THE PARABLE OF THE TALENTS.

Under the parable of the Sower, the Saviour explained to his disciples the workings of the Gospel among men. The word of truth is thrown into the world as a sower scatters his grain in a ploughed field. It affects various people differently. In some it takes root for a little while, but the allurements and sins of the flesh overcome it, and it perishes. In others it takes a firm hold, strikes deep into the soil of their hearts, and blossoms and brings forth fruit in their altered and better lives.—Matt. xiii.

In the parable of the Unjust Steward, the Saviour points out to us how we strive and plan, and use our ingenuity to better our temporal condition, and assures us that if we would put as much energy, and ingenuity, and forethought into the task of saving our souls, we should be very much more apt to reach the Kingdom of Heaven. "The children of this world are wiser in their generation than the children of light," he declares. They are more prudent and careful, more anxious and circumspect to secure their possessions in this world, than the children of light are to secure in the next an eternal inheritance. It should be noted that in commanding us to make to ourselves "friends of the mammon of iniquity," our Lord does not imply that we are authorized to wrong our neighbor, to give to the poor; for evil is never to be done that good may come of it. But we are exhorted to make the poor our friends before God, by relieving them with the riches which justly indeed belong to us, but are called the "mammon of iniquity," because only the iniquitous man esteemeth them as riches, on which he sets his affections; whilst the riches of the virtuous are wholly celestial and spiritual. By this we see that the poor servants of God, whom we have relieved by our alms, may hereafter, by their intercession, bring our souls to heaven.
The subjection of the Jews to Rome had deprived the Sanhedrin of the power of deciding questions of life and death, and the chief priests and the rulers, after the examination of the Saviour before the Council, sent him to Pontius Pilate, the Roman procurator or governor, for sentence. Pilate was satisfied that Jesus was innocent of any offence deserving death as a punishment, and earnestly desired to release him; but he was a time-server and a weak man, and had not the courage to do his duty as an honest magistrate in the face of the popular fury. Therefore he weakly and sinfully yielded to the people, and condemned to death one whom he believed to be an innocent and inoffensive man, and whose words and appearance had convinced him that He was something more than a mere man. The punishment of his sin soon overtook him. The imperial displeasure, to avoid which he sentenced Jesus to death, soon overwhelmed him, and sent him into banishment, where it is believed he died by his own hand.

Our Saviour was crucified and laid in the grave on the day before the Passover. During the Sabbath his body lay in the tomb, but early in the morning on the third day "the three Marys" came to the Sepulchre for the purpose of preparing the body of Jesus properly for the tomb, his burial on the evening of his crucifixion having been too hasty to admit of such service being rendered it. They reached the Sepulchre at sunrise, and found the stone removed; and entering in, they saw that the body of Jesus was gone. Mary Magdalene, supposing that the enemies of Jesus had stolen his body, ran to tell Peter and John of what had happened, but her companions went farther into the Sepulchre. There they beheld an angel, who informed them that the Lord had risen from the dead, and would meet his disciples in Galilee. Returning to the garden later in the day, Mary was eager to discover what had been done with the body, when the Lord appeared to her, and confirmed the announcement of the angel.
the Lord had risen from the dead as he had promised, notwithstanding the assertions of the women who had seen him, and the two disciples who had walked with him to Emmaus. As the latter were repeating their joyful story, the Lord himself suddenly appeared in the midst of the disciples assembled in the room, saying unto them, “Peace be unto you!” He gave them satisfactory evidence of the reality of his presence, and convinced them that he had indeed triumphed over the grave.

After his resurrection, Jesus appeared to his disciples ten times, upon as many distinct occasions, in order that they might be witnesses to the great and glorious event. On the fortieth day after his passion he appeared to them for the tenth time, and led them out as far as Bethany; and there, with uplifted hands, he gave them his parting blessing, a cloud interposed between him and them, like the chariot and horses of fire that separated Elias from Eliseus; and, on this aerial car, he was wafted from their sight through the vault of heaven to his eternal home on high.

As the learned Haydock truly remarks, “Like a second Elias, he was taken into heaven, but in a much more glorious manner. Elias was taken up in a mortal and corruptible body; but our Divine Saviour, in a glorious, impassible and immortal state; where now he is our head, having taken upon himself the nature of man, and is crowned with more than angel’s glory...” Jesus Christ sits at the right hand of God, the Father Almighty, to signify that, as man, our Lord is raised to the height of glory, and to that supreme beatitude, than which there is nothing higher, and nothing greater in the whole bliss of heaven; and that he moreover holds the same sovereign dominion with the Father over all creatures, because, as God, he is equal to the Father in power, in wisdom, and in all perfection. Jesus Christ, our Redeemer, was not man only, but truly God, the same God with his eternal Father: and hereby is signified that the person who took upon him human nature, and became man, is equal in dignity with the Father; he who, as man, ascended into heaven,” where he reigns in glory and majesty and power, the Saviour of all who truly and faithfully seek him.
JERUSALEM IN THE TIME OF OUR SAVIOUR.

Jerusalem stands in latitude 31° 46' 35" north, and longitude 35° 18' 36" east of Greenwich. It is thirty-two miles distant from the sea, and eighteen from the Jordan; twenty from Hebron, and thirty-six from Samaria. In several respects its situation is singular among the cities of Palestine. Its elevation is remarkable, not from its being on the summit of one of the numerous hills of Judaea, like most of the towns and villages, but because it is on the edge of one of the highest table-lands of the country. Hebron, indeed, is higher still by some hundreds of feet, and from the south, accordingly (even from Bethlehem), the approach to Jerusalem is by a slight descent. But from any other side, the ascent is perpetual; and to the traveller approaching the city from the east or west, it must have presented an appearance beyond any other city of the then known world. The general elevation of the western ridge of the city, which forms its highest point, is about 2,600 feet above the level of the sea.

