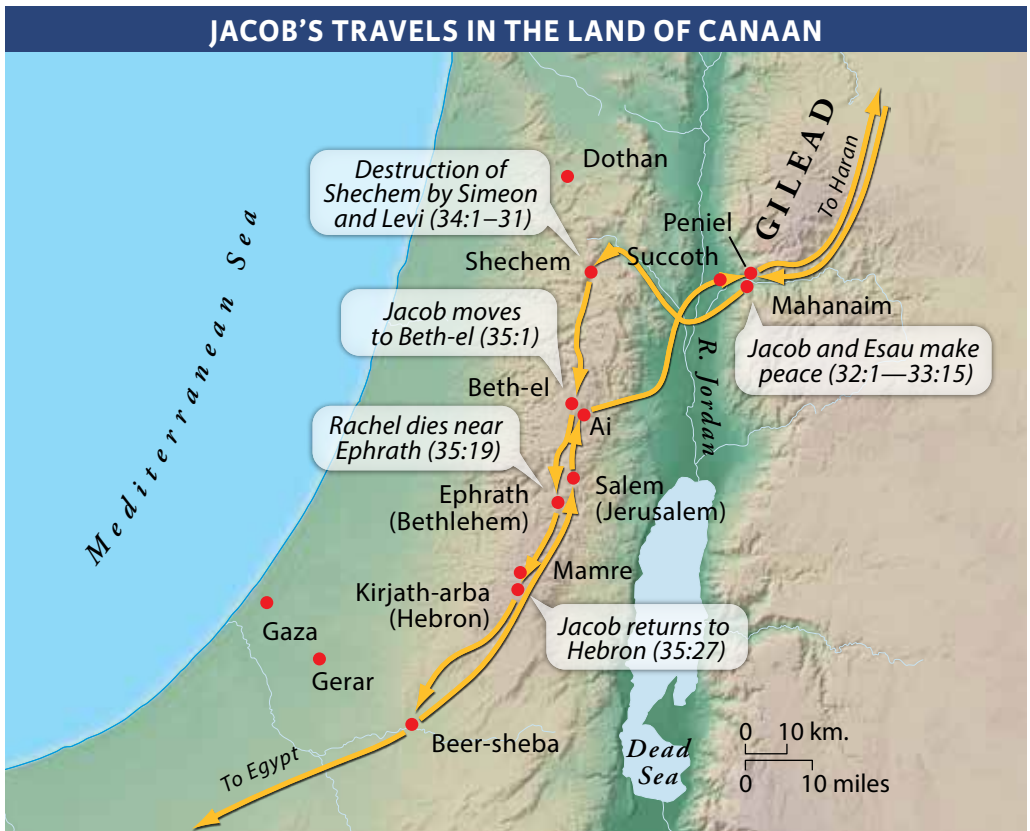
23 And he took them, and sent them over the brook, and sent over that he had.

### Jacob Wrestles with an Angel

24 And Jacob was left alone; and there <sup>a</sup>wrestled a man with him until the <sup>1</sup>breaking of the day.

The name is related to the Hebrew word for “wrestled” in verse 24, *yabōq* for “Jabbok,” and *yē’ abēq* for “wrestled.”

32:24–32. And there wrestled a man with him until the breaking of the day: The man is identified by some as the preincarnate Christ, and by others as



25 And when he saw that he prevailed not against him, he <sup>1</sup>touch<sup>ed</sup> the <sup>2</sup>hollow of his <sup>3</sup>thigh; and <sup>a</sup>the <sup>2</sup>hollow of Jacob's <sup>3</sup>thigh was out of joint, as he wrestled with him.

26 And <sup>a</sup>he said, Let me go, for the day breaketh. And he said, <sup>b</sup>I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

### From Jacob to Israel

28 And he said, <sup>a</sup>Thy name shall be called no more Jacob, but <sup>1</sup>Israel: <sup>2</sup>for as a prince hast thou <sup>b</sup>power with God and <sup>c</sup>with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, <sup>a</sup>Wherefore is it *that* thou dost ask after my name? And he <sup>b</sup>blessed him there.

30 And Jacob called the name of the place <sup>1</sup>Peniel: for <sup>a</sup>I have seen God face to face, and my life is preserved.

31 And as he passed over <sup>1</sup>Peniel the sun rose upon him, and he <sup>2</sup>halted upon his thigh.

32 Therefore the children of Israel eat not of the <sup>1</sup>sinew which shrank, which is upon the <sup>2</sup>hollow of the <sup>3</sup>thigh, unto this day: because he <sup>4</sup>touch<sup>ed</sup> the hollow of Jacob's thigh in the <sup>1</sup>sinew that shrank.

### Jacob and Esau Meet

**33** And Jacob lifted up his eyes, and looked, and, behold, <sup>a</sup>Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two <sup>1</sup>handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph <sup>1</sup>hindmost.

3 And he passed over before them,

32:25 <sup>a</sup>Matt. 26:41; 2 Cor. 12:7

<sup>1</sup>struck

<sup>2</sup>socket

<sup>3</sup>hip

32:26 <sup>a</sup>Luke 24:28

<sup>b</sup>Hos. 12:4

32:28 <sup>a</sup>Gen. 35:10; 1 Kin. 18:31; 2 Kin. 17:34

<sup>b</sup>Hos. 12:3, 4

<sup>c</sup>Gen. 25:31; 27:33

<sup>1</sup>Lit. *Prince with God*

<sup>2</sup>for you have struggled with God

32:29 <sup>a</sup>Judg. 13:17, 18

<sup>b</sup>Gen. 35:9

32:30 <sup>a</sup>Gen. 16:13; Ex. 24:10, 11; 33:20; Num. 12:8; Deut. 5:24; Judg. 6:22; Is. 6:5; [Matt. 5:8; 1 Cor. 13:12]

<sup>1</sup>Lit. *Face of God*

32:31 <sup>1</sup>Lit. *Face of God*

<sup>2</sup>limped on his hip

32:32 <sup>1</sup>muscle

<sup>2</sup>socket

<sup>3</sup>hip

<sup>4</sup>struck

33:1 <sup>a</sup>Gen. 32:6

<sup>1</sup>maidservants

33:2 <sup>1</sup>last

33:3 <sup>a</sup>Gen. 18:2; 42:6

33:4 <sup>a</sup>Gen. 32:28

<sup>b</sup>Gen. 45:14, 15

33:5 <sup>a</sup>Gen. 48:9; [Ps. 127:3]; Is. 8:18

33:6 <sup>1</sup>maid-servants

33:8 <sup>a</sup>Gen. 32:13–16

<sup>b</sup>Gen. 32:5

<sup>1</sup>company

<sup>2</sup>favour

33:10 <sup>a</sup>Gen. 43:3; 2 Sam. 3:13; 14:24, 28, 32

<sup>1</sup>favour

33:11 <sup>a</sup>Judg. 1:15; 1 Sam. 25:27; 30:26

<sup>b</sup>Gen. 30:43; Ex. 33:19

<sup>c</sup>2 Kin. 5:23

<sup>1</sup>Lit. *all*

33:13 <sup>1</sup>weak

<sup>2</sup>which are nursing

<sup>3</sup>drive them hard

and <sup>a</sup>bowed himself to the ground seven times, until he came near to his brother.

4 <sup>a</sup>And Esau ran to meet him, and embraced him, <sup>b</sup>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* those with thee? And he said, The children <sup>a</sup>which God hath graciously given thy servant.

6 Then the <sup>1</sup>handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What *meanest* thou by <sup>a</sup>all this <sup>1</sup>drove which I met? And he said, *These are* <sup>b</sup>to find <sup>2</sup>grace in the sight of my lord.

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found <sup>1</sup>grace in thy sight, then receive my present at my hand: for therefore I <sup>a</sup>have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, <sup>a</sup>my blessing that is brought to thee; because God hath dealt <sup>b</sup>graciously with me, and because I have <sup>1</sup>enough. <sup>c</sup>And he urged him, and he took it.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* <sup>1</sup>tender, and the flocks and herds <sup>2</sup>with young *are* with me: and if men should <sup>3</sup>overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on

an angel, a special messenger from God. Some even cite Hosea 12:4 to support both views! The context seems to favor the angel being the preincarnate Christ (cf. v. 30 and the phrase **for I have seen God face to face**). If we assume the deity of the messenger, God allowed Himself to be overcome; and

Jacob was crippled; his **thigh was out of joint**. The blessing constituted the changing of his name from Jacob, "Heel Catcher," "Supplanter," or "Deceiver," to **Israel**, meaning "May God Prevail [for Him]." Thus, he was now recognized as "Prince with God."

**33:1–20.** Jacob took no chances when he saw Esau

<sup>1</sup>softly, according as the <sup>2</sup>cattle that goeth before me and the children be able to endure, until I come unto my lord <sup>a</sup>unto Seir.

15 And Esau said, Let me now leave with thee *some* of the <sup>1</sup>folk that *are* with me. And he said, <sup>2</sup>What needeth it? <sup>a</sup>let me find grace in the sight of my lord.

16 So Esau returned that day on his way unto Seir.

### Jacob Settles in Canaan

17 And Jacob journeyed to <sup>a</sup>Succoth, and built him an house, and made <sup>1</sup>booths for his cattle: therefore the name of the place is called <sup>2</sup>Succoth.

18 And Jacob came <sup>1</sup>to <sup>a</sup>Shalem, a city of <sup>b</sup>Shechem, which *is* in the land of Canaan, when he came from

33:14 <sup>a</sup> Gen. 32:3; 36:8  
<sup>1</sup> slowly  
<sup>2</sup> livestock  
 33:15 <sup>a</sup> Gen. 34:11; 47:25; Ruth 2:13  
<sup>1</sup> people  
<sup>2</sup> What need is there?  
 33:17 <sup>a</sup> Josh. 13:27; Judg. 8:5; Ps. 60:6  
<sup>1</sup> shelters  
<sup>2</sup> Lit. Booths  
 33:18 <sup>a</sup> John 3:23  
<sup>b</sup> Gen. 12:6; 35:4; Josh. 24:1; Judg. 9:1; Ps. 60:6  
<sup>1</sup> safely to the city of  
 33:19 <sup>a</sup> Josh. 24:32; John 4:5  
<sup>1</sup> pitched  
<sup>2</sup> Heb. *qesitah*  
 33:20 <sup>a</sup> Gen. 35:7  
<sup>1</sup> Lit. God, the God of Israel  
 34:1 <sup>a</sup> Gen. 30:21  
 34:2 <sup>a</sup> Gen. 20:2  
<sup>1</sup> violated

Padan-aram; and pitched his tent before the city.

19 And <sup>a</sup>he bought a parcel of a field, where he had <sup>1</sup>spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred <sup>2</sup>pieces of money.

20 And he erected there an altar, and <sup>a</sup>called it <sup>1</sup>El-elohe-Israel.

### Dinah Defiled

**34** And <sup>a</sup>Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he <sup>a</sup>took her, and lay with her, and <sup>1</sup>defiled her.

as he **bowed himself to the ground seven times**, an action reserved as a sign of homage, usually before kings, as the Amarna Tablets relate: "At the two feet of my lord, the king, seven times and seven times I fall." Esau went to **Seir** (i.e., Edom; cf. Obadiah) and Jacob to **Succoth** ("Booths") located east of the Jordan and just north of the Jabbok (32:22). And then he came to **Shalem**, which some take adverbially in the sense of "and then Jacob came safely to **Shechem**." Approximately 10 years may have elapsed in Succoth before Jacob went to Shechem. Recognizing that he had returned to fulfill the covenant promise (cf. 28:15), he erected an altar as Abraham had on his arrival (12:7). The plot of ground he bought at

Shechem was the second "foothold" of Abraham's family in the Promised Land. Just before he died in Egypt 50 years later, Jacob gave this land to Joseph (48:22), whose bones were buried there four hundred years later (Josh. 24:32). Here also Jacob dug a well that became the scene of an important episode in the ministry of Jesus 1,900 years later (John 4:5, 6). The name **El-elohe-Israel** indicates that Jacob was confessing, using his new name *Israel*, that El was his God, "a Mighty God is the God of Israel," in preserving his life as he confronted Esau.

**34:1–31. Dinah** must have been 12 to 14 years of age. Even after she had been defiled, Shechem wanted to marry her (vv. 3, 4). His father **Hamor** approached



**33:18. Shechem** has been identified as Tell Balata situated at the eastern end of the pass between Mount Ebal and Mount Gerizim. The town was strategically located to control all the roads through the hill country in ancient times. The site has been excavated most extensively by G. E. Wright (1956–62). These excavations revealed small permanent settlements prior to 1800 B.C., when the Hyksos built a large fortress there. This would readily explain why Hamor, also a seminomad, was so anxious to form an alliance with Jacob. In later times a Canaanite fortress-temple of Baal-berith was built there (Judg. 9:4) and was eventually destroyed by Gideon's son Abimelech (Judg. 9:46–49).



*The great stone altar at Shechem with Mount Gerizim in the background*

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3 And his soul <sup>1</sup>clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the <sup>2</sup>damsel.

4 And Shechem <sup>a</sup>spake unto his father Hamor, saying, Get me this damsel <sup>1</sup>to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his <sup>1</sup>cattle in the field: and Jacob <sup>a</sup>held<sup>2</sup> his peace until they were come.

6 And Hamor the father of Shechem went out unto Jacob to <sup>1</sup>commune with him.

7 And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very <sup>1</sup>wroth, because he <sup>a</sup>had <sup>2</sup>wrought folly in Israel in lying with Jacob's daughter; <sup>b</sup>which thing ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and <sup>1</sup>get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find <sup>1</sup>grace in your eyes, and what ye shall say unto me I will give.

12 Ask me <sup>1</sup>never so much <sup>a</sup>dowry<sup>2</sup> and gift, and I will give according as ye shall say unto me: but give me the damsel <sup>3</sup>to wife.

### The Brothers' Requirement

13 And the sons of Jacob answered Shechem and Hamor his father <sup>a</sup>deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to

34:3 <sup>1</sup> was strongly attracted to  
<sup>2</sup> young woman  
34:4 <sup>a</sup> Judg. 14:2  
<sup>1</sup> as a wife  
34:5 <sup>a</sup> 2 Sam. 13:22  
<sup>1</sup> livestock  
<sup>2</sup> kept silent  
34:6 <sup>1</sup> speak  
34:7 <sup>a</sup> Deut. 22:20–30; Josh. 7:15; Judg. 20:6  
<sup>b</sup> Deut. 23:17;  
2 Sam. 13:12  
<sup>1</sup> angry  
<sup>2</sup> done a disgraceful thing  
34:10 <sup>1</sup> acquire  
34:11 <sup>1</sup> favour  
34:12 <sup>a</sup> Ex. 22:16, 17; Deut. 22:29  
<sup>1</sup> ever  
<sup>2</sup> bride-price  
<sup>3</sup> as a wife  
34:13 <sup>a</sup> Gen. 31:7; Ex. 8:29

34:14 <sup>a</sup> Ex. 12:48  
<sup>b</sup> Josh. 5:2–9  
34:19 <sup>a</sup> 1 Chr. 4:9  
<sup>1</sup> did not delay  
34:20 <sup>a</sup> Gen. 19:1; 23:10; Ruth 4:1, 11; 2 Sam. 15:2  
34:22 <sup>1</sup> on this condition  
34:23 <sup>1</sup> livestock  
<sup>2</sup> property  
<sup>3</sup> animal  
34:24 <sup>a</sup> Gen. 23:10, 18  
34:25 <sup>a</sup> Gen. 29:33, 34; 42:24;  
49:5–7  
<sup>1</sup> in pain

one that is <sup>a</sup>uncircumcised; for <sup>b</sup>that were a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man <sup>1</sup>deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* <sup>a</sup>more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the <sup>a</sup>gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only <sup>1</sup>herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* not their <sup>1</sup>cattle and their <sup>2</sup>substance and every <sup>3</sup>beast of theirs *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that <sup>a</sup>went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

### The Brothers' Revenge

25 And it came to pass on the third day, when they were <sup>1</sup>sore, that two of the sons of Jacob, <sup>a</sup>Simeon and Levi,

Jacob in order to arrange the marriage. This proposal was accepted, provided that Hamor's family submit to circumcision (v. 15). But this idea was a deception on the part of the sons of Jacob, because they **answered Shechem and Hamor his father**

**deceitfully**. It was also a demeaning of the rite of circumcision. The decision was made in **the gate of their city** (cf. 19:1 and Lot) that **every male among us be circumcised**. They were circumcised; but on the third day when the men were suffering from

Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they <sup>a</sup>slew Hamor and Shechem his son 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 <sup>1</sup>spoiled the city, because they had defiled their sister.

28 They took their sheep, and their oxen, and their <sup>1</sup>asses, and that which was in the city, and that which was in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and <sup>1</sup>spoiled even all that was in the house.

30 And Jacob said to Simeon and Levi, <sup>a</sup>Ye have <sup>b</sup>troubled me <sup>c</sup>to make me <sup>1</sup>to stink among the inhabitants of the land, among the Canaanites and the Perizzites: <sup>d</sup>and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?

### God Speaks to Jacob

**35** And God said unto Jacob, Arise, go up to <sup>a</sup>Beth-el, and dwell there: and make there an altar unto God, <sup>b</sup>that appeared unto thee <sup>c</sup>when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his <sup>a</sup>household, and to all that *were* with him, Put away <sup>b</sup>the <sup>1</sup>strange gods that *are* among you, and <sup>c</sup>be <sup>2</sup>clean, and change your garments:

34:26 <sup>a</sup> Gen. 49:5, 6  
34:27 <sup>1</sup> plundered  
34:28 <sup>1</sup> donkeys  
34:29 <sup>1</sup> plundered  
34:30 <sup>a</sup> Gen. 49:6  
<sup>b</sup> Josh. 7:25  
<sup>c</sup> Ex. 5:21; 1 Sam. 13:4; 2 Sam. 10:6  
<sup>d</sup> Gen. 46:26, 27; Deut. 4:27; 1 Chr. 16:19; Ps. 105:12  
<sup>1</sup> obnoxious  
35:1 <sup>a</sup> Gen. 28:19; 31:13  
<sup>b</sup> Gen. 28:13  
<sup>c</sup> Gen. 27:43  
35:2 <sup>a</sup> Gen. 18:19; Josh. 24:15  
<sup>b</sup> Gen. 31:19, 30, 34; Josh. 24:2, 14, 23  
<sup>c</sup> Ex. 19:10, 14; Lev. 13:6  
<sup>1</sup> foreign  
<sup>2</sup> purify yourselves  
35:3 <sup>a</sup> Gen. 32:7, 24; Ps. 107:6  
<sup>b</sup> Gen. 28:15, 20; 31:3, 42  
35:4 <sup>a</sup> Hos. 2:13  
<sup>b</sup> Josh. 24:26; Judg. 9:6  
<sup>1</sup> foreign  
<sup>2</sup> terebinth tree  
35:5 <sup>a</sup> Ex. 15:16; 23:27; [Deut. 2:25; 11:25]; Josh. 2:9; 1 Sam. 14:15  
35:6 <sup>a</sup> Gen. 28:19, 22; 48:3  
35:7 <sup>a</sup> Gen. 33:20; 35:3; Eccl. 5:4  
<sup>b</sup> Gen. 28:13  
<sup>1</sup> Lit. God of the House of God  
35:8 <sup>a</sup> Gen. 24:59  
<sup>1</sup> below  
<sup>2</sup> terebinth tree  
<sup>3</sup> Lit. Terebinth of Weeping  
35:9 <sup>a</sup> Josh. 5:13; Dan. 10:5  
<sup>b</sup> Gen. 32:29; Hos. 12:4  
35:10 <sup>a</sup> Gen. 17:5  
<sup>b</sup> Gen. 32:28

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, <sup>a</sup>who answered me in the day of my distress, <sup>b</sup>and was with me in the way which I went.

4 And they gave unto Jacob all the <sup>1</sup>strange gods which *were* in their hand, and *all their* <sup>a</sup>earrings which *were* in their ears; and Jacob hid them under <sup>b</sup>the <sup>2</sup>oak which was by Shechem.

5 And they journeyed: and <sup>a</sup>the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

### Jacob Builds an Altar

6 So Jacob came to <sup>a</sup>Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that *were* with him.

7 And he <sup>a</sup>built there an altar, and called the place <sup>1</sup>El-beth-el: because <sup>b</sup>there God appeared unto him, when he fled from the face of his brother.

8 But <sup>a</sup>Deborah Rebekah's nurse died, and she was buried <sup>1</sup>beneath Beth-el under an <sup>2</sup>oak: and the name of it was called <sup>3</sup>Allon-bachuth.

9 And <sup>a</sup>God appeared unto Jacob again, when he came out of Padan-aram, and <sup>b</sup>blessed him.

10 And God said unto him, Thy name is Jacob: <sup>a</sup>thy name shall not be called any more Jacob, <sup>b</sup>but Israel shall be thy name: and he called his name Israel.

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

35:11 <sup>a</sup> Gen. 17:1; 28:3; 48:3, 4; Ex. 6:3 <sup>b</sup> Gen. 9:1, 7 <sup>c</sup> Gen. 17:5, 6, 16; 28:3; 48:4

fever and inflammation, Dinah's brothers attacked and killed them (vv. 25–27). They also took **all their wealth ... little ones, and their wives ... captive**. Simeon and Levi were the guilty ones, killing all the males (note the condemnation in 49:5–7). Jacob was alarmed and **troubled** at their action; but he did not answer their question, **should he deal with our sister as with a harlot?**

**35:1–15. Beth-el** (“House of God”) is where God confirmed the Abrahamic covenant to Jacob nearly 30 years earlier (cf. 28:10–19). It was about 15 miles south of Shechem. **Put away the strange gods:** In

the crisis precipitated by the Shechem massacre (34:25, 26), Jacob's divine protector intervened with directions and defense; for **the terror of God was upon the cities ... and they did not pursue after the sons of Jacob** (v. 5). The putting away of the strange gods indicates Jacob's desire for an exclusive devotion to his sovereign God, the Suzerain (cf. 31:19; Ex. 20:3). The **earrings** probably were amulets with idolatrous significance (Ex. 32:2, 3). Later, Joshua was to demand the same removal of foreign gods at a covenant renewal (Josh. 24:2, 14, 23). Naming the altar **El-beth-el** (“God of the House of God”)

12 And the <sup>a</sup>land which I gave Abraham and Isaac, to thee I will give it, and to thy <sup>1</sup>seed after thee will I give the land.

13 And God <sup>a</sup>went<sup>1</sup> up from him in the place where he talked with him.

14 And Jacob <sup>a</sup>set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, <sup>a</sup>Beth-el.

### The Birth of Benjamin

16 And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel <sup>1</sup>travailed, and she had hard labour.

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

18 And it came to pass, as her soul was in departing, (for she died) that she called his name <sup>1</sup>Ben-oni: but his father called him <sup>2</sup>Benjamin.

### The Death of Rachel

19 And <sup>a</sup>Rachel died, and was buried in the way to <sup>b</sup>Ephrath, which is Bethlehem.

20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave <sup>a</sup>unto this day.

### Jacob's Descendants

21 And Israel journeyed, and spread his tent beyond <sup>a</sup>the tower of <sup>1</sup>Edar.

22 And it came to pass, when Israel

35:12 <sup>a</sup> Gen. 12:7; 13:15; 26:3, 4; 28:13; 48:4; Ex. 32:13

<sup>1</sup> descendants

35:13 <sup>a</sup> Gen.

17:22; 18:33

<sup>1</sup> departed

35:14 <sup>a</sup> Gen.

28:18, 19; 31:45

35:15 <sup>a</sup> Gen.

28:19

35:16 <sup>1</sup> travailed

in childbirth

35:17 <sup>a</sup> Gen.

30:24; 1 Sam.

4:20

35:18 <sup>1</sup> Lit. Son

of My Sorrow

<sup>2</sup> Lit. Son of the

Right Hand

35:19 <sup>a</sup> Gen. 48:7

<sup>b</sup> Ruth 1:2; 4:11;

Mic. 5:2; Matt.

2:6

35:20 <sup>a</sup> 1 Sam.

10:2

35:21 <sup>a</sup> Mic. 4:8

<sup>1</sup> Or Eder

35:22 <sup>a</sup> Gen.

49:4; 1 Chr. 5:1

35:23 <sup>a</sup> Gen.

29:31–35;

30:18–20; 46:8;

Ex. 1:1–4

35:27 <sup>a</sup> Gen.

13:18; 18:1; 23:19

<sup>b</sup> Josh. 14:15

<sup>1</sup> Heb. Kirjath-

haarbah

35:29 <sup>a</sup> Gen.

15:15; 25:8;

49:33

<sup>b</sup> Gen. 25:9;

49:31

<sup>1</sup> breathed his

last

<sup>2</sup> joined his

ancestors

36:1 <sup>a</sup> Gen. 25:30

<sup>1</sup> this is the

genealogy

36:2 <sup>a</sup> Gen.

26:34; 28:9

<sup>b</sup> 2 Kin. 7:6

<sup>c</sup> Gen. 36:25

<sup>1</sup> Or Oholibamah

36:3 <sup>a</sup> Gen. 28:9

<sup>1</sup> Heb. Basemath

36:4 <sup>a</sup> 1 Chr. 1:35

36:5 <sup>1</sup> Or Oholibamah

dwelt in that land, that Reuben went and <sup>a</sup>lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve:

23 The sons of Leah; <sup>a</sup>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 handmaid; Dan, and Naphtali:

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

27 And Jacob came unto Isaac his father unto <sup>a</sup>Mamre, unto the <sup>b</sup>city<sup>1</sup> of Arbah, which is Hebron, where Abraham and Isaac sojourned.

### The Death of Isaac

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac <sup>1</sup>gave up the ghost, and died, and <sup>a</sup>was <sup>2</sup>gathered unto his people, *being* old and full of days: and <sup>b</sup>his sons Esau and Jacob buried him.

### Esau's Descendants

**36** Now <sup>1</sup>these *are* the generations of Esau, <sup>a</sup>who is Edom.

2 <sup>a</sup>Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the <sup>b</sup>Hittite, and <sup>c</sup>Aholibamah<sup>1</sup> the daughter of Anah the daughter of Zib-eon the Hivite;

3 And <sup>a</sup>Bashemath<sup>1</sup> Ishmael's daughter, sister of Nebajoth.

4 And <sup>a</sup>Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And <sup>1</sup>Aholibamah bare Jeush, and

gave witness to the Lord's sovereign faithfulness. The stone **pillar** was the customary covenant witness. Thus Jacob made it clear that he was returning to God, not just to His house. This decision became the turning point of his life.

**35:16–29.** Rachel gave birth to **Ben-oni**, meaning “Son of My Pain” or “Son of My Misfortune.” Jacob’s renaming of his son as **Benjamin**, or “Son of My Right Hand,” emphasized the positive aspect of this event. Perhaps this indicated Jacob’s understanding of “right hand” in its normal sense, accompanied by its propitious overtones of honor (Ps. 110:1), skill

(Ps. 137:5), and soundness (Eccl. 10:2). The phrase **her soul was in departing** indicates only that the life was departing. Reuben’s sin of incest cost him his birthright forever, and he was replaced by Joseph (49:3, 4; 1 Chr. 5:1, 2), again demonstrating the concept of rank and not origin. (See the note on 25:19–34.) The blessing of messianic ancestry went to Judah (49:10).

**36:1–43.** This chapter lists the wives of Esau (vv. 1–3), the sons of Esau (vv. 4, 5), the enormous wealth (vv. 6–8), and the descendants of Esau, and Seir, the Horite. Their families intermarried (vv. 9–42).

Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his <sup>1</sup>beasts, and all his <sup>2</sup>substance, which he had got in the land of Canaan; and went into the country <sup>3</sup>from the face of his brother Jacob.

7 <sup>a</sup>For their <sup>1</sup>riches were more than that they might dwell together; and <sup>b</sup>the land wherein they were strangers could not <sup>2</sup>bear them because of their cattle.

8 Thus dwelt Esau in <sup>a</sup>mount Seir: <sup>b</sup>Esau is Edom.

9 And <sup>1</sup>these *are* the generations of Esau the father of the Edomites in mount Seir:

10 These *are* the names of Esau's sons; <sup>a</sup>Eliphaz the son of Adah the wife of Esau, Reuel the son of <sup>1</sup>Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, <sup>1</sup>Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz <sup>a</sup>Amalek: these *were* the sons of Adah Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of <sup>1</sup>Bashemath Esau's wife.

36:6 <sup>1</sup> animals  
<sup>2</sup> goods  
<sup>3</sup> away from the presence of

36:7 <sup>a</sup> Gen. 13:6, 11

<sup>b</sup> Gen. 17:8; 28:4; Heb. 11:9

<sup>1</sup> possessions were too great for them to

<sup>2</sup> support

36:8 <sup>a</sup> Gen. 32:3; Deut. 2:5; Josh. 24:4

<sup>b</sup> Gen. 36:1, 19

36:9 <sup>1</sup> this is the genealogy

36:10 <sup>a</sup> 1 Chr. 1:35

<sup>1</sup> Heb. Basemath

36:11 <sup>1</sup> Zephi, 1 Chr. 1:36

36:12 <sup>a</sup> Ex. 17:8–16; Num. 24:20; Deut. 25:17–19; 1 Sam. 15:2, 3

36:13 <sup>1</sup> Heb. Basemath

14 And these were the sons of <sup>1</sup>Aholibamah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

15 These *were* <sup>1</sup>dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; <sup>2</sup>duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, and duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.

17 And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.

18 And these *are* the sons of <sup>1</sup>Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, who is Edom, and these *are* their dukes.

20 <sup>a</sup>These *are* the sons of Seir <sup>b</sup>the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan: these *are* the <sup>1</sup>dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and <sup>1</sup>Hemam; and Lotan's sister was Timna.



**36:21. Edom** is the rugged desert area that extends for about a hundred miles from the Wadi Zered to the Gulf of Aqaba. Here the descendants of Esau settled (vv. 1–43). In the Middle Bronze Age, the King's Highway passed through this region (cf. Num. 20:14–18). However, archaeological excavations seem to indicate that the area was occupied only by various Bedouin tribes ruled by chieftains (“dukes”) until the fourteenth century B.C. After that the Edomites remained a constant threat to the Israelites until David conquered them (2 Sam. 8:13). In the time of the divided monarchy Edom regained its independence. Its constant hostility toward God's people was frequently denounced by Israel's prophets. Edom was later subjugated by Assyria and eventually overrun by the Nabateans in the third century B.C.



The wilderness and mountains of Edom

Todd Bolen/www.BiblePlaces.com

23 And the children of Shobal *were* these; <sup>1</sup>Alvan, and Manahath, and Ebal, <sup>2</sup>Shepho, and Onam.

24 And these *are* the children of Zib-eon; both Ajah, and Anah: this *was that* Anah that found <sup>a</sup>the <sup>1</sup>mules in the wilderness, as he fed the <sup>2</sup>asses of Zibeeon his father.

25 And the children of Anah *were* these; Dishon, and <sup>1</sup>Aholibamah the daughter of Anah.

26 And these *are* the children of <sup>1</sup>Dishon; <sup>2</sup>Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and <sup>1</sup>Akan.

28 The children of Dishan *are* these; <sup>a</sup>Uz, and Aran.

29 These *are* the <sup>1</sup>dukes *that came* of the Horites; <sup>2</sup>duke Lotan, duke Shobal, duke Zibeeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

### The Kings of Edom

31 And <sup>a</sup>these *are* the kings that reigned in the land of Edom, before there reigned any 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 Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field 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.

36:23 <sup>1</sup>Alian, 1 Chr. 1:40  
<sup>2</sup>Shephi, 1 Chr. 1:40  
 36:24 <sup>a</sup>Lev. 19:19  
<sup>1</sup>water  
<sup>2</sup>donkeys  
 36:25 <sup>1</sup>Or Oholibamah  
 36:26 <sup>1</sup>Heb. Dishan  
<sup>2</sup>Amran, 1 Chr. 1:41  
 36:27 <sup>1</sup>Jakan, 1 Chr. 1:42; Heb. Jaakan  
 36:28 <sup>a</sup>Job 1:1  
 36:29 <sup>1</sup>chiefs  
<sup>2</sup>chief  
 36:31 <sup>a</sup>Gen. 17:6, 16; 35:11; 1 Chr. 1:43

36:37 <sup>a</sup>Gen. 10:11  
 36:39 <sup>1</sup>Sam., Syr. Hadad, 1 Chr. 1:50  
<sup>2</sup>Pai, 1 Chr. 1:50  
 36:40 <sup>1</sup>chiefs  
<sup>2</sup>chief  
<sup>3</sup>Alliah, 1 Chr. 1:51  
 36:41 <sup>1</sup>Or Oholibamah  
 36:43 <sup>1</sup>dwelling places  
 37:1 <sup>a</sup>Gen. 17:8; 23:4; 28:4; 36:7; Heb. 11:9  
<sup>1</sup>sojourner, a temporary resident  
 37:2 <sup>a</sup>Gen. 35:25, 26; 1 Sam. 2:22–24  
<sup>1</sup>This is the genealogy  
<sup>2</sup>a bad report of them  
 37:3 <sup>a</sup>Gen. 44:20  
<sup>b</sup>Gen. 37:23, 32; Judg. 5:30; 1 Sam. 2:19  
<sup>1</sup>tunic

37 And Samlah died, and Saul of <sup>a</sup>Rehoboth *by* 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 <sup>1</sup>Hadar reigned in his stead: and the name of his city *was* <sup>2</sup>Pau; and his wife's name *was* Meheta-bel, the daughter of Matred, the daughter of Mezahab.

### The Dukes of Edom

40 And these *are* the names of the <sup>1</sup>dukes *that came* of Esau, according to their families, after their places, by their names; <sup>2</sup>duke Timnah, duke <sup>3</sup>Alvah, duke Jetheth,

41 Duke <sup>1</sup>Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their <sup>1</sup>habitations in the land of their possession: he *is* Esau the father of the Edomites.

### Joseph's Dreams

**37** And Jacob dwelt in the land <sup>a</sup>wherein his father was a <sup>1</sup>stranger, in the land of Canaan.

<sup>2</sup> <sup>1</sup>These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father <sup>a</sup>their <sup>2</sup>evil report.

3 Now Israel loved Joseph more than all his children, because he *was* <sup>a</sup>the son of his old age: and he <sup>b</sup>made him a <sup>1</sup>coat of *many* colours.

4 And when his brethren saw that their father loved him more than all his

37:1–17. The reference to being a **lad** suggests he may have been a servant or helper (22:3; Ex. 33:11), as his age has already been cited. **Their report** was **evil** in the sense that their actions were evil and he reported this to his father. The fact that Jacob **loved Joseph more than all his children** indicates he had learned nothing from his previous experiences with favoritism (25:28). **He made him a coat of many**

**colours:** This traditional understanding, and the alternate “coat with sleeves,” are sheer guesses from the context. The phrase *ketōnet pasīm* occurs aside from this section only in 2 Samuel 13:18, 19, where it describes a garment worn by the daughters of kings. Cuneiform inventories include various types of clothing, of which one is called *kitū* (or *kutinnū*) *pishannu*, and it was a ceremonial robe draped

brethren, they <sup>a</sup>hated him, and could not speak peaceably unto him.

### The Sheaf

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

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, <sup>a</sup>behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and <sup>1</sup>made obeisance to my sheaf.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

### The Sun, Moon, and Stars

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, <sup>a</sup>the sun and the moon and the eleven stars <sup>1</sup>made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What is this

37:4 <sup>a</sup> Gen. 27:41; 49:23; 1 Sam. 17:28; John 15:18–20  
37:7 <sup>a</sup> Gen. 42:6, 9; 43:26; 44:14  
<sup>1</sup> bowed down  
37:9 <sup>a</sup> Gen. 46:29; 47:25  
<sup>1</sup> bowed down

37:10 <sup>a</sup> Gen. 27:29  
37:11 <sup>a</sup> Matt. 27:17, 18; Acts 7:9  
<sup>b</sup> Dan. 7:28; Luke 2:19, 51  
<sup>1</sup> kept the matter in mind  
37:12 <sup>a</sup> Gen. 33:18–20  
37:14 <sup>a</sup> Gen. 13:18; 23:2, 19; 35:27; Josh. 14:14, 15; Judg. 1:10  
37:16 <sup>a</sup> Song 1:7

dream that thou hast dreamed? Shall I and thy mother and <sup>a</sup>thy brethren indeed come to bow down ourselves to thee to the earth?

11 And <sup>a</sup>his brethren envied him; but his father <sup>b</sup>observed<sup>1</sup> the saying.

### Joseph's Search for His Brothers

12 And his brethren went to feed their father's flock in <sup>a</sup>Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of <sup>a</sup>Hebron, and he came to Shechem.

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: <sup>a</sup>tell me, I pray thee, where they feed *their flocks*.

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

about statues of goddesses. It had various gold ornaments sewn onto it. Thus it would be a tech-

nical term denoting appliqué ornaments on costly vests and bodices.



**37:2.** Joseph was the eleventh son of Jacob, the first son of Rachel (30:24), and was his father's favorite. However, he was resented by his jealous brothers, who sold him into slavery to a passing caravan of Ishmeelites. Joseph arrived in Egypt during the Second Intermediate Period of ancient Egypt's history, and rose to the position of grand vizier or prime minister to the Pharaohs (probably Sesostriis II and Sesostriis III). Joseph eventually reconciled to his brothers. He then invited his father and entire family to move to Egypt to escape a great famine and thus preserve the line of the Messiah. Joseph received the blessing (double portion) from his father (48:8–22). (First Reference, Gen. 30:22–24; Primary Reference, Gen. 41:37–53.)