Jerusalem, if not actually in the centre of Palestine, was yet...
The accompanying Plan of Ancient Jerusalem will enable the reader to distinguish the localities mentioned in the Scriptures.

Jerusalem is sometimes called Salem in the Sacred narrative. It is first mentioned in Gen. xiv. 19, 1913 years b.c. The principal events of its subsequent history are as follows:

- Its king was slain by Josue \(1455 \text{ B.C.}\)
- Taken by David from the Jebusites, and called the City of David, who made it his capital \(1048 \text{ B.C.}\)
- The first Temple founded by Solomon \(1012 \text{ B.C.}\)
- The Temple dedicated \(1004 \text{ B.C.}\)
- The city taken and the Temple pillaged by Shishak, king of Egypt \(971 \text{ B.C.}\)
- The city taken, the Temple destroyed, and the Jews carried away captives by Nabuchodonosor, who burned the city to ashes \(587 \text{ B.C.}\)
- The return from captivity \(536 \text{ B.C.}\)
- The second Temple completed \(515 \text{ B.C.}\)
- The Romans, under Pompey, take the city \(63 \text{ B.C.}\)

Jesus Christ born \(4 \text{ A.D.}\)

The Crucifixion and Resurrection of Our Lord \(33 \text{ A.D.}\)

- The city taken by Titus and razed to the ground \(70 \text{ A.D.}\)
- A city called Ælia built on the ruins by Julius Severus in the reign of Adrian \(139 \text{ A.D.}\)
- Jerusalem taken by the Persians \(614 \text{ A.D.}\)
- " " " Saracens \(637 \text{ A.D.}\)
- " " " Crusaders \(1099 \text{ A.D.}\)
- " " from the Christians by Saladin \(1187 \text{ A.D.}\)
- Jerusalem taken by the Turks, who drive away the Saracens \(1217 \text{ and } 1219 \text{ A.D.}\)
- Surrendered to the Emperor Frederic II. by treaty \(1228 \text{ A.D.}\)
- Taken by the Turks \(1517 \text{ A.D.}\)
- Held by the French under Napoleon Bonaparte, February \(1799 \text{ A.D.}\)

Christian Kings of Jerusalem.

Godfrey of Bouillon \(1099 \text{ A.D.}\)

Baldwin I \(1100 \text{ A.D.}\)

Baldwin II \(1118 \text{ A.D.}\)

Fulk of Anjou \(1121 \text{ A.D.}\)

Baldwin III \(1144 \text{ A.D.}\)

Amauri (or Almeric) \(1162 \text{ A.D.}\)

Baldwin IV \(1173 \text{ A.D.}\)

Sibyl; then his son, Baldwin V \(1185 \text{ A.D.}\)

Guy de Lusignan \(1186 \text{ A.D.}\)

Henry of Champagne \(1192 \text{ A.D.}\)

Amauri de Lusignan \(1197 \text{ A.D.}\)

Joanne de Brienne \(1210 \text{ A.D.}\)

Emperor Frederic II \(1229-39 \text{ A.D.}\)

Josephus gives the entire circuit of Jerusalem, as it existed in his day, at 33 stadia, equal to 4½ Roman miles, or 3½ geographical miles, and this agrees pretty exactly with the line of the exterior walls as traced by the most recent explorers of the city. Hececeus of Abdera, a contemporary of Alexander the Great, says that the city was 50 stadia in circumference, and had a population of 120,000; and yet in his day it could not have been on one-third as large as when Bezea was enclosed by Agrippa.

Eusebius quotes two other writers prior to Josephus, one of whom gives the circuit at 40, and the other at only 27 stadia. But Josephus' estimate, perhaps measurement, of 33 stadia appears to be the most accurate. A city of such dimensions—granting that it was densely populated—could not have afforded accommodation to more than 100,000 people; and as we know that a considerable portion of the ground was taken up by the buildings and courts of

virtually so. It was on the ridge, the broadest and most strongly marked ridge, of the backbone of the complicated hills which extend through the whole country, from the plain of Esdraelon to the desert.

With regard to the actual position of the city itself, it occupied the southern termination of a table-land, which is cut off from the country round it on its west, south and east sides, by ravines more than usually precipitous. These ravines leave the level of the table-land, the one on the west and the other on the northeast of the city, and fall rapidly until they form a junction below its southeast corner. The eastern one—the Valley of Kidron, commonly called the Valley of Jehoshaphat—runs nearly straight from north to south. But the western one—the Valley of Hinnom—runs south for a time, and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat. Thus while on the north there is no material difference between the general level of the country outside the walls and that of the highest parts of the city, on the other three sides, so steep is the fall of the ravines, so trench-like their character, and so close do they keep to the promontory at whose feet they run, as to leave on the beholder almost the impression of the ditch at the foot of a fortress rather than of valleys formed by nature.
the Temple, and that a part of the newly enclosed quarter was but thinly peopled, the ordinary population did not, perhaps, exceed 70,000. This number, however, affords no adequate idea of the multitudes that crowded the houses and streets of the city, and encamped in the glens and on the hillsides during the celebration of the annual feasts. Josephus assures us that when the city was attacked by Titus, vast numbers had assembled to celebrate the feast of the Passover. Of these, 1,100,000 perished by pestilence, famine, or the sword; 40,000 were permitted to go free; and 97,000 were taken prisoners and sold into slavery.

The island of Malta, or Melita, as it is called in Acts xxviii. 1, is noted as the scene of the shipwreck of St. Paul. It is a rocky island in the Mediterranean, containing about 100 square miles. It was seized by the Phenicians at an early day. These were dispossessed by the Greeks of Sicily, who were driven out by the Carthaginians, who in 242 B.C. were expelled by the Romans. It was a Roman possession in the days of St. Paul. The principal city, La Valetta, possesses a fine harbor, and is strongly fortified. St. Paul's bay, which is believed to be the scene of the Apostle's shipwreck, is a small inlet on the north side of the island, opening towards the east, which answers well to the description in the 27th chapter of Acts. The Apostle spent three months at Malta, and performed many miracles there.

The ancient city of Corinth was the capital of Achaia, and was situated on the isthmus which separates the Ionian Sea from the Aegae. The city stood on a small island, and possessed two ports—one on the east called Cenchrea, and one on the west called Lechæum. Its location made it of necessity one of the most important commercial cities of Greece, and also a military post of the greatest strategic value. Besides controlling the trade between the East and the West, it was the key of the Peloponnesus, and the highway between northern and southern Greece. It was strongly fortified, a prominent feature of its defence consisting of the Acro-Corinth, a huge rock rising 2,000 feet above the level of the sea, with almost perpendicular sides, and room for a town upon its summit. Corinth, most densely populated, and wealthiest cities of Greece. It was noted for its wickedness, and the infamous worship of Venus which was celebrated here. The Romans destroyed the city B.C. 146, but Julius Caesar made it a Roman colony, and it speedily regained its former magnificence and prosperity, and relapsed into its old wickedness. The Apostle Paul labored here a year and a half, and two of his Epistles are addressed to the church he founded here. The site is now unhealthy, and Corinth is a wretched place with few vestiges of its former greatness.
Two sites are claimed as Cana of Galilee, the village which had the honor of being the scene of our Lord's first miracle. The traditional site is at Kefr-Kenna, a small village about four and a-half miles northwest of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed. It also contains the fountain, from which it is asserted the water which was made wine was drawn. The claims of the other site are advocated by no less an authority than Dr. Robinson, who places the village of the Gospel at Kana-el-jebl, which is situated farther north, about five miles north of Sepphoris (Sepphoris) and nine miles north of Nazareth, near the present Jefat. It makes but little difference which was the true site. Cana was also the native place of the Apostle Nathanael.

Gebal was a seaport and district of Phoenicia, and was situated north of Beyrouth. It was called Byblos by the Greeks; but its old Scriptural name has been partially revived by the modern Arabs, who call it Jebail. It was a place of importance in ancient times (Ezech.
xxvii. 9), and the seat of the worship of Thammuz, a Syrian idol generally supposed to be the same as the Phoenician Adonis, and perhaps the Egyptian Osiris. The district of Gebal and all Lebanon were assigned to the Hebrews, but were never fully possessed (Jos. xiii. 5).

Tyre, one of the most famous cities of ancient times, was the capital of Phoenicia, and the seat of enormous wealth and power. It was situated on the eastern coast of the Mediterranean Sea, within the limits assigned the tribe of Aser by Josue (Jos. xix. 29). It was originally a colony of Sidon, but rapidly became the most powerful and opulent city of the East. Tyre does not begin to figure in the Bible until the reign of David, who formed a close alliance with the famous Tyrian monarch Hiram, which was continued by Solomon. The Tyrians rendered important aid in the construction of David's Palace, and Solomon's Temple and royal residence at Jerusalem. The Tyrians were gross idolators, and the marriage of Achab, King of Israel, with a princess of this nation brought many woes upon Israel. The prophecies of the Old Testament abound in denunciations of Tyre for her wickedness, and predictions of her punishment. The city was taken and destroyed by Nabuchodonosor, as had been foretold; but the great body of the inhabitants fled from the mainland to an island opposite, and about thirty stadia from the old city, and which had served as a sort of suburb or port to it. Here a new Tyre was founded, which at length rivalled its predecessor in riches, magnificence and power. It was strongly fortified, and when Alexander the Great summoned it to yield to him, a. c. 332, it was able to resist him in a siege of seven months' duration. Alexander built a causeway of the ruins of the old city from the mainland to the island, and the city was taken. After
Sidon, the Zidon of the Old Testament, and now Saida, was situated on the Mediterranean, 20 miles north of Tyre, and the same distance south of the present city of Beyrouth. It is one of the most ancient cities in the world, and is mentioned by Jacob in Genesis xlix. 13. It is believed to have been founded by Zidon, the eldest son of Canaan, soon after the deluge. It was once a place of great wealth and importance, possessing a splendid harbor and an extensive maritime trade. Its inhabitants were famous for their success in commerce, their skill in navigation, astronomy, architecture, and glass-making. The harbor is now choked with sand, and Sidon is a wretched, half-ruined town with 5000 inhabitants. It was visited by the Saviour, and many of the inhabitants believed on Him.

Joppa, now called Jaffa, is one of the most ancient seaports in the world. It was in former times the principal port of the Holy Land, because of its nearness to Jerusalem. It lies on the Mediterranean, 35 miles north-west of Jerusalem, and 30 miles south of Cæsarea. It was a border town of the tribe of Dan. Here we landed the materials for building both the first and second Temples, which were sent from Tyre and Lebanon. Jonas took ship here for Tarshish, and here St. Peter raised Dorcas from the dead, and enjoyed the heavenly vision which taught him God's intention to save the Gentiles as well as the Jews. The city is still an important port. Its harbor is bad, being shallow and exposed to the winds. The city stands on a promontory jutting out into the sea, rising to a height of about 150 feet, crowned with a fortress, and offering on all sides picturesque and varied prospects. The population numbers about 15,000, more than one-half being Turks and Arabs. The Latins, Greeks, and Armenians have each a church here.