*Joseph Recognized by His Brothers* by Baron Francois Pascal Simon Gerard

Joseph Recognised by his Brothers, Gerard, Francois Pascal Simon, Baron (1770–1837)/Musée des Beaux-Arts, Angers, France/Bridgeman Images

his brethren, and found them in <sup>a</sup>Dothan.

### The Brothers' Conspiracy

18 And when they saw him afar off, even before he came near unto them, <sup>a</sup>they conspired against him to slay him.

19 And they said one to another, Behold, this <sup>1</sup>dreamer cometh.

20 <sup>a</sup>Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some <sup>1</sup>evil beast hath devoured him: and we shall see what will become of his dreams.

21 And <sup>a</sup>Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that is in the wilderness, and lay no hand upon him; that he might <sup>1</sup>rid him out of their hands, to deliver him to his father again.

23 And it came to pass, when Joseph was come unto his brethren, that they <sup>a</sup>stript Joseph out of his <sup>1</sup>coat, *his* coat of *many* colours that *was* on him;

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

25 <sup>a</sup>And they sat down to eat <sup>1</sup>bread: and they lifted up their eyes and looked, and, behold, a company of <sup>b</sup>Ishmeelites came from Gilead with their camels bearing spicery and <sup>c</sup>balm and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and <sup>a</sup>conceal his blood?

27 Come, and let us sell him to the

37:17 <sup>a</sup> 2 Kin. 6:13  
37:18 <sup>a</sup> 1 Sam. 19:1; Ps. 31:13; 37:12, 32; Matt. 21:38; 26:3, 4; 27:1; Mark 14:1; John 11:53; Acts 23:12  
37:19 <sup>1</sup> Lit. *master of dreams*  
37:20 <sup>a</sup> Gen. 37:22; Prov. 1:11  
<sup>1</sup> wild  
37:21 <sup>a</sup> Gen. 42:22  
37:22 <sup>1</sup> *deliver*  
37:23 <sup>a</sup> Matt. 27:28  
<sup>1</sup> *tunic*  
37:25 <sup>a</sup> Prov. 30:20  
<sup>b</sup> Gen. 16:11, 12; 37:28, 36; 39:1  
<sup>c</sup> Jer. 8:22  
<sup>1</sup> *a meal*  
37:26 <sup>a</sup> Gen. 37:20  
37:27 <sup>a</sup> 1 Sam. 18:17  
<sup>b</sup> Gen. 42:21  
<sup>c</sup> Gen. 29:14  
<sup>1</sup> *listened*  
37:28 <sup>a</sup> Gen. 37:25; Judg. 6:1–3; 8:22, 24  
<sup>b</sup> Gen. 45:4; 5; Ps. 105:17; Acts 7:9  
<sup>c</sup> Matt. 27:9  
<sup>1</sup> *pulled him up*  
37:29 <sup>a</sup> Gen. 37:34; 44:13; Job 1:20  
<sup>1</sup> *tore his clothes in grief*  
37:30 <sup>a</sup> Gen. 42:13, 36  
<sup>1</sup> *lad*  
37:31 <sup>a</sup> Gen. 37:3, 23  
<sup>1</sup> *tunic*  
37:32 <sup>1</sup> *tunic*  
<sup>2</sup> *do you know*  
37:33 <sup>a</sup> Gen. 37:20  
<sup>1</sup> *recognized*  
<sup>2</sup> *tunic*  
<sup>3</sup> *wild*  
<sup>4</sup> *torn*  
37:34 <sup>a</sup> Gen. 37:29; 2 Sam. 3:31  
<sup>b</sup> Gen. 50:10  
<sup>1</sup> *tore*

Ishmeelites, and <sup>a</sup>let not our hand be upon him; for he *is* <sup>b</sup>our brother *and* <sup>c</sup>our flesh. And his brethren <sup>1</sup>were content.

### Joseph Sold to Ishmeelites

28 Then there passed by <sup>a</sup>Midianites merchantmen; and they <sup>1</sup>drew and lifted up Joseph out of the pit, <sup>b</sup>and sold Joseph to the Ishmeelites for <sup>c</sup>twenty *pieces* of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he <sup>a</sup>rent<sup>1</sup> his clothes.

30 And he returned unto his brethren, and said, The <sup>1</sup>child <sup>a</sup>is not; and I, whither shall I go?

### Jacob Is Deceived

31 And they took <sup>a</sup>Joseph's <sup>1</sup>coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the <sup>1</sup>coat of *many* colours, and they brought *it* to their father; and said, This have we found: <sup>2</sup>know now whether it *be* thy son's coat or no.

33 And he <sup>1</sup>knew it, and said, *It is* my son's <sup>2</sup>coat; an <sup>a</sup>evil<sup>3</sup> beast hath devoured him; Joseph is without doubt <sup>4</sup>rent in pieces.

34 And Jacob <sup>a</sup>rent<sup>1</sup> his clothes, and put sackcloth upon his loins, and <sup>b</sup>mourned for his son many days.

35 And all his sons and all his daughters <sup>a</sup>rose up to comfort him; but he refused to be comforted; and he said, For <sup>b</sup>I will go down into the grave unto

37:35 <sup>a</sup> 2 Sam. 12:17 <sup>b</sup> Gen. 25:8; 35:29; 42:38; 44:29, 31

37:18–36. **Ishmeelites** and **Midianites** are terms used interchangeably in verse 28, just as in Judges 8:22 and 24. *Ishmeelite* may not be an ethnic term, as used here, but is simply a reference to nomadic merchants. It is not likely that Joseph was **sold ... into Egypt** during the Hyksos period (1730–1570 B.C.), but rather prior to it late in the reign of Sesostris II, and eventually served under Sesostris III in the Middle Kingdom during the Twelfth Dynasty (1878–1843 B.C.). This is most compatible with 1 Kings 6:1 and Exodus 12:40. **Potiphar** is an Egyptian name meaning, “Whom *Ra* [the sun-god] Has

Given.” He was **an officer of Pharaoh's, and captain of the guard** (v. 36; 39:1). The term translated “officer” is elsewhere translated “eunuch” (cf. Dan. 1:3). Historically, the word followed the same shift of meaning in Hebrew as in Akkadian—from “Official Courtier” to the more restricted meaning of “Eunuch.” Note in 39:7 that Potiphar was married. Here, the earlier meaning of “Official” is best. As for the second term, rather than literal Hebrew understanding, “chief executioner,” the usual rendering “captain of the guard” is best, since he was a prison keeper (cf. 40:1–4).

my son mourning. Thus his father wept for him.

### Joseph Sold to Potiphar

36 And <sup>a</sup>the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

### Judah's Descendants

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

2 And Judah <sup>a</sup>saw there a daughter of a certain Canaanite, whose name *was* <sup>1</sup>Shuah; and he <sup>2</sup>took her, and went in unto her.

3 And she conceived, and bare a son; and he called his name <sup>a</sup>Er.

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

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

### Tamar, Wife of Er

6 And Judah <sup>a</sup>took a wife for Er his firstborn, whose name *was* <sup>b</sup>Tamar.

7 And <sup>a</sup>Er, Judah's firstborn, *was* wicked in the sight of the LORD; <sup>b</sup>and the LORD <sup>1</sup>slew him.

37:36 <sup>a</sup> Gen. 39:1  
38:1 <sup>a</sup> 2 Kin. 4:8  
38:2 <sup>a</sup> Gen. 34:2  
<sup>1</sup> Heb. *Shua*;  
1 Chr. 2:3  
<sup>2</sup> married  
38:3 <sup>a</sup> Gen.  
46:12; Num.  
26:19  
38:4 <sup>a</sup> Gen.  
46:12; Num.  
26:19  
38:5 <sup>a</sup> Num.  
26:20  
38:6 <sup>a</sup> Gen. 21:21  
<sup>b</sup> Ruth 4:12  
38:7 <sup>a</sup> Gen.  
46:12; Num.  
26:19  
<sup>b</sup> 1 Chr. 2:3  
<sup>1</sup> killed

38:8 <sup>a</sup> Deut. 25:5;  
6; Matt. 22:24  
38:9 <sup>a</sup> Deut. 25:6  
38:10 <sup>a</sup> Gen.  
46:12; Num.  
26:19  
<sup>1</sup> Lit. *was evil in  
the eyes of*  
38:11 <sup>a</sup> Ruth  
1:12, 13  
<sup>b</sup> Lev. 22:13  
<sup>1</sup> Lest *he die*  
38:12 <sup>a</sup> 2 Sam.  
13:39  
38:13 <sup>a</sup> Josh.  
15:10, 57; Judg.  
14:1  
38:14 <sup>a</sup> Prov. 7:12

8 And Judah said unto Onan, Go in unto <sup>a</sup>thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should not be <sup>a</sup>his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did <sup>1</sup>displeased the LORD: wherefore he slew <sup>a</sup>him also.

11 Then said Judah to Tamar his daughter in law, <sup>a</sup>Remain a widow at thy father's house, till Shelah my son be grown: for he said, <sup>1</sup>Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt <sup>b</sup>in her father's house.

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

### Judah Deceived by Tamar

13 And it was told Tamar, saying, Behold thy father in law goeth up <sup>a</sup>to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and <sup>a</sup>sat in

**38:1–11. Adullamite** describes a person from Adullam, a Canaanite town situated on the route through Azekah and Sochoh, halfway between Lachish and Jerusalem. It controlled one of the principal passes into the hill-country of Judah from the northern Shephelah. It was about 15 miles northwest of Hebron. Judah married a Canaanite there (v. 2), and there his firstborn was slain by the Lord for acting wickedly (v. 7). From **Shuah** he had three sons, **Er**, **Onan**, and **Shelah**. Er was the firstborn who was slain by the Lord. Evidently, he represented the rapid degeneration resulting from Shuah's intimate Canaanite alliances (cf. ch. 19). Er left no heir; so according to the law of levirate marriage (the mar-

riage of a widow to the brother of her deceased husband), his brother Onan was to marry the childless widow and provide a son for Er. This was a widely practiced custom in the ancient Near East and was later incorporated into the law of Moses (Deut. 25:5–10). **And Onan knew that the seed should not be his**, thus he forsook his responsibility in favor of his own desires (cf. Ruth 4:6), and God killed him.

**38:12–26. Harlot:** The word (*zōnah*) in verse 15 indicates a common harlot. But verses 21 and 22 make it clear that she dressed and acted like a Canaanite temple prostitute (*haqedēshah*). **She hath been more righteous than I:** Judah was wrong on two accounts. He had committed adultery with her, and



**38:2. Judah** was the fourth son of Jacob by Leah (29:35). In spite of his early failures (vv. 1–30), he later rose to a position of leadership among his brothers by interceding for Joseph (37:26, 27), Simeon (43:8, 9), and Benjamin (44:14–34). Jacob eventually blessed him with the position of leadership among the 12 brothers (49:8–10). Judah was promised that he would be the ancestor of the Messiah. He became the founder of the tribe of Judah, thus also of the line of David and of Christ (Matt. 1:3–16). He is symbolized in Genesis 49:9 as a lion. Later, therefore, Christ is called the “Lion of the tribe of Judah” (Rev. 5:5). (First Reference, Gen. 29:35; Primary Reference, Gen. 49:9, 10.)

an open place, which is by the way to Timnath; for she saw <sup>b</sup>that Shelah was grown, and she was not given unto him to wife.

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

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

17 And he said, <sup>a</sup>I will send *thee* a kid from the flock. And she said, <sup>b</sup>Wilt thou give *me* a pledge, till thou send it?

18 And he said, What pledge shall I give thee? And she said, <sup>a</sup>Thy signet, and thy <sup>1</sup>bracelets, and thy staff that is in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.

19 And she arose, and went away, and <sup>a</sup>laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot, that *was* <sup>1</sup>openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath <sup>a</sup>played the harlot; and also, behold, she is with child by <sup>1</sup>whoredom. And

38:14 <sup>b</sup>Gen. 38:11, 26  
38:17 <sup>a</sup>Judg. 15:1; Ezek. 16:33  
<sup>b</sup>Gen. 38:20  
38:18 <sup>a</sup>Gen. 38:25; 41:42  
<sup>1</sup>cord  
38:19 <sup>a</sup>Gen. 38:14  
38:21 <sup>1</sup>in full view  
38:24 <sup>a</sup>Judg. 19:2  
<sup>1</sup>harlotry

Judah said, Bring her forth, <sup>b</sup>and let her be burnt.

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, <sup>a</sup>Discern, I pray thee, whose *are* these, the signet, and <sup>1</sup>bracelets, and staff.

26 And Judah <sup>a</sup>acknowledged *them*, and said, <sup>b</sup>She hath been more righteous than I; because that <sup>c</sup>I gave her not to Shelah my son. And he knew her again <sup>d</sup>no more.

### Birth of Zarah and Pharez

27 And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called <sup>a</sup>Pharez.<sup>1</sup>

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called <sup>a</sup>Zarah.<sup>1</sup>

### Joseph as Overseer

**39** And Joseph was brought <sup>a</sup>down to Egypt; and <sup>b</sup>Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, <sup>c</sup>bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And <sup>a</sup>the LORD was with Joseph, and he was a <sup>1</sup>prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD

<sup>b</sup>Lev. 20:14; 21:9; Deut. 22:21  
38:25 <sup>a</sup>Gen. 37:32; 38:18  
<sup>1</sup>cord  
38:26 <sup>a</sup>Gen. 37:33  
<sup>b</sup>1 Sam. 24:17  
<sup>c</sup>Gen. 38:14  
<sup>d</sup>Job 34:31, 32  
38:29 <sup>a</sup>Gen. 46:12; Num. 26:20; Ruth 4:12; 1 Chr. 2:4; Matt. 1:3  
<sup>1</sup>Lit. *Breach or Breakthrough*  
38:30 <sup>a</sup>Gen. 46:12; 1 Chr. 2:4; Matt. 1:3  
<sup>1</sup>Zarah, 1 Chr. 2:4  
39:1 <sup>a</sup>Gen. 12:10; 43:15  
<sup>b</sup>Gen. 37:36; Ps. 105:17  
<sup>c</sup>Gen. 37:28; 45:4  
39:2 <sup>a</sup>Gen. 26:24, 28; 28:15; 35:3; 39:3, 21, 23; 1 Sam. 16:18; 18:14, 28; Acts 7:9  
<sup>1</sup>successful

he had not kept his word when he refused to give Tamar his son **Shelah**.

**38:27–30.** Although the hand that appeared first belonged to **Zarah**, the child **Pharez** (meaning “Breach”) was actually born first. He is listed in the genealogy of Christ in Matthew 1:3 (cf. Ruth 4:18). The prenatal struggle, like Esau and Jacob’s (25:22–26),

brings a violent chapter to an end. It also launches the tribe of Judah on its career and provides the dark and dismal background for the appearance of godly Joseph.

**39:1–23.** The key to Joseph’s whole life is expressed in the words **the LORD was with him, and ... the LORD made all that he did to prosper in his hand.**

was with him, and that the LORD <sup>a</sup>made all that he did <sup>1</sup>to prosper in his hand.

4 And Joseph <sup>a</sup>found <sup>1</sup>grace in his sight, and he served him: and he made him <sup>b</sup>overseer over his house, and all *that* he had he put into his <sup>2</sup>hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that <sup>a</sup>the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's <sup>1</sup>hand; and he knew not <sup>2</sup>ought he had, <sup>3</sup>save the bread which he did eat. And Joseph <sup>a</sup>was <sup>4</sup>a goodly *person*, and well favoured.

### Joseph Tempted

7 And it came to pass after these things, that his master's wife <sup>1</sup>cast her eyes upon Joseph; and she said, <sup>a</sup>Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master <sup>1</sup>wotteth not what *is* <sup>2</sup>with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: <sup>a</sup>how then can I do this great wickedness, and <sup>b</sup>sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he <sup>1</sup>hearkened <sup>a</sup>not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his <sup>1</sup>business; and *there was* none of the men of the house there within.

12 And she <sup>a</sup>caught him by his garment, saying, Lie with me: and he left

39:3 <sup>a</sup> Ps. 1:3

<sup>1</sup> to be a success

39:4 <sup>a</sup> Gen. 18:3;

19:19; 39:21

<sup>b</sup> Gen. 24:2, 10;

39:8, 22; 41:40

<sup>1</sup> favour

<sup>2</sup> care

39:5 <sup>a</sup> Gen.

18:26; 30:27;

2 Sam. 6:11

39:6 <sup>a</sup> Gen.

29:17; 1 Sam.

16:12

<sup>1</sup> care

<sup>2</sup> anything

<sup>3</sup> except

<sup>4</sup> handsome

in form and

appearance

39:7 <sup>1</sup> cast

longing eyes

<sup>a</sup> 2 Sam. 13:11

39:8 <sup>1</sup> knows

<sup>2</sup> in the house

except through

me

39:9 <sup>a</sup> Lev. 20:10;

Prov. 6:29, 32

<sup>b</sup> Gen. 20:6;

42:18; 2 Sam.

12:13; Ps. 51:4

39:10 <sup>a</sup> Prov. 1:10

<sup>1</sup> did not heed

her

39:11 <sup>1</sup> work

39:12 <sup>a</sup> Prov. 7:13

39:13 <sup>1</sup> outside

39:14 <sup>a</sup> Gen.

14:13; 41:12

<sup>1</sup> laugh at

39:17 <sup>a</sup> Ex. 23:1;

Ps. 120:3; Prov.

26:28

39:19 <sup>a</sup> Prov.

6:34, 35

<sup>1</sup> his anger was

aroused

39:20 <sup>a</sup> Ps.

105:18; [1 Pet.

2:19]

<sup>b</sup> Gen. 40:3, 15;

41:14

39:21 <sup>a</sup> Gen.

39:2; Ex. 3:21;

Ps. 105:19;

[Prov. 16:7];

Dan. 1:9; Acts

7:9, 10

<sup>1</sup> loving-

kindness

<sup>2</sup> caused him to

be viewed with

favour by

39:22 <sup>a</sup> Gen.

39:4; 40:3, 4

his garment in her hand, and fled, and got him out.

### Joseph Accused of Wrongdoing

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled <sup>1</sup>forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an <sup>a</sup>Hebrew unto us to <sup>1</sup>mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she <sup>a</sup>spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that <sup>1</sup>his <sup>a</sup>wrath was kindled.

### Joseph Is Imprisoned

20 And Joseph's master took him, and <sup>a</sup>put him into the <sup>b</sup>prison, a place where the king's prisoners *were* bound: and he was there in the prison.

21 But the LORD was with Joseph, and shewed him <sup>1</sup>mercy, and <sup>a</sup>gave<sup>2</sup> him favour in the sight of the keeper of the prison.