Jericho was a city of Benjamin, lying about 7 miles from the Jordan, and 18 miles east north-east from Jerusalem. It was a very ancient city, and was the first place in the Promised Land taken by the Israelites after their passage of the Jordan, the capture being accomplished by the miraculous destruction of its walls. A new Jericho was afterwards built on a neighboring site, and became a noted place, second in importance only to Jerusalem. It contained a school of the prophets, and was the residence of Eliseus. Our Saviour visited it, and gave sight to two blind men here (Matt. xx. 29-34), and forgave Zacchaeus (Luke xix. 1-10). Tradition makes the lofty mountain, called Quaranta, to the north-west of the city, the scene of the fasting and temptation of our Lord in the Wilderness after his baptism. The exact site of Jericho is a matter of dispute.
The city of Athens was the capital of Attica, in Greece, and the chief seat of Grecian learning and civilization. The modern city stands on the site of its ancient predecessor, and is the capital of the modern kingdom of Greece. The ancient city was situated four miles east of the Saronic Gulf, and four and a half miles from the town of Piraeus, which constituted its port and naval station. In its Palmy days Athens was connected with Piraeus by a system of fortifications known as the Long Walls. These enclosed the space between the city and port, and preserved uninterrupted communication between them. In course of time Athens became the most powerful as well as the most splendid city of Greece, and the fame of its beauty, the magnificence of its public works, and the brilliancy of its literature, will never die. After experiencing various vicissitudes of fortune, it passed under the domination of the Romans, and during this period was visited by the Apostle Paul in his journey from Macedonia.

St. Paul appears to have remained in Athens some time, and during his residence there delivered his famous discourse on the Areopagus to "the men of Athens." The remark of the writer of the Acts concerning the inquisitive character of the people of Athens is attested by the unanimous voice of antiquity. St. Paul founded a Christian church at Athens during his stay there. The city of Athens was built round a central rocky height, called the Acropolis, an elevation about three hundred feet above the general level of the town, and six hundred feet above the Mediterranean.
Near this height are several smaller elevations with valleys between. Northwest of the Acropolis is a moderate hill, on which stands the temple of Theseus. At a short distance from the northwest angle is the Areopagus, where St. Paul delivered his memorable address to "the men of Athens." The principal buildings on the summit of the Acropolis were the Propylaea, the Erechtheum, and the Parthenon. The Propylaea served as an ornament to the hill, and also as a military defence of the approach from the city to the summit of the hill. Among the ancients it was even more admired than the Parthenon for its grandeur and general effect, and for the skill with which the difficulties of the site were overcome. The approach to it was seventy feet broad, and consisted of a flight of sixty marble steps. It contained the only gates by which the Acropolis could be entered. Passing through the Propylaea, one entered the Acropolis itself, and saw on the right hand the grand building of the Parthenon, and on the left, the scarcely less beautiful Erechtheum. The Parthenon was by common consent the noblest building of the ancient world, and the most beautiful monument of Athens. It stood on the very summit of the Acropolis, and was constructed of pure white marble. It was a temple erected in honor of Pallas Athéné, the protecting divinity of Athens, and was regarded as the most sacred place in the city. It formed the most conspicuous object in any view of the town, and was the first thing to greet the eye of the traveller approaching from the sea. It is regarded by modern architects as the most perfect building ever constructed, and was adorned with rare and beautiful sculptures from the hand of Phidias, the greatest of the artists of Greece. It was built in the best period of architecture, and under the inspiration of the highest genius in art. After the introduction of Christianity it was converted into a Christian Church, and used as such until the conquest of Greece by the Turks. In 1687, during a war between the Turks and Venetians, the former converted it into a powder magazine. A Venetian shell exploded the magazine and threw down the interior of the temple. During the last century some of its most beautiful sculptures were carried to England by Lord Elgin, and are now in the British Museum at London.

The Erechtheum stood on the left or northern side of the Acropolis.
ROME, the famous capital of the ancient world, is situated on the river Tiber, at a distance of fifteen miles from its mouth. The seven hills which formed the nucleus of the ancient city stand on the left bank. In the engraving given here the Cathedral of St. Peter's is seen in the background, while on the right is the Castle of St. Angelo, the ancient Mausoleum of Hadrian, with the Tiber in the foreground. Rome is mentioned in the books of Maccabees for the first time in the Hebrew Scriptures. It is also mentioned in the Acts of the Apostles, the Epistle to the Romans, and the Second Epistle to Timothy. The conquests of Pompey seem to have given rise to the first settlements of the Jews at Rome. The Jewish King Aristobulus and his son formed a notable part of Pompey's triumphal procession, and many Jewish captives and emigrants were brought to Rome at that time. Many of these Jews were made freedmen. Julius Caesar showed them some kindness, and they were favored also by Augustus. Claudius, on the contrary, commanded all Jews to depart from Rome, on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of St. Paul's visit.

The Rome of the Apostle's day was a large and irregular mass of buildings unprotected by an outer wall; for it will be remembered that St. Paul's visit lies between two important epochs, viz.: its restoration by Augustus, and its restoration by Nero. The streets were generally narrow and winding, flanked by densely crowded lodging-houses of great height. St. Paul's first visit to Rome took place before the Neronian conflagration; but even after the restoration of the city, which followed upon that event, many of the old evils continued. One-half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper-citizens, supported in idleness by the miserable system of public gratuities. There appears to have been no middle class, and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. Such was the population St. Paul found at Rome at the time of his visit.

The localities in Rome, of interest to the student of the New Testament, are few in number, and rely for their authenticity mainly upon tradition. In the modern city, the grand basilica of St. Peter's is the most conspicuous object. It is by common consent the greatest and grandest of all Christian churches. The body of the Apostle Peter is believed to have been finally buried on the spot now covered by the dome of the basilica. The large building on the reader's right is the palace of the Vatican, the residence of the Popes of Rome. It stands on the site of the gardens of the Emperor Nero—a site memorable in the annals of Christian martyrdom. The other localities in and about Rome connected with the Apostolic era are the Appian Way, by which St. Paul approached the Eternal City; the Mamertine prison, in which he was confined, which was built by Ancus Martius, near the Forum, and which still exists beneath the church of San Giuseppe dei Falegnami; the scene of St. Paul's martyrdom on the Ostian road; the Ostian Gate, by which he left the city to be offered up for his faith; the chapel Domine quo Vadis, on the Appian road, the scene of the beautiful legend of our Lord's appearance to St. Peter as he was escaping from martyrdom; and the Catacombs, which were the places of refuge and the burial-places of the early Christians in the days of their persecution.
THE LIFE OF ST. PAUL.