22 And the keeper of the prison <sup>a</sup>committed to Joseph's hand all the prisoners that *were* in the prison; and

**Lie with me** were the words of his master's wife. Joseph's reasons for refusing (vv. 8, 9) were those that another man might have given for yielding. That he was free from supervision, that he had made a rapid rise in authority which had corrupted other stewards (cf. Is. 22:15–25; Luke 16:1ff.), and his realization that only one realm was forbidden to him were all arguments for his being disloyal.

He called the proposition **wickedness** and said it was **sin against God**. But she persisted **day by day** (cf. Samson twice in his career in Judg. 14:17; 16:16). Evidently, he would not even **be with her**. Joseph's actions are to be contrasted with Reuben's (35:22) and Judah's (38:16). Her first approach involved flattery (v. 7), then the drawn-out enticing (v. 10), and finally the ambush (v. 12). Joseph fled, not like a

whatsoever they did there, <sup>1</sup>he was the doer of it.

23 The keeper of the prison <sup>1</sup>looked not to any thing *that was* under his hand; because <sup>a</sup>the LORD was with him, and *that* which he did, the LORD made it to prosper.

### The Butler and the Baker Imprisoned

**40** And it came to pass after these things, *that* the <sup>a</sup>butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was <sup>a</sup>wroth<sup>1</sup> against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 <sup>a</sup>And he put them <sup>1</sup>in ward in the house of the captain of the guard, into the prison, the place where Joseph was <sup>2</sup>bound.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued <sup>1a</sup> a season in ward.

### The Two Dreams

5 And they <sup>a</sup>dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* <sup>1</sup>sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, <sup>a</sup>Wherefore look ye so sadly to day?

8 And they said unto him, <sup>a</sup>We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them,

39:22 <sup>1</sup> it was his doing  
39:23 <sup>a</sup> Gen.  
39:2, 3  
<sup>1</sup> did not look into  
40:1 <sup>a</sup> Gen.  
40:11, 13; Neh.  
1:11  
40:2 <sup>a</sup> Prov.  
16:14  
<sup>1</sup> angry  
40:3 <sup>a</sup> Gen. 39:1,  
20, 23; 41:10  
<sup>1</sup> in custody  
<sup>2</sup> confined  
40:4 <sup>1</sup> in custody for a while  
40:5 <sup>a</sup> Gen. 37:5;  
41:1  
40:6 <sup>1</sup> dejected  
40:7 <sup>a</sup> Neh. 2:2  
40:8 <sup>a</sup> Gen. 41:15

<sup>b</sup> [Gen. 41:16;  
Dan. 2:11, 20–  
22, 27, 28, 47]  
40:12 <sup>a</sup> Gen.  
40:18; 41:12, 25;  
Judg. 7:14; Dan.  
2:36; 4:18, 19  
<sup>b</sup> Gen. 40:18;  
42:17  
40:13 <sup>a</sup> 2 Kin.  
25:27; Ps. 3:3;  
Jer. 52:31  
<sup>1</sup> position  
40:14 <sup>a</sup> 1 Sam.  
25:31; Luke  
23:42  
<sup>b</sup> Gen. 24:49;  
47:29; Josh.  
2:12; 1 Sam.  
20:14, 15;  
2 Sam. 9:1;  
1 Kin. 2:7  
40:15 <sup>a</sup> Gen.  
37:26–28  
<sup>b</sup> Gen. 39:20  
40:16 <sup>1</sup> baskets  
of white bread

<sup>b</sup>Do not interpretations *belong* to God? tell me *them*, I pray you.

### The Butler's Dream

9 And the chief butler 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, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, <sup>a</sup>This is the interpretation of it: The three branches <sup>b</sup>are three days:

13 Yet within three days shall Pharaoh <sup>a</sup>lift up thine head, and restore thee unto thy <sup>1</sup>place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

### Joseph Makes a Request

14 But <sup>a</sup>think on me when it shall be well with thee, and <sup>b</sup>shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was <sup>a</sup>stolen away out of the land of the Hebrews: <sup>b</sup>and here also have I done nothing that they should put me into the dungeon.

### The Baker's Dream

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three <sup>1</sup>white baskets on my head:

coward, but in the preservation of his honor, which the New Testament commands (2 Tim. 2:22; 2 Pet. 1:4). This is the second time a coat of Joseph is used in deceit about him (cf. 37:31–33).

**40:1–23. Butler** literally means “cupbearer of the king.” Egyptian inscriptions include various titles for those involved in serving wine and beer to the Pharaoh. When the captain **charged Joseph with them**, he gave Joseph control over administrative affairs in the prison, not merely over high-rank-

ing prisoners (cf. 41:12). The two imprisoned court officials had dreams that perplexed them (vv. 5–7). Joseph's immediate response was **do not interpretations belong to God?** (cf. the immediate response of his mind in 39:9; 41:16, 51, 52; 45:8). **Shew kindness** is the same term used by Abraham in 20:13 and indicates a demonstration of faithfulness based upon a particular relationship. In this case, Joseph had interpreted a dream of the chief butler. It is the same word used of God's faithfulness shown

17 And in the uppermost basket *there was* of all manner of <sup>1</sup>bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, <sup>a</sup>This is the interpretation thereof: The three baskets *are* three days:

19 <sup>a</sup>Yet within three days shall Pharaoh lift up thy head from off thee, and shall <sup>b</sup>hang thee on a tree; and the birds shall eat thy flesh from off thee.

### The Fulfillment of the Dreams

20 And it came to pass the third day, *which was* Pharaoh's <sup>a</sup>birthday, that he <sup>b</sup>made a feast unto all his servants: and he <sup>c</sup>lifted up the head of the chief butler and of the chief baker among his servants.

21 And he <sup>a</sup>restored the chief butler unto his butlership again; and <sup>b</sup>he gave the cup into Pharaoh's hand:

22 But he <sup>a</sup>hanged the chief baker: as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, but <sup>a</sup>forgot him.

### The Two Dreams of Pharaoh

**41** And it came to pass at the end of two full years, that <sup>a</sup>Pharaoh dreamed: and, behold, he stood by the river.

2 And, behold, there came up out of the river seven well favoured <sup>1</sup>kine and fatfleshed; and they fed in a meadow.

3 And, behold, seven other <sup>1</sup>kine came up after them out of the river, <sup>2</sup>ill favoured and leanfleshed; and stood by the *other* kine upon the <sup>3</sup>brink of the river.

4 And the <sup>1</sup>ill favoured and leanfleshed kine did eat up the seven <sup>2</sup>well favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the

40:17 <sup>1</sup> baked goods  
40:18 <sup>a</sup> Gen.  
40:12  
40:19 <sup>a</sup> Gen.  
40:13  
<sup>b</sup> Deut. 21:22  
40:20 <sup>a</sup> Matt.  
14:6-10  
<sup>b</sup> Mark 6:21  
<sup>c</sup> Gen. 40:13,  
19; 2 Kin. 25:27;  
Jer. 52:31; Matt.  
25:19  
40:21 <sup>a</sup> Gen.  
40:13  
<sup>b</sup> Neh. 2:1  
40:22 <sup>a</sup> Gen.  
40:19; Deut.  
21:23; Esth. 7:10  
40:23 <sup>a</sup> Job  
19:14; Ps. 31:12;  
Eccl. 9:15, 16; Is.  
49:15; Amos 6:6  
41:1 <sup>a</sup> Gen. 40:5;  
Judg. 7:13  
41:2 <sup>1</sup> cows,  
fine-looking  
and fat  
41:3 <sup>1</sup> cows  
<sup>2</sup> ugly and  
gaunt  
<sup>3</sup> bank  
41:4 <sup>1</sup> ugly and  
gaunt cows  
<sup>2</sup> fine-looking  
and fat cows  
41:5 <sup>1</sup> heads of  
grain  
<sup>2</sup> plump  
41:6 <sup>a</sup> Ex. 10:13;  
Ezek. 17:10  
<sup>1</sup> heads of grain  
<sup>2</sup> blighted  
41:7 <sup>1</sup> heads  
<sup>2</sup> plump  
41:8 <sup>a</sup> Dan. 2:1, 3;  
4:5, 19  
<sup>b</sup> Ex. 7:11, 22;  
Is. 29:14; Dan.  
1:20; 2:2; 4:7  
<sup>c</sup> Matt. 2:1  
41:9 <sup>a</sup> Gen. 40:1,  
14, 23  
41:10 <sup>a</sup> Gen.  
40:2, 3  
<sup>b</sup> Gen. 39:20  
<sup>1</sup> angry  
<sup>2</sup> custody  
41:11 <sup>a</sup> Gen.  
40:5; Judg. 7:15  
41:12 <sup>a</sup> Gen.  
39:14; 43:32  
<sup>b</sup> Gen. 37:36  
<sup>c</sup> Gen. 40:12  
41:13 <sup>a</sup> Gen.  
40:21, 22  
41:14 <sup>a</sup> Ps. 105:20  
<sup>b</sup> Dan. 2:25  
<sup>c</sup> [1 Sam. 2:8]  
<sup>d</sup> 2 Kin. 25:27-29  
<sup>1</sup> clothing

second time: and, behold, seven <sup>1</sup>ears of corn came up upon one stalk, <sup>2</sup>rank and good.

6 And, behold, seven thin <sup>1</sup>ears and <sup>2</sup>blasted with the <sup>a</sup>east wind sprung up after them.

7 And the seven thin <sup>1</sup>ears devoured the seven <sup>2</sup>rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning <sup>a</sup>that his spirit was troubled; and he sent and called for all <sup>b</sup>the magicians of Egypt, and all the <sup>c</sup>wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

### Joseph Remembered

9 Then spake the <sup>a</sup>chief butler unto Pharaoh, saying, I do remember my faults this day:

10 Pharaoh was <sup>a</sup>wroth<sup>1</sup> with his servants, <sup>b</sup>and put me in <sup>2</sup>ward in the captain of the guard's house, *both* me and the chief baker:

11 And <sup>a</sup>we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, <sup>a</sup>an Hebrew, <sup>b</sup>servant to the captain of the guard; and we told him, and he <sup>c</sup>interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, <sup>a</sup>as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

### Joseph Brought Before Pharaoh

14 <sup>a</sup>Then Pharaoh sent and called Joseph, and they <sup>b</sup>brought him hastily <sup>c</sup>out of the dungeon: and he shaved *himself*, and <sup>d</sup>changed his <sup>1</sup>raiment, and came in unto Pharaoh.

to Joseph in 39:21 when he was in prison and God changed the heart of the keeper of the prison (cf. Daniel in Dan. 1:9). When it is said that Pharaoh **lifted up the head of the chief butler and of the chief baker**, Joseph used a key expression, capable of being interpreted in opposite ways, to describe first the cupbearer's pardon and restoration to

honor (cf. 2 Kin. 25:27), then the beheading or hanging of the baker (v. 19).

**41:1-57.** There has been some question as to the exact position Joseph held in the royal court. Some think he was merely an important official with considerable power. Others believe he was a vizier or prime minister. He was set as chief steward over

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: <sup>a</sup>and I have heard say of thee, *that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, <sup>a</sup>*It is* not in me: <sup>b</sup>God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, <sup>a</sup>In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven <sup>1</sup>kine, <sup>2</sup>fatfleshed and well favoured; and they fed in a meadow:

19 And, behold, seven other <sup>1</sup>kine came up after them, poor and very <sup>2</sup>ill favoured and leanfleshed, such as I never saw in all the land of Egypt for <sup>3</sup>badness:

20 And the <sup>1</sup>lean and the ill favoured kine did eat up the first seven fat <sup>2</sup>kine:

21 And when they had eaten them up, it could not be known that they had eaten them; but they *were* still <sup>1</sup>ill favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven <sup>1</sup>ears came up in one stalk, full and good:

23 And, behold, seven <sup>1</sup>ears, withered, thin, and <sup>2</sup>blasted with the east wind, sprung up after them:

24 And the thin <sup>1</sup>ears devoured the seven good ears: and <sup>a</sup>I told *this* unto the magicians; but *there was* none that could declare *it* to me.

### Joseph Interprets the Dreams

25 And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: <sup>a</sup>God hath shewed Pharaoh what he *is* about to do.

26 The seven good <sup>1</sup>kine *are* seven years; and the seven good <sup>2</sup>ears *are* seven years: the dream *is* one.

27 And the seven thin and <sup>1</sup>ill favoured kine that came up after them *are* seven years; and the seven empty <sup>2</sup>ears <sup>3</sup>blasted with the east wind shall be <sup>a</sup>seven years of famine.

41:15 <sup>a</sup> Gen. 41:8, 12; Dan. 5:16  
41:16 <sup>a</sup> Dan.  
2:30; Acts 3:12; [2 Cor. 3:5]  
<sup>b</sup> Gen. 40:8;  
41:25, 28, 32; Deut. 29:29;  
Dan. 2:22, 28, 47  
41:17 <sup>a</sup> Gen. 41:1  
41:18 <sup>1</sup> cows  
<sup>2</sup> fine-looking and fat  
41:19 <sup>1</sup> cows  
<sup>2</sup> ugly and gaunt  
<sup>3</sup> ugliness  
41:20 <sup>1</sup> gaunt and ugly cows  
<sup>2</sup> cows  
41:21 <sup>1</sup> ugly  
41:22 <sup>1</sup> heads of grain  
41:23 <sup>1</sup> heads  
<sup>2</sup> blighted  
41:24 <sup>a</sup> Gen.  
41:8; Ex. 7:11; Is. 8:19; Dan. 4:7  
<sup>1</sup> heads  
41:25 <sup>a</sup> Gen.  
41:28, 32; Dan.  
2:28, 29, 45; Rev. 4:1  
41:26 <sup>a</sup> cows  
<sup>2</sup> heads of grain  
41:27 <sup>a</sup> 2 Kin. 8:1  
<sup>1</sup> ugly cows  
<sup>2</sup> heads  
<sup>3</sup> blighted  
41:28 <sup>a</sup> [Gen.  
41:25, 32; Dan.  
2:28]  
41:29 <sup>a</sup> Gen.  
41:47  
41:30 <sup>a</sup> Gen.  
41:54, 56  
<sup>b</sup> Gen. 47:13; Ps.  
105:16  
<sup>1</sup> deplete the food of  
41:32 <sup>a</sup> Gen.  
41:25, 28;  
Num. 23:19; Is.  
46:10, 11  
<sup>1</sup> repeated  
41:33 <sup>1</sup> discerning  
41:34 <sup>a</sup> [Prov.  
6:6–8]  
<sup>1</sup> overseers  
<sup>2</sup> fifth part of the produce of  
41:35 <sup>a</sup> Gen.  
41:48  
<sup>1</sup> grain  
<sup>2</sup> authority  
41:36 <sup>a</sup> Gen.  
47:15, 19  
<sup>1</sup> a reserve for  
41:37 <sup>a</sup> Ps.  
105:19; Acts  
7:10  
41:38 <sup>a</sup> Num.  
27:18; [Job 32:8;  
Prov. 2:6]; Dan.  
4:8, 9, 18; 5:11,

28 <sup>a</sup>This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come <sup>a</sup>seven years of great plenty throughout all the land of Egypt:

30 And there shall <sup>a</sup>arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine <sup>b</sup>shall <sup>1</sup>consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.

32 And for that the dream was <sup>1</sup>doubled unto Pharaoh twice; *it is* because the <sup>a</sup>thing *is* established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man <sup>1</sup>discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint <sup>1</sup>officers over the land, and <sup>a</sup>take up the <sup>2</sup>fifth part of the land of Egypt in the seven plenteous years.

35 And <sup>a</sup>let them gather all the food of those good years that come, and lay up <sup>1</sup>corn under the <sup>2</sup>hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for <sup>1</sup>store to the land against the seven years of famine, which shall be in the land of Egypt; that the land <sup>a</sup>perish not through the famine.

### Joseph Is Made Ruler

37 And <sup>a</sup>the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man <sup>a</sup>in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none <sup>1</sup>so discreet and wise as thou *art*:

40 <sup>a</sup>Thou shalt be <sup>1</sup>over my house, and according unto thy word shall all

14; 6:3 41:39 <sup>1</sup> as discerning 41:40 <sup>a</sup> Ps. 105:21; Acts 7:10 <sup>1</sup> in charge of

Pharaoh's house (v. 40); he was in command over **all the land of Egypt** (cf. vv. 41, 43, 44, 55; 42:6; 45:8); and he was directly responsible and subordinate only to Pharaoh (v. 40). Other Asiatics were known

my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have <sup>a</sup>set thee over all the land of Egypt.

42 And Pharaoh <sup>a</sup>took off his <sup>1</sup>ring from his hand, and put it upon Joseph's hand, and <sup>b</sup>arrayed him in <sup>2</sup>vestures of fine linen, <sup>c</sup>and put a gold chain about his neck;

43 And he made him to ride in the second <sup>a</sup>chariot which he had; <sup>b</sup>and they cried before him, Bow the knee: and he made him *ruler* <sup>c</sup>over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and <sup>1</sup>without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name <sup>1</sup>Zaphnath-paaneah; and he gave him to wife <sup>a</sup>Asenath the daughter of Poti-pherah priest of On. And Joseph went out over *all* the land of Egypt.

### The Seven Years of Plenty

46 And Joseph *was* thirty years old when he <sup>a</sup>stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth <sup>1</sup>by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered <sup>1</sup>corn <sup>a</sup>as the sand of the sea, very much, until he <sup>2</sup>left numbering; for *it was* without number.

41:41 <sup>a</sup> Gen. 42:6; Ps. 105:21; Dan. 6:3; Acts 7:10  
41:42 <sup>a</sup> Esth. 3:10  
<sup>b</sup> Esth. 8:2, 15  
<sup>c</sup> Dan. 5:7, 16, 29  
<sup>1</sup> signet ring  
<sup>2</sup> garments  
41:43 <sup>a</sup> Gen. 46:29  
<sup>b</sup> Esth. 6:9  
<sup>c</sup> Gen. 42:6  
41:44 <sup>1</sup> without your consent  
41:45 <sup>a</sup> Gen. 46:20  
<sup>1</sup> Probably Egyptian for God speaks and he lives  
41:46 <sup>a</sup> 1 Sam. 16:21; 1 Kin. 12:6, 8; Dan. 1:19  
41:47 <sup>1</sup> Abundantly  
41:49 <sup>a</sup> Gen. 22:17; Judg. 7:12; 1 Sam. 13:5  
<sup>1</sup> grain  
<sup>2</sup> stopped counting

41:50 <sup>a</sup> Gen. 46:20; 48:5  
41:51 <sup>a</sup> Ps. 45:10  
<sup>1</sup> Lit. Making Forgetful  
41:52 <sup>a</sup> Gen. 17:6; 28:3; 49:22  
<sup>1</sup> Lit. Fruitfulness  
41:54 <sup>a</sup> Ps. 105:16; Acts 7:11  
<sup>b</sup> Gen. 41:30  
<sup>1</sup> famine  
41:55 <sup>a</sup> John 2:5  
41:56 <sup>a</sup> Gen. 42:6  
<sup>1</sup> Lit. all that was in them  
<sup>2</sup> became severe  
41:57 <sup>a</sup> Ezek. 29:12  
<sup>b</sup> Gen. 27:28, 37; 42:3  
<sup>1</sup> Grain  
<sup>2</sup> severe  
42:1 <sup>a</sup> Acts 7:12  
<sup>1</sup> grain

### Joseph's Descendants

50 <sup>a</sup>And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him.