TARSUS, THE BIRTHPLACE OF ST. PAUL.

One of the most important portions of the New Testament consists of the narration of the labors of St. Paul, the Apostle of our Lord and Saviour Jesus Christ, to the Gentile nations. As a man, St. Paul is one of the most remarkable and powerful characters in all history, and as the servant and missionary of the Saviour, he is even more remarkable and interesting.

He was a native of Tarsus, a city of the province of Cilicia, "no mean city," he tells us. Tarsus was the chief city of its province, and stood on the banks of the Cydnus, in the narrow, fertile plain between the Mediterranean and the snow-capped peaks of Tarsus, at the confluence of the commerce between Asia Minor and the East. Saul, as he was named in his infancy, was a member of a Jewish family of "the Dispersion," living in this city. His father had received the Roman franchise for services rendered the Romans, no doubt during the civil wars. It was the custom of the Jews to teach every youth some trade or useful avocation, and Saul was brought up to the occupation of a tent-maker. The family seem to have been possessed of ample means, for Saul was liberally educated, and was sent to Jerusalem at the close of his Hellenic course, to complete his studies under the learned teacher, Gamaliel, who was the most profound student of the Hebrew Scriptures of his day. Here he added to that perfect familiarity with the Septuagint, which, as an Hellenist, he had been taught from his childhood, a complete knowledge of Hebrew and of the Hebrew Scriptures, as well as the whole mass of the traditional lore of the
Pharisaic school. He seems to have been a person of deep religious feeling from his extreme youth, and had already acquired, among "his own people," a reputation for sanctity of life and strict observance of all the traditions of the sect, which he more than maintained at Jerusalem. Being a man of enthusiastic temperament, the young Pharisee became a fierce and uncompromising champion of the traditions of the fathers.

The new doctrines of Christianity seemed to Saul an attack upon the religion of the Jews, and he opposed them with great and active zeal. He took a leading part in the persecutions which were directed against the companions and followers of Jesus of Nazareth, and when the first Christian martyr, St. Stephen, was put to death, he stood by, "consenting to his death," and took charge of the clothing of the witnesses. After the death of Stephen, Saul's zealous fury against the Christians was redoubled, and he became, not merely the chief instrument, but the prime mover in the great persecution for which that event gave the signal; and it was by his activity that the Christians were forced to fly from Jerusalem. Being determined to carry his efforts still farther, he, of his own accord, obtained letters from the high priest to the synagogues of Damascus, to enable him to seize and bring bound to Jerusalem any "of the way," whether men or women; and armed with these he set out for Damascus, A.D. 37.

On his journey a wonderful occurrence happened to Saul—an event which changed the entire current and purposes of his life. As he and his companions drew near to Damascus, the towers of the ancient city being in full view, a light, brighter than the noonday sun, blazed down from heaven upon the little band, enveloping it and bringing it to a halt. This brightness was not seen by Saul alone, but was visible to all who were with him, and they were stricken to the earth by it. Of all the company, Saul alone was struck blind by it, and he alone beheld in the blaze of glory the vision of the Son of God, as He appeared to the Three Children in the fiery furnace, and to Stephen in the article of death, visible only to his spiritual sense. Jesus revealed himself to Saul, as the One whom He was wickedly persecuting, and told him of His purpose to make of him a messenger to the Gentiles. Saul at once recognized his Lord, named Ananias, and commanded him to go to Saul, and restore him his sight. Ananias, knowing the reputation of Saul, and the nature of his errand to Damascus, hesitated to obey, fearing that the vision was not, after all, from God; but the Saviour reassured him, and told him that Saul was even then praying, and, moreover, was expecting him, having seen Ananias in a vision. Ananias no longer hesitated, but at once sought out Saul, and in the name of Jesus of Nazareth, restored him his sight and baptized him.

Seeing that he was thus called to the Apostleship, Saul, who was afterwards called Paul, began his public ministrations immediately after his baptism. Received into full fellowship with the Christians of Damascus, he preached Christ in the synagogues, that He is the Son of God; and the more they wondered at the great persecutor's conversion, the more he increased in strength, "and confounded the Jews which dwelt at Damascus, proving that this is the very Christ." From Damascus, Paul retired into Arabia Petraea, by the Divine com-
brethren to Caesarea, whence he sailed for Tarsus. Before leaving the Holy City he had again seen the Saviour in a vision, this time in the Temple, and it was on this occasion that he was commanded to leave Jerusalem and go and preach the Gospel to the Gentiles.

From Tarsus, Paul went to Antioch, accompanied by Barnabas, and there preached to the church with power. While there a severe famine occurred in Judea, and the Christians of Antioch made a collection of money for the relief of their brethren at Jerusalem, and sent it to them by Paul and Barnabas. The Apostles, upon discharging this duty, immediately returned to Antioch, and soon after this the disciples composing the church at Antioch were commanded by the Holy Ghost to send forth Paul and Barnabas to preach the Gospel to the Gentile nations.

Paul and Barnabas, accompanied by John Mark, the cousin of Barnabas, set forth, A. D. 45, from Antioch, on what is generally known as the great Apostle's first missionary journey. They embarked at Seleucia, the port of Antioch, and went to Salamis in Cyprus. From Salamis, which is on the east side of the island of Cyprus, they went to Paphos on the west side, passing along the coast. Here they discomfited a famous magician, who sought to defeat the ends of God, and was struck blind for his wickedness. They also converted the Roman Proconsul. From Paphos they went by sea to Perga, in Pamphylia, thence they crossed the mountain range of Taurus to Pisidia and Lycaonia, a journey attended with great hardship and danger. Here Mark left them, and returned to Jerusalem. The first halting-place of the Apostles in Pisidia was Antioch, a place, like its Syrian namesake, very important in the history of Christianity. Iconium was next visited, then Lystra and Derbe, in Lycaonia. From Lystra they returned, through Pisidia and Pamphylia, to Antioch in Syria, the entire journey having occupied a period of about three years. The journey had been one constant round of preaching, and was attended with great success. It was marked also by the performance of several miracles. The Apostles made a report of their acts to the church at Antioch, and then resumed their labors at that place. A dispute having arisen in the church, in consequence of certain persons insisting that it was necessary for Chris-
tians to be circumcised, Paul and Barnabas were sent to Jerusalem to obtain the views of the Apostles and elders there on the subject. They made the journey by land, passing through Phoenicia and Samaria, declaring to the brethren on their way what God had done for the Gentiles. The church at Jerusalem sustained the position of Paul, that circumcision was not necessary. The Apostles returned to Antioch.