51 And Joseph called the name of the firstborn <sup>1</sup>Manasseh: For God, *said he*, hath made me forget all my toil, and all my <sup>a</sup>father's house.

52 And the name of the second called he <sup>1</sup>Ephraim: For God hath caused me to be <sup>a</sup>fruitful in the land of my affliction.

### The Seven Years of Famine Begin

53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

54 <sup>a</sup>And the seven years of <sup>1</sup>dearth began to come, <sup>b</sup>according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; <sup>a</sup>what he saith to you, do.

56 And the famine was over all the face of the earth: And Joseph opened <sup>1</sup>all the storehouses, and <sup>a</sup>sold unto the Egyptians; and the famine <sup>2</sup>waxed sore in the land of Egypt.

57 <sup>a</sup>And all countries came into Egypt to Joseph for to <sup>b</sup>buy <sup>1</sup>corn; because that the famine was so <sup>2</sup>sore in all lands.

### Jacob Sends Sons to Egypt

**42** Now when <sup>a</sup>Jacob saw that there was <sup>1</sup>corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

to have achieved similar eminence in Egypt's government in the second millennium B.C. Pharaoh had Joseph ride **in the second chariot** (v. 43). Thutmose III gave the following charge to his newly appointed vizier: "Look thou to this office of vizier. Be vigilant over everything that is done in it. Behold, it is the support of the entire land. Behold, as to the vizierate, behold, it is not sweet at all, behold, it is bitter as gall." Joseph had two sons, **Manasseh** and **Ephraim**. His firstborn's name means "One Who Causes Me to Forget." The reference to all his **toil**,

**and all my father's house** only meant that the hardship brought upon him by his brothers was a thing of the past. **Ephraim**, meaning "Fruitful," signified **God hath caused me to be fruitful in the land of my affliction**. What a sweet, pleasant, and thankful spirit he showed in interpreting the events that had transpired in his life! The fulfillment of Pharaoh's prophetic dreams set the stage for the final scene in the fulfillment of Joseph's own dreams.

**42:1-28**. The **mischievous** that Jacob had in mind certainly was a fear that something similar to

2 And he said, Behold, I have heard that there is <sup>1</sup>corn in Egypt: get you down thither, and buy for us from thence; that we may <sup>a</sup>live, and not die.

3 And Joseph's ten brethren went down to buy <sup>1</sup>corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, <sup>a</sup>Lest peradventure <sup>1</sup>mischief befall him.

5 And the sons of Israel came to buy <sup>1</sup>corn among those that came: for the famine was <sup>a</sup>in the land of Canaan.

6 And Joseph *was* the governor <sup>a</sup>over the land, *and he it was* that sold to all the people of the land: and Joseph's <sup>1</sup>brethren came, and <sup>b</sup>bowed down themselves before him *with* their faces to the earth.

### Joseph Recognizes His Brothers

7 And Joseph saw his brethren, and he knew them, but <sup>1</sup>made himself <sup>a</sup>strange unto them, and spake <sup>2</sup>roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

### The Brothers Accused of Being Spies

9 And Joseph <sup>a</sup>remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the <sup>1</sup>nakedness of the land ye are come.

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

11 We *are* all one man's sons; we *are* <sup>1</sup>true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve <sup>1</sup>brethren, the sons of one man

42:2 <sup>a</sup> Gen. 43:8; Ps. 33:18, 19; Is. 38:1  
<sup>1</sup> grain  
42:3 <sup>1</sup> grain  
42:4 <sup>a</sup> Gen. 42:38  
<sup>1</sup> some calamity  
42:5 <sup>a</sup> Gen. 12:10; 26:1; 41:57; Acts 7:11  
<sup>1</sup> Grain  
42:6 <sup>a</sup> Gen. 41:41, 55  
<sup>b</sup> Gen. 37:7-10; 41:43; Is. 60:14  
<sup>1</sup> brothers  
42:7 <sup>a</sup> Gen. 45:1, 2  
<sup>1</sup> acted as a stranger to them  
<sup>2</sup> harshly  
42:9 <sup>a</sup> Gen. 37:5-9  
<sup>1</sup> exposed parts  
42:11 <sup>1</sup> honest  
42:13 <sup>1</sup> brothers

<sup>a</sup> Gen. 37:30; 42:32; 44:20; Lam. 5:7  
<sup>2</sup> no more  
42:15 <sup>a</sup> 1 Sam. 1:26; 17:55  
<sup>1</sup> tested  
42:16 <sup>1</sup> Lit. bound  
<sup>2</sup> tested  
42:17 <sup>a</sup> Gen. 40:4, 7, 12  
<sup>1</sup> prison  
42:18 <sup>a</sup> Gen. 22:12; 39:9; Ex. 1:17; Lev. 25:43; Neh. 5:15; Prov. 1:7; 9:10  
42:19 <sup>1</sup> grain  
42:20 <sup>a</sup> Gen. 42:34; 43:5; 44:23  
42:21 <sup>a</sup> Gen. 37:26-28; 44:16; 45:3; Job 36:8, 9; Hos. 5:15  
<sup>b</sup> Prov. 21:13; Matt. 7:2  
<sup>1</sup> pleaded with  
42:22 <sup>a</sup> Gen. 37:21, 22, 29  
<sup>b</sup> Gen. 9:5, 6; 1 Kin. 2:32; 2 Chr. 24:22; Ps. 9:12; Luke 11:50, 51  
<sup>1</sup> boy

in the land of Canaan; and, behold, the youngest *is* this day with our father, and one <sup>a</sup>*is* <sup>2</sup>not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be <sup>1</sup>proved: <sup>a</sup>By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be <sup>1</sup>kept in prison, that your words may be <sup>2</sup>proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.

17 And he put them all together into <sup>1</sup>ward <sup>a</sup>three days.

### Joseph's Conditions

18 And Joseph said unto them the third day, This do, and live; <sup>a</sup>*for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry <sup>1</sup>corn for the famine of your houses:

20 But <sup>a</sup>bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 And they said one to another, <sup>a</sup>We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he <sup>1</sup>besought us, and we would not hear; <sup>b</sup>therefore is this distress come upon us.

22 And Reuben answered them, saying, <sup>a</sup>Spake I not unto you, saying, Do not sin against the <sup>1</sup>child; and ye would not hear? therefore, behold, also his blood is <sup>b</sup>required.

23 And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

what happened to Joseph might happen to Benjamin. It is hard to determine Joseph's real motive in testing his brothers. Most scholars feel that Joseph was not being vindictive, but was engaged merely in official probing and testing. However, Joseph's manner, coupled with the numerous tests through which he put his brothers, gives the dis-

tinct impression that he was humbling his previously arrogant brothers (vv. 6-14). The fact that they **bowed down themselves before him** brings to mind the fulfillment of the dreams they had gone to great lengths to thwart (cf. v. 9; 37:5-11). The experience of being put **in prison** caused the brothers to discuss their guilt concerning Joseph

24 And he turned himself <sup>1</sup>about from them, and <sup>a</sup>wept; and returned to them again, and <sup>2</sup>communed with them, and took from them <sup>b</sup>Simeon, and bound him before their eyes.

### Returning to Canaan

25 Then Joseph <sup>a</sup>commanded to fill their sacks with <sup>1</sup>corn, and to <sup>b</sup>restore every man's money into his sack, and to give them provision for the way: and <sup>c</sup>thus did he unto them.

26 And they <sup>1</sup>laded their <sup>2</sup>asses with the <sup>3</sup>corn, and departed thence.

27 And as <sup>a</sup>one of them opened his sack to give his <sup>1</sup>ass <sup>2</sup>provender in the inn, he <sup>3</sup>espied his money; for, behold, it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and <sup>1</sup>their heart failed *them*, and they were afraid, saying one to another, What is this *that* God hath done unto us?

### The Brothers' Report to Jacob

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who* is the lord of the land, <sup>a</sup>spake <sup>1</sup>roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* <sup>1</sup>true *men*; we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, <sup>a</sup>Hereby shall I know that ye *are* <sup>1</sup>true *men*; leave one of your brethren *here* with me, and take *food* for the famine of your households, and be gone:

34 And bring your <sup>a</sup>youngest brother unto me: then shall I know that ye *are*

42:24 <sup>a</sup> Gen. 43:30; 45:14, 15  
<sup>b</sup> Gen. 34:25, 30;  
 43:14, 23  
<sup>1</sup> away  
<sup>2</sup> talked  
 42:25 <sup>a</sup> Gen. 44:1  
<sup>b</sup> Gen. 43:12  
<sup>c</sup> [Matt. 5:44;  
 Rom. 12:17, 20,  
 21; 1 Pet. 3:9]  
<sup>1</sup> grain  
 42:26 <sup>1</sup> loaded  
<sup>2</sup> donkeys  
<sup>3</sup> grain  
 42:27 <sup>a</sup> Gen. 43:21, 22  
<sup>1</sup> donkey  
<sup>2</sup> feed  
<sup>3</sup> saw  
 42:28 <sup>1</sup> their  
 hearts sank  
 42:30 <sup>a</sup> Gen. 42:7  
<sup>1</sup> harshly  
 42:31 <sup>1</sup> honest  
 42:33 <sup>a</sup> Gen. 42:15, 19, 20  
<sup>1</sup> honest

42:34 <sup>a</sup> Gen. 42:20; 43:3, 5  
<sup>b</sup> Gen. 34:10  
<sup>1</sup> trade  
 42:35 <sup>a</sup> Gen. 43:12, 15, 21  
 42:36 <sup>a</sup> Gen. 43:14  
<sup>b</sup> Gen. 35:18;  
 [Rom. 8:28, 31]  
 42:38 <sup>a</sup> Gen. 37:22; 42:13;  
 44:20, 28  
<sup>b</sup> Gen. 42:4;  
 44:29  
<sup>c</sup> Gen. 37:35;  
 44:31  
<sup>1</sup> calamity  
 should come to  
<sup>2</sup> along  
 43:1 <sup>a</sup> Gen. 41:54, 57; 42:5;  
 45:6, 11  
<sup>1</sup> severe  
 43:2 <sup>a</sup> Gen. 42:2;  
 44:25  
<sup>1</sup> grain  
 43:3 <sup>a</sup> Gen. 42:20; 43:5;  
 44:23  
<sup>1</sup> Lit. warn  
 43:6 <sup>1</sup> wickedly

no spies, but *that* ye *are* true *men*: so will I deliver you your brother, and ye shall <sup>b</sup>traffick<sup>1</sup> in the land.

35 And it came to pass as they emptied their sacks, that, behold, <sup>a</sup>every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

### Jacob's Grief

36 And Jacob their father said unto them, Me have ye <sup>a</sup>bereaved of my *children*: Joseph is not, and Simeon is not, and ye will take <sup>b</sup>Benjamin *away*: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for <sup>a</sup>his brother is dead, and he is left alone: <sup>b</sup>if <sup>1</sup>mischief befall him <sup>2</sup>by the way in the which ye go, then shall ye <sup>c</sup>bring down my gray hairs with sorrow to the grave.

### The Famine Worsens

**43** And the famine *was* <sup>a</sup>sore<sup>1</sup> in the land.

2 And it came to pass, when they had eaten up the <sup>1</sup>corn which they had brought out of Egypt, their father said unto them, Go <sup>a</sup>again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly <sup>1</sup>protest unto us, saying, Ye shall not see my face, except your <sup>a</sup>brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye so <sup>1</sup>ill with me, *as* to tell the man whether ye had yet a brother?

(vv. 21, 22), which may have been Joseph's purpose in testing them. Hearing their conversation, he turned from them and **wept**. Certainly this does not characterize a man of hate. When they were on their way, one of them discovered his money: **And**

**their heart failed them, and they were afraid, saying ... what is this that God hath done unto us?** Joseph's plan was working.

**43:1–34. And they sat before him, the firstborn according to his birthright, and the youngest**

7 And they said, The man asked us <sup>1</sup>straitly of our state, and of our kindred, saying, *Is your father yet alive? have ye another brother?* and we told him according to <sup>2</sup>the tenor of these words: could we <sup>3</sup>certainly know that he would say, Bring your brother down?

### Judah as Surety for Benjamin

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may <sup>a</sup>live, and not die, both we, and thou, *and* also our little ones.

9 I will be surety for him; of my hand shalt thou require him: <sup>a</sup>if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.

11 And their father Israel said unto them, *If it must be* so now, do this; take <sup>1</sup>of the best fruits in the land in your vessels, and <sup>a</sup>carry down the man a present, a little <sup>b</sup>balm, and a little honey, spices, and myrrh, <sup>2</sup>nuts, and almonds:

12 And take double money in your hand; and the money <sup>a</sup>that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it was an oversight:

### Benjamin Sent to Egypt

13 Take also your brother, and arise, go again unto the man:

14 And God <sup>a</sup>Almighty <sup>b</sup>give you mercy before the man, that he may send away your other brother, and Benjamin. <sup>c</sup>If I be bereaved *of my children*, I am bereaved.

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went <sup>a</sup>down to Egypt, and stood before Joseph.

43:7 <sup>1</sup> pointedly about ourselves  
<sup>2</sup> Lit. these words

<sup>3</sup> possibly  
43:8 <sup>a</sup> Gen. 42:2; 47:19

43:9 <sup>a</sup> Gen. 42:37; 44:32; Philem. 18

43:11 <sup>a</sup> Gen. 32:20; 33:10; 43:25, 26; [Prov. 18:16]

<sup>b</sup> Gen. 37:25; Jer. 8:22; Ezek. 27:17

<sup>1</sup> some of <sup>2</sup> pistachio nuts

43:12 <sup>a</sup> Gen. 42:25, 35; 43:21, 22

43:14 <sup>a</sup> Gen. 17:1; 28:3; 35:11; 48:3

<sup>b</sup> Gen. 39:21; Ps. 106:46

<sup>c</sup> Gen. 42:36; Esth. 4:16

43:15 <sup>a</sup> Gen. 39:1; 46:3, 6

43:16 <sup>a</sup> Gen. 24:2; 39:4; 44:1

<sup>1</sup> slaughter an animal

<sup>2</sup> Lit. eat

43:17 <sup>1</sup> ordered

43:18 <sup>a</sup> Gen. 42:28

<sup>1</sup> Lit. roll himself upon us

<sup>2</sup> as slaves

<sup>3</sup> donkeys

43:20 <sup>a</sup> Gen. 42:3, 10

43:21 <sup>a</sup> Gen. 42:27, 35

<sup>1</sup> encampment

43:23 <sup>a</sup> Gen. 42:24

43:24 <sup>a</sup> Gen. 18:4; 19:2; 24:32

<sup>1</sup> donkeys

<sup>2</sup> feed

43:25 <sup>1</sup> for Joseph's coming

16 And when Joseph saw Benjamin with them, he said to the <sup>a</sup>ruler of his house, Bring *these* men home, and <sup>1</sup>slay, and make ready; for *these* men shall <sup>2</sup>dine with me at noon.

17 And the man did as Joseph <sup>1</sup>bade; and the man brought the men into Joseph's house.

### Preparing to Meet Joseph

18 And the men were <sup>a</sup>afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may <sup>1</sup>seek occasion against us, and fall upon us, and take us <sup>2</sup>for bondmen, and our <sup>3</sup>asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, <sup>a</sup>we came indeed down at the first time to buy food:

21 And <sup>a</sup>it came to pass, when we came to the <sup>1</sup>inn, that we opened our sacks, and, behold, *every* man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell 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, hath given you treasure in your sacks: I had your money. And he brought <sup>a</sup>Simeon out unto them.

24 And the man brought the men into Joseph's house, and <sup>a</sup>gave *them* water, and they washed their feet; and he gave their <sup>1</sup>asses <sup>2</sup>provender.

25 And they made ready the present <sup>1</sup>against Joseph came at noon: for they heard that they should eat bread there.

**according to his youth: and the men marveled one at another:** At the dinner they failed to leap to the one logical explanation of his behavior, considering his concern for Jacob (v. 27), his affectionate favoritism for Benjamin (vv. 29–34), and exact knowledge of the interlocking sequence of births of these sons

of four mothers (v. 33). The fact that Joseph had the brothers separated from the Egyptians (v. 32)—it would have been **an abomination unto the Egyptians** had they not been separated—suggests that this was a native Egyptian Pharaoh. If it were a Hyksos king, most likely he would not have demanded

## Joseph Meets Benjamin

26 And when Joseph came home, they brought him the present which was in their hand into the house, and <sup>a</sup>bowed themselves to him to the earth.

27 And he asked them of *their* <sup>1</sup>welfare, and said, *Is your father well, the old man* <sup>a</sup>of whom ye spake? *Is he yet alive?*

28 And they answered, Thy servant our father *is* in good health, *he is* yet alive. <sup>a</sup>And they bowed down their heads, and <sup>1</sup>made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, <sup>a</sup>his mother's son, and said, *Is this your younger brother,* <sup>b</sup>of whom ye spake unto me? And he said, God be gracious unto thee, my son.

30 And Joseph made haste; for <sup>a</sup>his <sup>1</sup>bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and <sup>b</sup>wept there.

## The Feast

31 And he washed his face, and went out, and <sup>1</sup>refrained himself, and said, <sup>2</sup>Set on <sup>a</sup>bread.

32 And they <sup>1</sup>set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians <sup>2</sup>might not eat bread with the <sup>a</sup>Hebrews; for that is <sup>b</sup>an abomination unto the Egyptians.

33 And they sat before him, the first-born according to his <sup>a</sup>birthright, and the youngest according to his youth: and the men <sup>1</sup>marvelled one at another.

34 And he took *and sent* <sup>1</sup>messes unto them from before him: but Benjamin's <sup>2</sup>mess was <sup>a</sup>five times so much as any of their's. And they drank, and were merry with him.

## Joseph's Final Test

**44** And he commanded <sup>1</sup>the <sup>a</sup>steward of his house, saying,

43:26 <sup>a</sup> Gen. 37:7, 10; 42:6; 44:14  
43:27 <sup>a</sup> Gen. 29:6; 42:11, 13; 43:7; 45:3; 2 Kin. 4:26  
<sup>1</sup> well-being  
43:28 <sup>a</sup> Gen. 37:7, 10  
<sup>1</sup> prostrated themselves  
43:29 <sup>a</sup> Gen. 35:17, 18  
<sup>b</sup> Gen. 42:13  
43:30 <sup>a</sup> 1 Kin. 3:26  
<sup>b</sup> Gen. 42:24; 45:2, 14, 15; 46:29  
<sup>1</sup> heart yearned for  
43:31 <sup>a</sup> Gen. 43:25  
<sup>1</sup> restrained  
<sup>2</sup> Serve the bread  
43:32 <sup>a</sup> Gen. 41:12; Ex. 1:15  
<sup>b</sup> Gen. 46:34; Ex. 8:26  
<sup>1</sup> set a place for him  
<sup>2</sup> could not eat food  
43:33 <sup>a</sup> Gen. 27:36; 42:7; Deut. 21:16, 17  
<sup>1</sup> looked with astonishment at  
43:34 <sup>1</sup> servings  
<sup>a</sup> Gen. 35:24; 45:22  
<sup>2</sup> serving  
44:1 <sup>a</sup> Gen. 43:16  
<sup>1</sup> Lit. the one over his house  
  
<sup>b</sup> Gen. 42:25  
44:2 <sup>1</sup> grain  
44:3 <sup>1</sup> donkeys  
44:4 <sup>a</sup> 1 Sam. 25:21  
<sup>1</sup> repaid  
44:5 <sup>1</sup> practises divination  
44:7 <sup>1</sup> Far be it from us that  
44:8 <sup>a</sup> Gen. 43:21  
44:9 <sup>a</sup> Gen. 31:32  
<sup>1</sup> slaves  
44:10 <sup>1</sup> slave  
44:12 <sup>1</sup> finished with  
44:13 <sup>a</sup> Gen. 37:29, 34; Num. 14:6; 2 Sam. 1:11  
<sup>1</sup> tore  
<sup>2</sup> donkey

<sup>b</sup>Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his <sup>1</sup>corn money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their <sup>1</sup>asses.

4 *And* when they were gone out of the city, *and not yet far off*, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye <sup>a</sup>rewarded <sup>1</sup>evil for good?

5 *Is not this it* in which my lord drinketh, and whereby indeed he <sup>1</sup>divineth? ye have done evil in so doing.

## The Search for Joseph's Silver Cup

6 And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? <sup>1</sup>God forbid that thy servants should do according to this thing:

8 Behold, <sup>a</sup>the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, <sup>a</sup>both let him die, and we also will be my lord's <sup>1</sup>bondmen.

10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my <sup>1</sup>servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and <sup>1</sup>left at the youngest: and the cup was found in Benjamin's sack.

13 Then they <sup>a</sup>rent <sup>1</sup>their clothes, and laded every man his <sup>2</sup>ass, and returned to the city.

such discrimination. Evidently, the Egyptians had a deep hatred for Asiatic shepherds (cf. 46:34; Ex. 8:26). Verse 34 suggests that the brothers were not jealous or resentful toward Benjamin because of the

preferential treatment; thus, they seemingly had a change of heart. But Joseph was going to test them (ch. 44).

**44:1-34.** Joseph sent his brothers home with the

Joseph's Accusation

14 And Judah and his brethren came to Joseph's house; for he *was* yet there: and they <sup>a</sup>fell before him on the ground.

15 And Joseph said unto them, What deed is this that ye have done? <sup>1</sup>wot ye not that such a man as I can certainly <sup>2</sup>divine?

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath <sup>a</sup>found out the iniquity of thy servants: behold, <sup>b</sup>*we are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, <sup>a</sup>God<sup>1</sup> forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Judah Pleads for Benjamin

18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and <sup>a</sup>let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and <sup>a</sup>a child of his old age, <sup>1</sup>a little one; and his brother is <sup>b</sup>dead, and he <sup>c</sup>alone is left of his mother, and his <sup>d</sup>father loveth him.

21 And thou saidst unto thy servants, <sup>a</sup>Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, <sup>a</sup>Except your youngest brother come

44:14 <sup>a</sup> Gen. 37:7, 10  
44:15 <sup>1</sup> know  
<sup>2</sup> practise  
divination  
44:16 <sup>a</sup> [Num. 32:23]  
<sup>b</sup> Gen. 44:9  
44:17 <sup>a</sup> Prov. 17:15  
<sup>1</sup> Far be it from me that  
44:18 <sup>a</sup> Gen. 18:30, 32; Ex. 32:22  
44:20 <sup>a</sup> Gen. 37:3; 43:8; 44:30  
<sup>b</sup> Gen. 42:38  
<sup>c</sup> Gen. 46:19  
<sup>d</sup> Gen. 42:4  
<sup>1</sup> who is young  
44:21 <sup>a</sup> Gen. 42:15, 20  
44:23 <sup>a</sup> Gen. 43:3, 5

44:25 <sup>a</sup> Gen. 43:2  
44:27 <sup>a</sup> Gen. 30:22–24;  
35:16–18; 46:19  
44:28 <sup>a</sup> Gen. 37:31–35  
44:29 <sup>a</sup> Gen. 42:36, 38; 44:31  
<sup>1</sup> this one  
<sup>2</sup> a calamity  
44:30 <sup>a</sup> [1 Sam. 18:1; 25:29]  
44:32 <sup>a</sup> Gen. 43:9  
44:33 <sup>a</sup> Ex. 32:32  
<sup>1</sup> remain  
<sup>2</sup> as a slave

down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And <sup>a</sup>our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that <sup>a</sup>my wife bare me two *sons*:

28 And the one went out from me, and I said, <sup>a</sup>Surely he is torn in pieces; and I saw him not since:

29 And if ye <sup>a</sup>take <sup>1</sup>this also from me, and <sup>2</sup>mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that <sup>a</sup>his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, <sup>a</sup>If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, <sup>a</sup>let thy servant <sup>1</sup>abide instead of the lad <sup>2</sup>a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

money and with his **silver cup** in Benjamin's sack. He then had his servant pursue them, open the sacks, and require them to return to explain the matter. There was a sacred character attributed to the cup, for he called it a divining cup (cf. vv. 5, 15). This theft may have been punishable by death (cf. 31:32). Divining was fundamentally alien to Israel; God revealed His will explicitly (cf. Num. 23:23). Joseph would certainly not have used these means,

but he was playing a role and testing his brothers. He wanted to see if they would seize this opportunity to get rid of Benjamin. Would they stand with him? Had their hearts been changed? Judah's statement, **Let thy servant abide instead of the lad**, indicates that God had changed the hearts of the brothers. His plea reminds one of the great Servant born to this tribe—the Servant who offered Himself for the transgressions of His people.

## Joseph Reveals His Identity

**45** Then Joseph could not <sup>1</sup>refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, <sup>a</sup>while Joseph made himself known unto his brethren.

2 And he <sup>a</sup>wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, <sup>a</sup>I am Joseph; doth my father yet live? And his brethren could not answer him; for they were <sup>1</sup>troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I <sup>am</sup> Joseph your brother, <sup>a</sup>whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: <sup>a</sup>for God did send me before you to preserve life.

6 For these two years *hath* the <sup>a</sup>famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* <sup>1</sup>earing nor harvest.

7 And God <sup>a</sup>sent me before you to preserve you a <sup>1</sup>posterity in the earth, and to save your lives by a great deliverance.

8 So now *it was* not you *that* sent me hither, but <sup>a</sup>God: and he hath made me <sup>b</sup>a father to Pharaoh, and lord of all his house, and a <sup>c</sup>ruler throughout all the land of Egypt.

## Joseph Wants Jacob in Egypt

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, <sup>1</sup>tarry not:

10 And <sup>a</sup>thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

45:1 <sup>a</sup> Acts 7:13  
<sup>1</sup> restrain  
 45:2 <sup>a</sup> Gen.  
 43:30; 46:29  
 45:3 <sup>a</sup> Gen.  
 43:27; Acts 7:13  
<sup>1</sup> dismayed  
 45:4 <sup>a</sup> Gen.  
 37:28; 39:1; Ps.  
 105:17  
 45:5 <sup>a</sup> Gen. 45:7;  
 8; 50:20; Ps.  
 105:16, 17  
 45:6 <sup>a</sup> Gen. 43:1;  
 47:4, 13  
<sup>1</sup> plowing  
 45:7 <sup>a</sup> Gen. 45:5;  
 50:20  
<sup>1</sup> a remnant  
 45:8 <sup>a</sup> [Rom.  
 8:28]  
<sup>b</sup> Judg. 17:10; Is.  
 22:21  
<sup>c</sup> Gen. 41:43;  
 42:6  
 45:9 <sup>1</sup> do not  
 delay  
 45:10 <sup>a</sup> Gen.  
 46:28, 34; 47:1,  
 6; Ex. 9:26

45:11 <sup>a</sup> Gen.  
 47:12  
<sup>1</sup> provide for  
 45:12 <sup>a</sup> Gen.  
 42:23  
 45:13 <sup>a</sup> Gen.  
 46:6-28; Acts  
 7:14  
 45:15 <sup>a</sup> Gen.  
 48:10  
 45:16 <sup>1</sup> report  
 45:17 <sup>1</sup> load  
 45:18 <sup>a</sup> Gen.  
 27:28; 47:6;  
 Deut. 32:9-14  
<sup>1</sup> bring  
<sup>2</sup> best  
 45:20 <sup>1</sup> do not  
 be concerned  
 about your  
 things  
 45:21 <sup>a</sup> Gen.  
 45:19; 46:5  
<sup>1</sup> carts

11 And there will I <sup>a</sup>nourish<sup>1</sup> thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* <sup>a</sup>my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and <sup>a</sup>bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover he <sup>a</sup>kissed all his brethren, and wept upon them: and after that his brethren talked with him.

## The Invitation of Pharaoh

16 And the <sup>1</sup>fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; <sup>1</sup>lade your beasts, and go, get you unto the land of Canaan;

18 And <sup>1</sup>take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat <sup>a</sup>the <sup>2</sup>fat of the land.

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also <sup>1</sup>regard not your stuff; for the good of all the land of Egypt is yours.

## Provisions for the Journey

21 And the children of Israel did so: and Joseph gave them <sup>a</sup>wagons,<sup>1</sup> according to the commandment of Pharaoh, and gave them provision for the way.

45:1-28. This chapter is the climax to the story. **And his brethren could not answer him; for they were troubled at his presence:** In spite of many assurances, this uneasiness persisted for many years (cf. 50:15). They were literally "terrified, trembling." Joseph gave a clear testimony to God's working providentially in his own life when he said

**God sent me before you to preserve you a posterity ... and to save your lives ... so now it was not you that sent me hither, but God.** The phrase **He hath made me a father to Pharaoh** is an expression applied to Egyptian viziers as far back as the third millennium B.C. The **land of Goshen** was an Egyptian region (47:6, 27) in the eastern delta area (47:11),

22 To all of them he gave each man <sup>a</sup>changes of <sup>1</sup>raiment; but to Benjamin he gave three hundred *pieces* of silver, and <sup>b</sup>five changes of raiment.

23 And to his father he sent after this *manner*; ten <sup>1</sup>asses <sup>2</sup>laden with the good things of Egypt, and ten she asses laden with <sup>3</sup>corn and bread and <sup>4</sup>meat for his father <sup>5</sup>by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye <sup>1</sup>fall not out by the way.

### Good News for Jacob

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. <sup>a</sup>And Jacob's heart fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit <sup>a</sup>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.

### Jacob Goes to Egypt

**46** And Israel took his journey with all that he had, and came to <sup>a</sup>Beer-sheba, and offered sacrifices <sup>b</sup>unto the God of his father Isaac.

2 And God spake unto Israel <sup>a</sup>in the visions of the night, and said, Jacob, Jacob. And he said, Here *am I*.

3 And he said, *I am God*, <sup>a</sup>the God of thy father: fear not to go down into

45:22 <sup>a</sup> 2 Kin. 5:5

<sup>b</sup> Gen. 43:34

<sup>1</sup> clothing

45:23 <sup>a</sup> donkeys

<sup>2</sup> loaded

<sup>3</sup> grain

<sup>4</sup> food

<sup>5</sup> for

45:24 <sup>1</sup> be not

troubled

45:26 <sup>a</sup> Job

29:24; Ps. 126:1;

Luke 24:11, 41

45:27 <sup>a</sup> Judg.

15:19; Is. 40:29

46:1 <sup>a</sup> Gen. 21:31,

33; 26:32, 33;

28:10

<sup>b</sup> Gen. 26:24;

25; 28:13; 31:42;

32:9

46:2 <sup>a</sup> Gen. 15:1;

22:11; 31:11;

Num. 12:6; Job

33:14, 15

46:3 <sup>a</sup> Gen. 17:1;

28:13

<sup>b</sup> Gen. 12:2; Ex.

1:9; 12:37; Deut.

26:5

46:4 <sup>a</sup> Gen.

28:15; 31:3;

48:21; Ex. 3:12

<sup>b</sup> Gen. 15:16;

50:12, 24, 25;

Ex. 3:8

<sup>c</sup> Gen. 50:1

<sup>1</sup> Will close

your eyes

when you die

46:5 <sup>a</sup> Gen. 47:9;

Acts 7:15

<sup>b</sup> Gen. 45:19–21

46:6 <sup>a</sup> Deut.

26:5; Josh. 24:4;

Ps. 105:23; Is.

52:4; Acts 7:15

<sup>1</sup> livestock

<sup>2</sup> descendants

46:8 <sup>a</sup> Ex. 1:1–4

<sup>b</sup> Num. 26:4, 5;

1 Chr. 2:1

46:9 <sup>a</sup> Ex. 6:14

<sup>1</sup> Pallu, Num.

26:5

46:10 <sup>a</sup> Ex. 6:15;

Num. 26:12

<sup>1</sup> Nemuel,

1 Chr. 4:24

<sup>2</sup> Jarib, 1 Chr.

4:24

<sup>3</sup> Zerah, 1 Chr.

4:24

Egypt; for I will there <sup>b</sup>make of thee a great nation:

4 <sup>a</sup>I will go down with thee into Egypt; and I will also surely <sup>b</sup>bring thee up *again*: and <sup>c</sup>Joseph <sup>1</sup>shall put his hand upon thine eyes.

5 And <sup>a</sup>Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons <sup>b</sup>which Pharaoh had sent to carry him.

6 And they took their <sup>1</sup>cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, <sup>a</sup>Jacob, and all his <sup>2</sup>seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

### Israelites Who Entered Egypt

8 And <sup>a</sup>these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: <sup>b</sup>Reuben, Jacob's firstborn.

9 And the <sup>a</sup>sons of Reuben; Hanoch, and <sup>1</sup>Phallu, and Hezron, and Carmi.

10 And <sup>a</sup>the sons of Simeon; <sup>1</sup>Jemuel, and Jamin, and Ohad, and <sup>2</sup>Jachin, and <sup>3</sup>Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of <sup>a</sup>Levi; Gershon, Kohath, and Merari.

12 And the sons of <sup>a</sup>Judah; Er, and Onan, and Shelah, and <sup>1</sup>Pharez, and <sup>2</sup>Zarah: but <sup>b</sup>Er and Onan died in the land of Canaan. And <sup>c</sup>the sons of Pharez were Hezron and Hamul.

46:11 <sup>a</sup> Ex. 6:16, 17; 1 Chr. 6:1, 16 46:12 <sup>a</sup> Num. 26:19, 20;  
1 Chr. 2:3; 4:21 <sup>b</sup> Gen. 38:3, 7, 10 <sup>c</sup> Gen. 38:29 <sup>1</sup> Or Perez  
<sup>2</sup> Or Zerah

not far from the court at Memphis. It was in the area around the Wadi Tumilat, a valley that was about 40 miles long. It was highly suitable for cattle (47:4–6), but hated by the Egyptians (46:34); thus it provided good seclusion. This isolation would provide for Israel's distinctive cultural preservation under conditions favorable to their growth and unity.

46:1–7. Jacob stopped at Beer-sheba, and offered sacrifices unto the God of his father Isaac. Both Abraham (21:33) and Isaac (26:25) had erected altars here, and this may have been his motive for offering sacrifices. Abraham had lied about his wife in Egypt (12:10–20) with serious consequences; and Isaac

had been forbidden even to go there (26:2), which must have caused Jacob some anxiety. But God assured Jacob that he need **fear not to go down into Egypt; for I will there make of thee a great nation** (cf. 15:13ff.; Ps. 105:17, 23). The Lord promised to be with Jacob and **also surely bring thee up again**. It was also promised that Jacob would die in Egypt as **Joseph shall put his hand upon thine eyes**, contrasted to the troubled end he had predicted for himself (37:35). Thus, “bring thee up again” refers to the nation of Israel, not Jacob.

46:8–27. The phrase **the children of Israel** appears for the first time in reference to the family as a

13 And the sons of Issachar; Tola, and <sup>1</sup>Phuvah, and <sup>2</sup>Job, and Shimron.

14 And the <sup>a</sup>sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the <sup>a</sup>sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the <sup>1</sup>souls of his sons and his daughters *were* thirty and three.

16 And the sons of Gad; <sup>1</sup>Ziphion, and Haggi, Shuni, and <sup>2</sup>Ezbon, Eri, and <sup>3</sup>Arodi, and Areli.

17 <sup>a</sup>And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 <sup>a</sup>These *are* the sons of Zilpah, <sup>b</sup>whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen <sup>1</sup>souls.

19 The <sup>a</sup>sons of Rachel <sup>b</sup>Jacob's wife; Joseph, and Benjamin.

20 <sup>a</sup>And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.

21 <sup>a</sup>And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, <sup>b</sup>Ehi, and Rosh, <sup>c</sup>Muppm, and <sup>1</sup>Huppm, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And the sons of Dan; <sup>1</sup>Hushim.

24 <sup>a</sup>And the sons of Naphtali; <sup>1</sup>Jahzeel, and Guni, and Jezer, and <sup>2</sup>Shillem.