In the year of our Lord 49, St. Paul set out upon his second missionary journey, shortly after his return from Jerusalem. This journey, besides its wide extent and long duration—covering a period of four years—is memorable for the introduction of Christianity into Europe; though the Apostle's labors were still confined to that eastern division of the Roman Empire which was marked by the Adriatic. Beginning at Antioch, it embraced Cilicia, Lycaonia, Phrygia, Galatia, Mysia, and the Troad; and in Europe, Macedonia, Athens and Corinth; whence Paul crossed the Aegean to Ephesus, and thence sailed to Cesarea, and so, after a hasty visit to Jerusalem, returned to Antioch. Paul made this journey in company with Silas and Timothy. Luke formed a part of the little band during a portion of the journey.

After a considerable stay at Antioch, St. Paul set out on his third and last missionary journey in the autumn of A.D. 54, pursuing his old route. This third circuit included a residence of no less than three years at Ephesus; a journey through Macedonia, and probably as far as Illyricum, which brought the Apostle to Corinth, where he spent the three winter months of A.D. 57-58. To disconcert a Jewish plot against his life, he returned through Macedonia, and embarked at Philippi, after the close of the Passover; and rejoined his companions, who sailed direct from Corinth, at Alexandria-Troas. At Miletus, just before his final embarkation for the Holy Land, Paul took an affecting leave of the elders of the church of Ephesus, who assembled there at his bidding. He warned them of the dangers which would threaten them in the future, and exhorted them to cling to the faith of Jesus Christ. Finally, “he kneeled down and prayed with them all; and they all wept sore, and fell on Paul’s neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.”

Although warned of the danger which awaited him at Jerusalem, Paul went up to the Holy City, and was there welcomed by the other Apostles. Upon his appearance in the Temple, he was recognized and asailed by “certain Jews from Asia,” probably some of his old opponents at Ephesus, and dragged into the outer court, where he would have been put to death, had not the Roman guard, attracted by the tumult, charged the crowd and rescued him. He was at once conveyed into the fortress of the Antonia. He obtained the leave of the Roman officer commanding the post to address the people, and, speaking to them in the Hebrew tongue, related the incidents of his early life and his conversion, the throng listening to him in silence. When he told them of his Divine commission to preach to the Gentiles, the people burst into furious cries and rent their clothes. The Roman officer, ignorant of the language in which Paul had spoken, could only suppose that he had given some strong ground for such indignant fury, and, causing him to be brought into the castle, commanded him to be examined by scourging. The soldiers were already binding him with thongs to the post, when the Apostle told them he was a Roman citizen, and reminded them of the danger of inflicting any arbitrary punishment upon one who was under the protection of imperial Rome. The tribune was astonished at this, and alarmed to find that he had inflicted the indignity of chains upon a free-born Roman. Learning that the trouble was a question concerning the Jewish religion, the tribune summoned the chief priests and the Sanhedrin to meet on the following day, and having loosed Paul from his bonds, placed him before them. Paul made a defence of his course, but the Council, which had no legal power to decide his fate, broke up in confusion, and a plot against the Apostle's life being discovered the next day, the commander of the castle sent Paul, under the protection of a strong military escort, to Caesarea, to be examined by Felix, the Roman Governor of that province. Paul’s accusers were also ordered to appear before Felix.

Soon after his arrival Felix heard the case. Tertullus made an eloquent speech against Paul, charging him with heresy, sedition, and the profanation of the Temple; but Paul replied with such force that Felix refused to pass any sentence until he could consult the governor of the castle at Jerusalem, who had first arrested Paul. He remanded the Apostle to prison, but allowed him to receive the visits and kind offices of his friends. Some time after this he again sent for Paul to hear him concerning the faith of Christ—this time, it seems, to gratify the curiosity of his Jewish wife, Drusilla, the daughter of Herod Agrippa I. The Apostle spoke to him only of righteousness, temperance, and judgment to come, and Felix, who was a man stained with crime, “trembled, and answered, Go thy way for this time; when I have a convenient season, I will send for thee.” He kept Paul in prison for two years, often sending for him and conversing with him, not for purposes of repentance, however, but merely with the hope that Paul would bribe him to release him. At the end of this time Felix was removed, and Portius Festus appointed Procurator of Judea. The case of Paul was at once brought to Festus' knowledge by the Apostle’s enemies at Jerusalem, and they
besought the new Governor to have Paul brought to the Holy City for trial, it being their design to waylay and kill him on the route. Festus, however, decided to hear the case at Caesarea, and summoned the Apostle and his accusers before him. The charges were brought against him, and Paul, after protesting his innocence, appealed from Festus to Caesar, or, in other words, demanded a trial at Rome, and Festus was compelled by the Roman law to grant the demand. A few days after this, Agrippa and his sister, Berenice, came to Caesarea to congratulate the new Governor on his arrival, and Festus knowing Agrippa to be well versed in matters pertaining to the Jews, had Paul brought before him, in order that the king might hear the case, and advise him (the Governor) as to what precise charge he ought to lay before the Emperor. Paul availed himself of this opportunity to declare the truths of his faith, in one of the most powerful and eloquent orations on record. His defence drew from Agrippa the acknowledgment to Festus, "This man might have been set at liberty if he had not appealed unto Caesar."