25 <sup>a</sup>These *are* the sons of Bilhah, <sup>b</sup>which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 <sup>a</sup>All the <sup>1</sup>souls that came with Jacob into Egypt, which came out of his loins, <sup>b</sup>besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which

46:13 <sup>1</sup> *Puah*, 1 Chr. 7:1  
<sup>2</sup> *Jashub*, 1 Chr. 7:1  
46:14 <sup>a</sup> Num. 26:26  
46:15 <sup>a</sup> Gen. 35:23; 49:31  
<sup>1</sup> *persons*  
46:16 <sup>1</sup> Sam., LXX *Zephon*, and Num. 26:15  
<sup>2</sup> *Ozni*, Num. 26:16  
<sup>3</sup> *Arod*, Num. 26:17  
46:17 <sup>a</sup> Num. 26:44-47; 1 Chr. 7:30  
46:18 <sup>a</sup> Gen. 30:10; 37:2  
<sup>b</sup> Gen. 29:24  
<sup>1</sup> *persons*  
46:19 <sup>a</sup> Gen. 35:24  
<sup>b</sup> Gen. 44:27  
46:20 <sup>a</sup> Gen. 41:45, 50-52; 48:1  
46:21 <sup>a</sup> 1 Chr. 7:6; 8:1  
<sup>b</sup> Num. 26:38  
<sup>c</sup> Num. 26:39; 1 Chr. 7:12  
<sup>1</sup> *Hupham*, Num. 26:39  
46:23 <sup>1</sup> *Shuham*, Num. 26:42  
46:24 <sup>a</sup> Num. 26:48  
<sup>1</sup> *Jahziel*, 1 Chr. 7:13  
<sup>2</sup> *Shallum*, 1 Chr. 7:13  
46:25 <sup>a</sup> Gen. 30:5, 7  
<sup>b</sup> Gen. 29:29  
46:26 <sup>a</sup> Ex. 1:5  
<sup>b</sup> Gen. 35:11  
<sup>1</sup> *persons who went*  
46:27 <sup>a</sup> Ex. 1:5; Deut. 10:22; Acts 7:14  
46:28 <sup>a</sup> Gen. 31:21  
<sup>b</sup> Gen. 47:1  
46:29 <sup>a</sup> Gen. 41:43  
<sup>b</sup> Gen. 45:14, 15  
46:30 <sup>a</sup> Luke 2:29, 30  
46:31 <sup>a</sup> Gen. 47:1  
<sup>1</sup> *tell*  
46:32 <sup>a</sup> Gen. 47:3  
<sup>1</sup> *occupation*  
<sup>2</sup> *livestock*  
46:33 <sup>a</sup> Gen. 47:2, 3  
46:34 <sup>a</sup> Gen. 47:3  
<sup>b</sup> Gen. 30:35;

were born him in Egypt, *were* two souls: <sup>a</sup>all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.

### The Reunion of Joseph and Jacob

28 And he sent Judah before him unto Joseph, <sup>a</sup>to direct his face unto Goshen; and they came <sup>b</sup>into the land of Goshen.

29 And Joseph made ready his <sup>a</sup>chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he <sup>b</sup>fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, <sup>a</sup>Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, <sup>a</sup>I will go up, and <sup>1</sup>shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;

32 And the men *are* <sup>a</sup>shepherds, for their <sup>1</sup>trade hath been to feed <sup>2</sup>cattle; and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, <sup>a</sup>What is your occupation?

34 That ye shall say, Thy servants' <sup>a</sup>trade<sup>1</sup> hath been <sup>2</sup>about cattle <sup>b</sup>from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* <sup>c</sup>an <sup>3</sup>abomination unto the Egyptians.

### The Brothers Presented to Pharaoh

**47** Then Joseph <sup>a</sup>came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are

34:5; 37:17 <sup>c</sup> Gen. 43:32; Ex. 8:26 <sup>1</sup> *occupation* <sup>2</sup> *with livestock* <sup>3</sup> *loathsome* 47:1 <sup>a</sup> Gen. 46:31

whole. The grand total of 66 in verse 26—to which Moses added Jacob, Joseph, and Joseph's two sons—makes the number 70, as in verse 27. This agrees with Deuteronomy 10:22 and the Hebrew text of Exodus 1:5. Exodus 1:5 in the Septuagint, however, reads 75, which Stephen apparently quoted in his

sermon (Acts 7:14) and which the Dead Sea Scrolls support. The number 75 probably includes five later descendants of Joseph.

**47:1-10.** Joseph's wise advice in 46:33, 34 enabled his brothers to express their desires before Pharaoh, and to receive exactly what they wanted. Evidently,

come out of the land of Canaan; and, behold, they *are* in <sup>b</sup>the land of Goshen.

2 And he took some of his <sup>1</sup>brethren, *even* five men, and <sup>a</sup>presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, <sup>a</sup>What is your occupation? And they said unto Pharaoh, <sup>b</sup>Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said moreover unto Pharaoh, <sup>a</sup>For to sojourn in the land are we come; for thy servants have no pasture for their flocks; <sup>b</sup>for the famine is <sup>1</sup>sore in the land of Canaan: now therefore, we pray thee, let thy servants <sup>c</sup>dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 <sup>a</sup>The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; <sup>b</sup>in the land of Goshen let them dwell: and if thou knowest <sup>1</sup>any men of activity among them, then make them rulers over my cattle.

### Jacob Presented to Pharaoh

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob <sup>a</sup>blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?

9 And Jacob said unto Pharaoh, <sup>a</sup>The days of the years of my <sup>1</sup>pilgrimage *are* an <sup>b</sup>hundred and thirty years: <sup>c</sup>few and evil have the days of the years of my life been, and <sup>d</sup>have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob <sup>a</sup>blessed Pharaoh, and went out from before Pharaoh.

### Jacob Settles in Goshen

11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of

the land, in the land of <sup>a</sup>Rameses, <sup>b</sup>as Pharaoh had commanded.

12 And Joseph <sup>1</sup>nourished <sup>a</sup>his father, and his brethren, and all his father's household, with bread, according to *their* families.

### Herds Sold for Bread

13 And *there was* no bread in all the land; for the famine *was* very <sup>1</sup>sore, <sup>a</sup>so that the land of Egypt and *all* the land of Canaan <sup>2</sup>fainted by reason of the famine.

14 <sup>a</sup>And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the <sup>1</sup>corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for <sup>a</sup>why should we die in thy presence? for the money *faileth*.

16 And Joseph said, Give your <sup>1</sup>cattle; and I will <sup>2</sup>give you for your cattle, if money fail.

17 And they brought their <sup>1</sup>cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the <sup>2</sup>asses: and he <sup>3</sup>fed them with bread for all their cattle for that year.

### Land Sold for Bread

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of <sup>1</sup>cattle; there is <sup>2</sup>not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh:

47:1 <sup>b</sup> Gen. 45:10; 46:28; 50:8  
47:2 <sup>a</sup> Acts 7:13  
<sup>1</sup> brothers  
47:3 <sup>a</sup> Gen. 46:33; Jon. 1:8  
<sup>b</sup> Gen. 46:32, 34; Ex. 2:17, 19  
47:4 <sup>a</sup> Gen. 15:13; Deut. 26:5; Ps. 105:23  
<sup>b</sup> Gen. 43:1; Acts 7:11  
<sup>c</sup> Gen. 46:34  
<sup>1</sup> severe  
47:6 <sup>a</sup> Gen. 20:15; 45:10, 18; 47:11  
<sup>b</sup> Gen. 47:4  
<sup>1</sup> competent men  
47:7 <sup>a</sup> Gen. 47:10; 48:15, 20; 2 Sam. 14:22; 1 Kin. 8:66; Heb. 7:7  
47:9 <sup>a</sup> Ps. 39:12; [Heb. 11:9, 13]  
<sup>b</sup> Gen. 47:28  
<sup>c</sup> [Job 14:1]  
<sup>d</sup> Gen. 5:5; 11:10, 11; 25:7, 8; 35:28  
<sup>1</sup> Lit. *sojourn-ing*  
47:10 <sup>a</sup> Gen. 47:7  
47:11 <sup>a</sup> Ex. 1:11; 12:37  
<sup>b</sup> Gen. 47:6, 27  
47:12 <sup>a</sup> Gen. 45:11; 50:21  
<sup>1</sup> provided  
47:13 <sup>a</sup> Gen. 41:30; Acts 7:11  
<sup>1</sup> severe  
<sup>2</sup> languished  
47:14 <sup>a</sup> Gen. 41:56; 42:6  
<sup>1</sup> grain  
47:15 <sup>a</sup> Gen. 47:19  
47:16 <sup>1</sup> livestock  
<sup>2</sup> give you bread  
47:17 <sup>1</sup> livestock  
<sup>2</sup> donkeys  
<sup>3</sup> supplied or refreshed  
47:18 <sup>1</sup> livestock  
<sup>2</sup> nothing

Jacob was not intimidated by Pharaoh; and he **blessed Pharaoh** in verses 7 and 10. This is amazing in the light of Hebrews 7:7. Jacob said his days were **few and evil**. The word *evil* does not mean “sinful,”

but “calamitous, constantly confronted by anger, anguish, distress, and tribulation.”

**47:11–31.** They were to settle **in the best of the land, in the land of Rameses**. This has posed a problem

and give *us* seed, that we may <sup>a</sup>live, and not die, that the land be not desolate.

20 And Joseph <sup>a</sup>bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine <sup>1</sup>prevailed over them: so the land became Pharaoh's.

21 And as for the people, he <sup>1</sup>removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.

### The Priests' Land Not Sold

22 <sup>a</sup>Only the land of the <sup>b</sup>priests bought he not; for the priests had <sup>1a</sup>portion *assigned them* of Pharaoh, and did eat their <sup>2</sup>portion which Pharaoh gave them: wherefore they sold not their lands.

### Joseph Establishes Tenant Laws

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and 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 <sup>a</sup>our lives: let us find <sup>1</sup>grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; <sup>a</sup>except the land of the priests only, *which* became not Pharaoh's.

### Jacob's Final Days

27 And Israel <sup>a</sup>dwelt in the land of Egypt, in the country of Goshen; and

47:19 <sup>a</sup> Gen. 43:8  
47:20 <sup>a</sup> Jer. 32:43  
<sup>1</sup> was severe  
47:21 <sup>1</sup> moved  
upon them  
47:22 <sup>a</sup> Lev.  
25:34; Ezra 7:24  
<sup>b</sup> Gen. 41:45  
<sup>1</sup> rations  
allotted  
<sup>2</sup> rations  
47:25 <sup>a</sup> Gen.  
33:15  
<sup>1</sup> favour  
47:26 <sup>a</sup> Gen.  
47:22  
47:27 <sup>a</sup> Gen.  
47:11

<sup>b</sup> Gen. 17:6;  
26:4; 35:11; 46:3;  
Ex. 1:7; Deut.  
26:5; Acts 7:17  
47:29 <sup>a</sup> Deut.  
31:14; 1 Kin. 2:1  
<sup>b</sup> Gen. 24:2-4  
<sup>c</sup> Gen. 24:49;  
Josh. 2:14  
<sup>d</sup> Gen. 50:25  
47:30 <sup>a</sup> 2 Sam.  
19:37  
<sup>b</sup> Gen. 49:29;  
50:5-13; Heb.  
11:21  
47:31 <sup>a</sup> Gen.  
48:2; 1 Kin. 1:47;  
Heb. 11:21  
48:1 <sup>a</sup> Gen.  
41:51, 56; 46:20;  
50:23; Josh. 14:4  
48:2 <sup>1</sup> collected  
his strength  
48:3 <sup>a</sup> Gen.  
43:14; 49:25  
<sup>b</sup> Gen. 28:13, 19;  
35:6, 9  
48:4 <sup>a</sup> Gen. 46:3  
<sup>b</sup> Gen. 35:12;  
Ex. 6:8  
<sup>c</sup> Gen. 17:8  
<sup>1</sup> descendants  
48:5 <sup>a</sup> Gen.  
41:50; 46:20;  
48:8; Josh. 13:7;  
14:4

they had possessions therein, and <sup>b</sup>grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

29 And the time <sup>a</sup>drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, <sup>b</sup>put, I pray thee, thy hand under my thigh, and <sup>c</sup>deal kindly and truly with me; <sup>d</sup>bury me not, I pray thee, in Egypt:

30 But <sup>a</sup>I will lie with my fathers, and thou shalt carry me out of Egypt, and <sup>b</sup>bury me in their buryingplace. And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And <sup>a</sup>Israel bowed himself upon the bed's head.

### Joseph's Sons Visit Jacob

**48** And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, <sup>a</sup>Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel <sup>1</sup>strengthened himself, and sat upon the bed.

3 And Jacob said unto Joseph, God <sup>a</sup>Almighty appeared unto me at <sup>b</sup>Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will <sup>a</sup>make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will <sup>b</sup>give this land to thy <sup>1</sup>seed after thee <sup>c</sup>for an everlasting possession.

5 And now thy <sup>a</sup>two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.

for interpreters, for the first Rameses dynasty did not reign until around 1319 B.C. Thus this expression has been viewed as either an anachronism or a modernization of an older place-name by a later scribe. It may be that some later scribe, finding here a name that nobody knew anymore, and being very much concerned to have a Bible that everyone could understand, inserted this new form of the name.

This city of Rameses was earlier known as Tanis and, before that, Avaris. It is not unlikely that the name was being brought up to date.

**48:1-14.** The blessing of Joseph's sons is the one act among all the others that the writer of Hebrews selected as an act of faith (Heb. 11:21). There is a gentle irony in the fact that on just such an occasion as this Jacob had exercised his guile in his youth

6 And thy <sup>1</sup>issue, which <sup>2</sup>thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, <sup>a</sup>Rachel died <sup>1</sup>by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there <sup>2</sup>in the way of Ephrath; the same is Beth-lehem.

**Joseph and His Sons Blessed**

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and <sup>a</sup>I will bless them.

10 Now <sup>a</sup>the eyes of Israel were dim <sup>1</sup>for age, so *that* he could not see. And he brought them near unto him; and he <sup>b</sup>kissed them, and embraced them.

11 And Israel said unto Joseph, <sup>a</sup>I had not thought to see thy face: and, lo, God hath shewed me also thy <sup>1</sup>seed.

12 And Joseph brought them out from <sup>1</sup>between his knees, and he bowed himself 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 unto him.

14 And Israel stretched out his right hand, and <sup>a</sup>laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, <sup>b</sup>guiding his

48:6 <sup>1</sup> offspring  
<sup>2</sup> are born to you  
48:7 <sup>a</sup> Gen. 35:9, 16, 19, 20  
<sup>1</sup> beside  
<sup>2</sup> on  
48:9 <sup>a</sup> Gen. 27:4; 47:15  
48:10 <sup>a</sup> Gen. 27:1; 1 Sam. 3:2  
<sup>b</sup> Gen. 27:27; 45:15; 50:1  
<sup>1</sup> with  
48:11 <sup>a</sup> Gen. 45:26  
<sup>1</sup> offspring  
48:12 <sup>1</sup> beside  
48:14 <sup>a</sup> Matt. 19:15; Mark 10:16  
<sup>b</sup> Gen. 48:19

<sup>c</sup> Gen. 41:51, 52; Josh. 17:1  
<sup>1</sup> knowingly  
48:15 <sup>a</sup> Gen. 47:7, 10; 49:24; [Heb. 11:21]  
<sup>b</sup> Gen. 17:1; 24:40; 2 Kin. 20:3  
48:16 <sup>a</sup> Gen. 22:11, 15-18; 28:13-15; 31:11; [Ps. 34:22; 121:7]  
<sup>b</sup> Amos 9:12; Acts 15:17  
<sup>c</sup> Num. 26:34, 37  
48:17 <sup>a</sup> Gen. 48:14  
48:19 <sup>a</sup> Gen. 48:14  
<sup>b</sup> Num. 1:33, 35; Deut. 33:17  
48:20 <sup>a</sup> Ruth 4:11, 12  
48:21 <sup>a</sup> Gen. 28:15; 46:4; 50:24  
48:22 <sup>a</sup> Gen. 14:7; Josh. 24:32; John 4:5

hands <sup>1</sup>wittingly; for Manasseh *was* the <sup>c</sup>firstborn.

15 And <sup>a</sup>he blessed Joseph, and said, God, <sup>b</sup>before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel <sup>a</sup>which redeemed me from all evil, bless the lads; and let <sup>b</sup>my name be named on them, and the name of my fathers Abraham and Isaac; and let them <sup>c</sup>grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father <sup>a</sup>laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

19 And his father refused, and said, <sup>a</sup>I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly <sup>b</sup>his younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, <sup>a</sup>In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

**Return to Canaan Foretold**

21 And Israel said unto Joseph, Behold, I die: but <sup>a</sup>God shall be with you, and bring you again unto the land of your fathers.

22 Moreover <sup>a</sup>I have given to thee

(ch. 27). Once more we have an example of the firstborn's blessing being given to the younger brother; but in this instance there is no bitterness, resentment, or scheming (cf. Prov. 10:22). **They shall be mine** has been taken as a form of adoption on the part of Jacob in relation to **Manasseh and Ephraim**. The purpose may have been to give an inheritance to someone who was not automatically qualified, even though the father already had heirs of his own. But *they shall be mine* may only mean that the grandfather welcomed the two latest additions into the clan which he headed. Or it may mean that the passage simply concerns inheritance, as verse 6 indicates. In that case, Jacob was using his paternal

authority to enable Joseph's sons to inherit directly from their grandfather, rather than from Joseph. This act would honor Rachel's memory by giving her three tribal territories in the Promised Land. **48:15-22.** When Jacob blessed Ephraim as the firstborn in verse 18, he startled Joseph. Jacob assured Joseph that Manasseh would **be great**, and the blessing of Jacob on Ephraim became evident during the time of the judges. By this time it had increased in number and power so that it exercised leadership among the 10 northern tribes. Later, the name *Ephraim* became equal to the name *Israel* (cf. Is. 7:2; Hos. 4:17; 13:1). **The Angel which redeemed me from all evil** in verse 16 refers to Christ Himself,

one <sup>1</sup>portion above thy brethren, which I took out of the hand <sup>b</sup>of the Amorite with my sword and with my bow.

### Jacob's Prophecy and Blessing

**49** And Jacob called unto his sons, and said, Gather yourselves together, that I may <sup>a</sup>tell you *that* which shall befall you <sup>b</sup>in the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

### Reuben

3 Reuben, thou *art* <sup>a</sup>my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, thou shalt not excel; because thou <sup>a</sup>wentest up to thy father's bed; then defiledest *unto it*: he went up to my couch.

### Simeon and Levi

5 Simeon and Levi *are* brethren; instruments of <sup>1</sup>cruelty *are* in their habitations.

6 O my soul, <sup>a</sup>come not thou into their <sup>1</sup>secret; <sup>b</sup>unto their assembly, mine honour, be not thou united: <sup>c</sup>for in their anger they slew a man, and in their selfwill they <sup>2</sup>digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for *it was* cruel: <sup>a</sup>I will divide them in Jacob, and scatter them in Israel.

48:22 <sup>b</sup>Gen. 34:28  
<sup>1</sup>Lit. *shoulder*  
 49:1 <sup>a</sup>Deut. 33:1, 6–25; [Amos 3:7]  
<sup>b</sup>Num. 24:14; [Deut. 4:30]; Is. 2:2; 39:6; Jer. 23:20; Heb. 1:2  
 49:3 <sup>a</sup>Gen. 29:32  
 49:4 <sup>a</sup>Gen. 35:22; Deut. 27:20; 1 Chr. 5:1  
 49:5 <sup>1</sup>violence  
 49:6 <sup>a</sup>Ps. 64:2; Prov. 1:15, 16  
<sup>b</sup>Ps. 26:9; Eph. 5:11  
<sup>1</sup>council  
<sup>c</sup>Gen. 34:26  
<sup>2</sup>hamstrung  
*an ox*  
 49:7 <sup>a</sup>Num. 18:24; Josh. 19:1, 9; 21:1–42; 1 Chr. 4:24–27  
 49:8 <sup>a</sup>Deut. 33:7; Rev. 5:5  
<sup>b</sup>Ps. 18:40  
<sup>c</sup>Gen. 27:29; 1 Chr. 5:2  
<sup>1</sup>on  
 49:9 <sup>a</sup>Deut. 33:22; Ezek. 19:5–7; Mic. 5:8; [Rev. 5:5]  
<sup>b</sup>Num. 23:24; 24:9  
<sup>1</sup>crouches  
<sup>2</sup>lies down  
 49:10 <sup>a</sup>Num. 24:17; Jer. 30:21; Matt. 1:3; 2:6; Luke 3:33; Rev. 5:5  
<sup>b</sup>Ps. 60:7  
<sup>c</sup>Is. 11:1; [Matt. 21:9]  
<sup>d</sup>Deut. 18:15; Ps. 2:6–9; 72:8–11; Is. 42:1, 4; 49:6; 60:1–5; [Luke 2:30–32]  
<sup>1</sup>A symbol of kingship  
<sup>2</sup>obedience

### Judah

8 <sup>a</sup>Judah, thou *art* *he* whom thy brethren shall praise: <sup>b</sup>thy hand *shall be* <sup>1</sup>in the neck of thine enemies; <sup>c</sup>thy father's children shall bow down before thee.

9 Judah *is* <sup>a</sup>a lion's whelp: from the prey, my son, thou art gone up: <sup>b</sup>he <sup>1</sup>stooped down, he <sup>2</sup>couched as a lion, and as an old lion; who shall rouse him up?

10 <sup>a</sup>The <sup>1</sup>sceptre shall not depart from Judah, nor <sup>b</sup>a lawgiver from between his feet, <sup>c</sup>until Shiloh come; <sup>d</sup>and unto him *shall* the <sup>2</sup>gathering of the people *be*.

11 Binding his <sup>1</sup>foal unto the vine, and his <sup>2</sup>ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* <sup>1</sup>red with wine, and his teeth <sup>2</sup>white with milk.

### Zebulun

13 <sup>a</sup>Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* <sup>1</sup>unto <sup>b</sup>Zidon.

### Issachar

14 <sup>a</sup>Issachar *is* a strong <sup>1</sup>ass <sup>2</sup>couching down between two burdens:

49:11 <sup>1</sup>donkey <sup>2</sup>donkey's  
 49:12 <sup>1</sup>darker than <sup>2</sup>whiter than  
 49:13 <sup>a</sup>Deut. 33:18, 19; Josh. 19:10, 11  
<sup>b</sup>Gen. 10:19; Josh. 11:8  
<sup>a</sup>adjoin Sidon  
 49:14 <sup>a</sup>1 Chr. 12:32  
<sup>1</sup>donkey  
<sup>2</sup>lying down

pictured as redeeming (*gō'ēl*) him from all calamity. This is the first mention of the *gō'ēl* in the Bible, meaning “a savior” or “deliverer” (cf. Ex. 6:6; Is. 59:20; both of which speak of God as redeeming His people). Leviticus 27:13 and Ruth 4:4 speak of human beings as redeeming property or certain rights of individuals. In Isaiah 63:9 He is referred to as “the angel of his presence” (“his face”) and that He saved them (Israel). The **one portion** in verse 22 is a problem for which Speiser, a commentator, says there is no plausible solution. The Hebrew word for “portion” is *shekem* (lit., shoulder or ridge); thus some have translated it as “mountain slope.” But the word also stands for the city of Shechem, which is dominated by the mountain called Mount Gerizim. This area was to fall in Manasseh's territory at the center of the area covered by the two Josephite tribes (cf. John 4:5). But there is no record of any

conquest of it by Jacob, Joseph, or later by Joshua. Perhaps the property owned by Jacob was taken away by the Amorites after he left the area, and then some time later he took it back by force. This does not refer to chapter 34, because Jacob had no hand in the deed, and he sharply rebuked his sons.

**49:1–27.** Jacob concludes his life as other saints who spoke a blessing before their end: Isaac (ch. 27), Moses (Deut. 33), Joshua (Josh. 24), and Samuel (1 Sam. 12). **In the last days** introduces the whole prophecy, and functions in an important way in the Old Testament. It refers to Israel's future in dual perspective: the period of their occupation of Canaan, and the time of the coming of Messiah. Sometimes the expression refers to Israel at the end of the Great Tribulation (Deut. 4:30; Ezek. 38:16), sometimes to the history of Gentile nations (Dan. 2:28), and sometimes to the present church age in its entirety

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed <sup>a</sup>his shoulder to <sup>1</sup>bear, and became a <sup>2</sup>servant unto tribute.

## Dan

16 <sup>a</sup>Dan shall judge his people, as one of the tribes of Israel.

17 <sup>a</sup>Dan shall be a serpent by the way, <sup>1</sup>an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

18 <sup>a</sup>I have waited for thy salvation, O LORD.

## Gad

19 <sup>a</sup>Gad, <sup>1</sup>a troop shall overcome him: but he shall <sup>2</sup>overcome at the last.

20 <sup>a</sup>Out of Asher his bread *shall be* <sup>1</sup>fat, and he shall yield royal dainties.

## Naphtali

21 <sup>a</sup>Naphtali *is a* <sup>1</sup>hind let loose: he giveth <sup>2</sup>goodly words.

## Joseph

22 Joseph *is a* fruitful bough, *even a* fruitful bough by a well; *whose* branches run over the wall:

23 The archers have <sup>a</sup>sorely <sup>1</sup>grieved him, and shot *at him*, and hated him:

24 But his <sup>a</sup>bow <sup>1</sup>abode in strength,

49:15 <sup>a</sup>1 Sam. 10:9  
<sup>1</sup>bear a burden  
<sup>2</sup>band of slaves

49:16 <sup>a</sup>Gen. 30:6; Deut. 33:22; Judg. 18:26, 27  
49:17 <sup>a</sup>Judg. 18:27

<sup>1</sup>a viper by  
49:18 <sup>a</sup>Ex. 15:2; Ps. 25:5; 40:1-3; 119:166, 174; Is. 25:9; Mic. 7:7

49:19 <sup>a</sup>Gen. 30:11; Deut. 33:20; 1 Chr. 5:18

<sup>1</sup>Lit. Troop  
<sup>2</sup>Heb. *gud*, lit. raid

49:20 <sup>a</sup>Deut. 33:24; Josh. 19:24-31  
<sup>1</sup>rich

49:21 <sup>a</sup>Deut. 33:23

<sup>1</sup>deer  
<sup>2</sup>Lit. *beautiful*

49:23 <sup>a</sup>Gen. 37:4, 24; Ps. 118:13  
<sup>1</sup>bitterly

49:24 <sup>a</sup>Job 29:20; Ps. 37:15  
<sup>b</sup>Ps. 132:2, 5; Is. 1:24; 49:26

<sup>c</sup>Gen. 45:11; 47:12

<sup>d</sup>[Ps. 23:1; 80:1]

<sup>e</sup>[Ps. 118:22]; Is. 28:16; [1 Pet. 2:6-8]

<sup>1</sup>remained

49:25 <sup>a</sup>Gen. 28:13; 32:9; 35:3;

43:23; 50:17

<sup>b</sup>Gen. 17:1; 35:11

and the arms of his hands were made strong by the hands of <sup>b</sup>the mighty God of Jacob; (<sup>c</sup>from thence <sup>d</sup>is the shepherd, <sup>e</sup>the stone of Israel:)

25 <sup>a</sup>Even by the God of thy father, who shall help thee; <sup>b</sup>and by the Almighty, <sup>c</sup>who shall bless thee with blessings of heaven above, blessings of the deep that lieth <sup>1</sup>under, blessings of the breasts, and of the womb:

26 The blessings of thy father have <sup>1</sup>prevailed above the blessings of my <sup>2</sup>progenitors <sup>a</sup>unto the utmost bound of the everlasting hills: <sup>b</sup>they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

## Benjamin

27 Benjamin shall <sup>a</sup>ravin <sup>1</sup>as a wolf: in the morning he shall devour the prey, <sup>b</sup>and at night he shall divide the <sup>2</sup>spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

<sup>c</sup>Deut. 33:13 <sup>1</sup>beneath 49:26 <sup>a</sup>Deut. 33:15; Hab. 3:6

<sup>b</sup>Deut. 33:16 <sup>1</sup>excelled <sup>2</sup>ancestors 49:27 <sup>a</sup>Judg. 20:21,

25 <sup>b</sup>Num. 23:24; Esth. 8:11; Ezek. 39:10; Zech. 14:1 <sup>1</sup>is a

ravenous wolf <sup>2</sup>plunder

(Heb. 1:2) or at its conclusion (2 Tim. 3:1; James 5:3). Jacob's pronouncements in chapter 49 included both prophecy (v. 1) and blessing (v. 28). Reuben is referred to as being **unstable as water**. Unstable literally means "a boiling over" of water, a vivid metaphor for unstable emotions (cf. Judg. 9:4; Zeph. 3:4, where the same root denotes pride and frivolity). It is said of **Simeon** and **Levi** that **in their selfwill they digged down a wall**. It is literally, "At their pleasure they lamed oxen." This is supplementary to 34:27-29. What these two men did not capture as plunder they destroyed in the fierceness of their anger. The key thought is expressed as **the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be**. The scepter was a symbol of royal power. *Lawgiver*, according to Speiser, refers to a mace. Etymologically, it is something pertaining to a legislator or one in authority, and from the context, an analogue of the scepter. When a dignitary was seated, the staff would rest between his feet. Jacob was not saying his rule would end when Shiloh came. On the contrary, this

term denotes the turning point at which the superiority of Judah will continue, not then to cease, but at that time to be enlarged so as to embrace all nations. *Shiloh* is a hidden name for Messiah; it is made up of three grammatical parts (*sh-l-oh*) meaning "Him to Whom It [the Scepter or Kingdom] Belongs." The *sh* is the relative pronoun, the *l* is the possessive, and the *oh* is the pronominal suffix (cf. Ezek. 21:27). Thus it is not to be taken as a proper name for Messiah, nor does it refer to the town where the tabernacle was later established, for this would be meaningless prophetically. The phrase *and unto him shall the gathering of the people be* means, literally, "And unto him shall be the obedience of the peoples." This can refer only to the Messiah. Thus, the reference to a lion in verse 9 points to that One who is called "the Lion of the tribe of Judah" (Rev. 5:5). Verses 11 and 12 describe the millennial prosperity (cf. Is. 11:1-9; Ezek. 34:23-31; Amos 9:11-15).

**49:28-33. I am to be gathered unto my people ... and was gathered unto his people:** Jacob requested that he be buried in the cave that Abraham had purchased from Ephron the Hittite (vv. 29, 30), where

## Jacob's Burial Instructions

29 And he charged them, and said unto them, I <sup>a</sup>am to be gathered unto my people: <sup>b</sup>bury me with my fathers <sup>c</sup>in the cave that is in the field of Ephron the Hittite,

30 In the cave that *is* in the field of Machpelah, which is before Mamre, in the land of Canaan, <sup>a</sup>which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

31 <sup>a</sup>There they buried Abraham and Sarah his wife; <sup>b</sup>there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

## The Death of Jacob

33 And when Jacob had made an end of commanding his sons, he <sup>1</sup>gathered up his feet into the bed, and <sup>2</sup>yielded up the ghost, and was gathered unto his people.

49:29 <sup>a</sup> Gen. 15:15; 25:8; 35:29  
<sup>b</sup> Gen. 47:30; 2 Sam. 19:37  
<sup>c</sup> Gen. 23:16–20; 50:13  
 49:30 <sup>a</sup> Gen. 23:3–20  
 49:31 <sup>a</sup> Gen. 23:19, 20; 25:9  
<sup>b</sup> Gen. 35:29; 50:13  
 49:33 <sup>1</sup> drew up  
<sup>2</sup> breathed his last

50:1 <sup>a</sup> Gen. 46:4, 29  
<sup>b</sup> 2 Kin. 13:14  
 50:2 <sup>a</sup> Gen. 50:26; 2 Chr. 16:14; Matt. 26:12; Mark 16:1; Luke 24:1; John 19:39, 40  
 50:3 <sup>a</sup> Gen. 37:34; Num. 20:29; Deut. 34:8  
<sup>1</sup> Lit. wept  
 50:4 <sup>a</sup> Esth. 4:2  
<sup>1</sup> favour  
 50:5 <sup>a</sup> Gen. 47:29–31  
<sup>b</sup> 2 Chr. 16:14; Is. 22:16; Matt. 27:60  
<sup>1</sup> am dying

## Jacob Mourned

**50** And Joseph <sup>a</sup>fell upon his father's face, and <sup>b</sup>wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to <sup>a</sup>embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians <sup>a</sup>mourned<sup>1</sup> for him threescore and ten days.

## Joseph's Request of Pharaoh

4 And when the days of his mourning were past, Joseph spake unto <sup>a</sup>the house of Pharaoh, saying, If now I have found <sup>1</sup>grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 <sup>a</sup>My father made me swear, saying, Lo, I <sup>1</sup>die: in my grave <sup>b</sup>which I have digged for me in the land of Canaan, there shalt thou bury me. Now

Abraham, Sarah, Isaac, Rebekah, and Leah (v. 31) were already buried. He was not only gathered to his people in the cave of Machpelah, but it may be a reference reflecting Jacob's belief that his people, though dead, still exist (cf. v. 29; 47:30 with v. 33).

50:1–14. Jacob was **embalmed** and **Joseph commanded his servants, the physicians** (*harōpe'im*) to do the work. Medicine and the embalming were two distinct professions. He may have employed the

physicians so as to avoid the magic and mysticism of the embalmers and priests. The **threescore and ten days** for mourning accord with the traditional period for mummification and mourning. The various internal viscera were removed and placed in canopic jars of natron (a mixture of sodium carbonate and sodium bicarbonate), causing rapid dehydration and preventing decomposition of the body. Following a seven-day period of mourning at



The Cave of the Patriarchs, the traditional location of the burial place purchased by Abraham (Gen. 49:30)

therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

## Jacob Buried in Canaan

7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they <sup>a</sup>mourned with a great and very <sup>1</sup>sore lamentation: <sup>b</sup>and he

50:10 <sup>a</sup> Acts 8:2  
<sup>b</sup> 1 Sam. 31:13;  
Job 2:13  
<sup>1</sup> *solemn*

<sup>2</sup>made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called <sup>1</sup>Abel-mizraim, which is beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For <sup>a</sup>his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham <sup>b</sup>bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

## The Brothers Fear Joseph

15 And when Joseph's brethren saw

<sup>2</sup> observed  
50:11 <sup>1</sup> Lit.  
*Mourning of  
Egypt*  
50:13 <sup>a</sup> Gen.  
49:29–31; Acts  
7:16  
<sup>b</sup> Gen. 23:16–20

the threshing floor of **Atad** (named **Abel-mizraim** or “Mourning of Egypt,” because of the sorrow expressed by the Egyptians), the body was placed in the cave of Machpelah with the other patriarchs. **50:15–26** What the brothers had meant for **evil**, God had intended for **good**. This is one of the clearest declarations of divine providence found anywhere in the Bible, reminding us that God’s purpose

prevails over the evil of men. Joseph was buried in Egypt, but made the Israelites pledge with an **oath** that they would carry his **bones** to the Promised Land when God visited them to **bring** them **out** of Egypt (which they did, cf. Ex. 13:19; Josh. 24:32). Like his father, he was embalmed and put in a **coffin** (*arōn*) which is the same word used for the ark of the covenant in the Old Testament.

## THE SONS OF JACOB

Mother	Son	Order of Blessing	Symbol of Blessing	Reference
Leah	Reuben	1	Unstable	49:3–4
	Simeon	2	Violence	49:5–7
	Levi	3	Violence	49:5–7
	Judah	4	Lion	49:8–12
Bilhah	Dan	7	Serpent	49:16–18
	Naphtali	10	Doe	49:21
Zilpah	Gad	8	Raider	49:19
	Asher	9	Riches	49:20
Leah	Issachar	6	Donkey	49:14–15
	Zebulun	5	Ships	49:13
Rachel	Joseph	11	Fruitful	49:22–26
	Benjamin	12	Wolf	49:27

that their father was dead, <sup>a</sup>they said, Joseph will <sup>1</sup>peradventure hate us, and <sup>2</sup>will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; <sup>a</sup>for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of <sup>b</sup>the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and <sup>a</sup>fell down before his face; and they said, Behold, we *be* thy servants.

### Joseph Relieves His Brothers' Fears

19 And Joseph said unto them, <sup>a</sup>Fear not: <sup>b</sup>for *am* I in the place of God?

20 <sup>a</sup>But as for you, ye <sup>1</sup>thought evil against me; *but* <sup>b</sup>God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: <sup>a</sup>I will <sup>1</sup>nourish you, and your little ones. And

50:15 <sup>a</sup> [Job 15:21]  
<sup>1</sup> perhaps  
<sup>2</sup> may fully repay us  
50:17 <sup>a</sup> [Prov. 28:13]  
<sup>b</sup> Gen. 49:25  
50:18 <sup>a</sup> Gen. 37:7-10; 41:43; 44:14  
50:19 <sup>a</sup> Gen. 45:5  
<sup>b</sup> Gen. 30:2; 2 Kin. 5:7  
50:20 <sup>a</sup> Gen. 45:5; 7; Ps. 56:5  
<sup>b</sup> [Acts 3:13-15]  
<sup>1</sup> intended  
50:21 <sup>a</sup> [Matt. 5:44]  
<sup>1</sup> provide for  
<sup>2</sup> Lit. to their hearts  
50:23 <sup>a</sup> Gen. 48:1; Job 42:16  
<sup>b</sup> Num. 26:29; 32:39  
<sup>c</sup> Gen. 30:3  
50:24 <sup>a</sup> Gen. 15:14; 46:4; 48:21; Ex. 3:16; 17; Josh. 3:17; Heb. 11:22  
<sup>b</sup> Gen. 26:3; 35:12; 46:4; Ex. 6:8  
<sup>1</sup> I am dying  
50:25 <sup>a</sup> Gen. 47:29, 30; Ex. 13:19; Josh. 24:32; Acts 7:15, 16; Heb. 11:22  
<sup>b</sup> Gen. 17:8;

he comforted them, and spake kindly <sup>2</sup>unto them.

### Joseph's Last Days

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children <sup>a</sup>of the third *generation*: <sup>b</sup>the children also of Machir the son of Manasse <sup>c</sup>were brought up upon Joseph's knees.

24 And Joseph said unto his brethren, I die: and <sup>a</sup>God will surely visit you, and bring you out of this land unto the land <sup>b</sup>which he swore to Abraham, to Isaac, and to Jacob.

25 And <sup>a</sup>Joseph took an oath of the children of Israel, saying, God will surely <sup>1</sup>visit you, and <sup>b</sup>ye shall carry up my <sup>c</sup>bones from hence.

### The Death of Joseph

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

28:13; 35:12; Deut. 1:8; 30:1-8 <sup>c</sup>Ex. 13:19 <sup>1</sup> visit to help