Paul had a double object in appealing to Caesar. He desired that his case should be tried at Rome, where justice would be done him, and he would be safe from the murderous plots of the Jews; and he was anxious to preach Christ crucified in the Imperial City itself. Festus did not keep him waiting long, but sent him, with other prisoners, under the charge of a centurion of the Angustalian cohort named Julius. After an eventful voyage, in which the ship was cast ashore on the coast of the island of Malta, the capital was reached about the beginning of March, A.D. 61. The news of his coming having preceded him, the Christians of Rome met him at the stations of Appian Way and the Three Taverns, and welcomed him with great joy. He was suffered by the imperial officers to dwell in a house which he hired within the limits of the Praetorium. He was kept in chains, with one arm bound to a soldier, who kept him night and day, but he was allowed to receive visitors, and to discourse freely with them of the Gospel. He was a prisoner at Rome fully two years, during which time he labored diligently to spread a knowledge of the Gospel, making many converts, among whom were some of the members of the Imperial household. Luke had accompanied him from Caesarea, and Timothy joined him at a subsequent period. While at Rome he wrote several of his epistles—those addressed to the Philippians, the Colossians, the Ephesians, and Philemon. At last, in A.D. 63, Paul's case was heard by the Emperor Nero, who, finding nothing against him, set him free. He at once left Rome, and visited Jerusalem, Antioch, Macedonia, Asia Minor, Colosse, and Ephesus, and spent a winter at Nicopolis. He also visited Dalmatia, and returned through Macedonia and Troas to Ephesus. During this period the Emperor Nero began his severe persecution of the Christians. Paul was arrested at Ephesus, and conveyed to Rome, towards the last of A.D. 65. How long he remained in prison at Rome is not known with certainty, but during this imprisonment he wrote his last epistle to Timothy. He suffered martyrdom at Rome, A.D. 66, it is believed on the 29th of June. Being a Roman citizen, he was allowed the privilege of being beheaded, without being scourged.

We have no very trustworthy account of the personal appearance of St. Paul. Of his temperament and character St. Paul is himself the best painter. His speeches and letters convey to us, as we read them, the truest impressions of those qualities which helped to make him the Great Apostle. We perceive the warmth and ardor of his nature, his affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, and his perfect fearlessness.
Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first Commandment. And the second is like to this: Thou shalt love thy neighbour as thyself. On these two commandments dependeth the whole law and the Prophets.
The Hebrews entitle all the Five Books of Moses, from the initial words, which originally were written like one continued word or verse; but the Sept. have preferred to give in this title the memorable occurrences of each sort. On this occasion, the Creation of all things out of nothing, strikes us with peculiar force. We find a refutation of all the heathenish mythology, and of the world's eternity, which Aristotle endeavoured to establish. We behold the short reign of innocence, and the origin of sin and misery, the dispersion of nations, and the providence of God watching over his chosen people, till the death of Joseph, about the year 2509 (Usher), 2599 (Sal. and Tiran, n. c. 1631. We shall witness the same care in the other Books of Scripture, and adore his wisdom and goodness in preserving to himself faithful witnesses, and a true Holy Catholic Church, in all ages, even when the greatest corruption seemed to overspread the land.

CHAPTER I.

In the beginning God created heaven and earth: and all things therein, in six days.

And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so.

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

9 And God said: Let the waters that are under the heaven, be gathered together into one place: and let the dry land appear. And it was so done.

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

11 And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done.

12 And the earth brought forth the green herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good.

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

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

CHAP. II. VERS. 1. Creation of Mankind. As St. Matthew begins his gospel with the same title, the Book of the Generation, or Genesis, so St. John adopts the first words of Moses, in the beginning: but he considers a much higher order of things, even the consubstantial Son of God, the same with God from all eternity, forming the universe, in the beginning of time, in conjunction with the two Divine Persons, by the word of his power: for all things were made by him, the Univedra Unity. II. Elohim, the Judges of God, denoting plurality, is joined with a verb singular, he created, whence many, after Peter Lombard, have inferred, that in this first verse of Genesis the admirable mystery of the Blessed Trinity is insinuated, as they also gather from various other passages of the Old Testament, though it was not clearly revealed till our Saviour came himself to be the finisher of our faith. C. The Jews being a carnal people and prone to idolatry, might have been in danger of misapplying this great mystery, and therefore an explicit belief of it was not required of them in general. Sis Collet, &c. H. The first cause of all things must be God, who, in a moment, spoke, and heaven and earth were made, heaven with all the angels: and the whole mass of the elements, in a state of confusion, and blended together, out of which the beautiful order, which was afterwards so admirable, arose in the space of six days.

VAN. 4. God's beautiful and convenient. - as divided light by giving it qualities incompatible with darkness, which is not any thing substantial, and therefore Moses does not say it was created. C. While our hemisphere enjoys the day, the other half of the world is involved in darkness.

VAN. 5. A firmament. By this name is here understood the whole space between the earth and the highest stars. The lower part of which divides the day that are upon the earth, from those that are above in the clouds. C. The Heavens is translated stellae, solidity by the Sept., and expansion by most of the moderns. The heavens are often represented as a tent spread out.

VAN. 6. Above the firmament and stars, according to some of the Fathers; these were vapours and clouds arising from the earth, and really divided from the lower waters contained in the sea. C.

VAN. 11. Seed to itself, either in the fruit or leaves, or slips. M. At the creation, trees were covered with fruit in Ararat, while in the more northern regions they would not even have leaves: Calmet hence justly observes, that the question concerning the season of the year when the world began, must be understood only with reference to that climate in which Adam dwelt. H.
To shine in the firmament of heaven, and to give light upon the earth. And it was so done.

And God made two great lights: a greater light to rule the day, and a lesser light to rule the night: and the stars.

And he set them in the firmament of heaven, to shine upon the earth.

And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good.

And the evening and morning were the fourth day.

God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven.

And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good.

And he blessed them, saying: Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth.

And the evening and morning were the fifth day.

And God said: Let the earth bring forth the living creature in its kind, cattle, and creeping things, and beasts of the earth, according to their kinds. And it was so done.

And God made the beasts of the earth according to their kinds, and cattle, and every thing that creepeth on the earth, after its kind. And God saw that it was good.

And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts of the earth, and every creeping creature that moveth upon the earth.

27 And God created man to his own image: to the image of God he created him: male and female created he them.

28 And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

29 And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat;

30 And to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done.

31 And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.

CHAPTER II

God rested on the seventh day, and blessed it. The earthly paradise, in which God placed man. He commanded him not to eat of the tree of knowledge, and made Adam a woman of his rib.

So the heavens and the earth were finished, and all the furniture of them.

2 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 done.

3 And he blessed the seventh day, and sanctified it: because in it he had rested from all his work which he had created and made.

4 In the eighth day God blessed the works of his hands, and sanctified them. In the eighth day he blessed the works of his hands, and sanctified them.

5 Ver. 23. Every herb, etc. As God does not here express leave to eat flesh, as he did afterwards, before the Flood, it is supposed that the religious part of mankind, at least, abstained from it, till after that event. H. M.
4 These are the generations of the heavens and the earth, when they were created, in the day that the Lord God made the heaven and the earth:
5 And every plant of the field before it sprung up in the earth, and every herb of the ground before it grew: for the Lord God had not rained upon the earth; and there was not a man to till the earth.
6 But a spring rose out of the earth, watering all the surface of the earth:
7 And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.
8 And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed.
9 And the Lord God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of: the tree of life also in the midst of paradise: and the tree of knowledge of good and evil.
10 And a river went out of the place of pleasure to water paradise, which from thence is divided into four heads:
11 The name of the one is Pison: that is it which compasseth all the land of Havilath, where gold groweth.
12 And the gold of that land is very good: there is found bdellium, and the onyx stone.
13 And the name of the second river is Gihon: the same is it that compasseth all the land of Ethiopia.
14 And the name of the third river is Tigris: the same passeth along by the Assyrians. And the fourth river is Euphrates.
15 And the Lord God took man, and put him into the paradise of pleasure, to dress it and to keep it.
16 And he commanded him, saying: Of every tree of paradise thou shalt eat:

VER. 4. Day. Not that all things were made in one day: but God created in succession: first, heavens and earth, then the ornaments of both. Every plant and herb, which on the first day did not spring up, (as water covered the surface of the earth, and divine command of God, without having any man to plant, or to water them, punish'd forth luxuriously, and manifestly the power of the Creator.) Therefore Christ founded his Church by his own power, and still gives the same in his 'divine dispensation.' For, as a garden must now take care of the plants which originally grew without man's aid. D.

VER. 7. Breath of life, or a soul, created out of nothing, and infused into the body to give it life. H.

VER. 8. Of pleasure, Heb. Eden, which may be either the name of a country, as ch. iv. 16, or it may signify pleasure, in which sense Symmachus and S. Jerome have taken it. From the beginning, or on the third day, when all plants were created. It is also probably to the east of Palestine, or of that country where S. John wrote. The precise situation cannot be ascertained. How great might be its extent we do not know. If the sources of the Ganges, Nile, Tigris, and Euphrates were not now changed, and if those be the rivers which spring from the fountain of Paradise, (both which are points undecided,) the garden must have comprised a great part of the world, H., as the Ganges rises in India, and the Nile above the middle of Africa.

VER. 9. Of the life of. So called, because he had that quality, that by eating of the fruit of it, men would have been preserved in a constant state of health, vigour, and strength, and would not have died at all. The tree of knowledge. To which the deceitful serpent falsely attributed the power of imparting a supererogatory kind of knowledge beyond that which God was pleased to give. Ch. Of what species these two wonderful trees were, the learned are not agreed. The tree of knowledge could not be commenced with any wisdom to man, but, by eating of its forbidden fruit, Adam deeply purchased the knowledge of evil, to which he was before a stranger.

VER. 16. To dress it. Behold, God would not endure idleness even in paradise. H.

VER. 17. The death of the soul, and became obnoxious to that of the body: though he might have done it, and have died, he would not lose all the privileges of innocence. Though Adam lived 930 years after this, he was dying daily; he carried along with him the seeds of death, as we do, from our very conception. He had leave to eat of any fruit in the garden; he was only to abstain from that one prohibition, which makes him more eager to taste of that tree than of all the rest. So we struggle constantly to attain what is forbidden, and covet what is denied. God laid this easy command upon Adam, to give him an opportunity of showing his ready obedience, and to assert his own absolute dominion over him. Eve was already formed, and was apprised of this positive command, (ch. iii. 2.) and therefore, transgressing, is justly punished with her husband. True obedience does not require why a thing is commanded, but submits without demur. Would a parent be satisfied with his child, if he should refuse to obey, because he could not discern the propriety of the restraint? Would we not reason thus, naturally, and would we not, by nature, children of wrath.—S. Aug. C. D. xvi. 27. Bede in Luc. 11. &c.—H. C.

VER. 20. Nemus, probably in the Hebrew language, in which the names of things usually designate their nature and quality. See Bochart.—C.

VER. 25. Of my flesh. God did not therefore, take a rib without flesh, nor perhaps did he replace flesh without a rib in Adam's side, though S. Aug. thinks he did. These words of Adam are attributed to God, Matt. xix., because they were inspired by him.

VER. 24. One flesh, connected by the closest ties of union, producing children, the bond of both. S. Paul, Eph. v. 25, discloses to us the mystery of Christ's union with the Church for ever, prefigured by this indissoluble marriage of our first parents.

VER. 25. Not ashamed, because they had not perceived the work of God Invisible conspicuousness is the effect of sin. H.

CHAP. III. VER. 1. Why hath God? Hobs. "Indeed hath God, &c." as if the serpent had overheard Eve arguing with herself, about God's prohibition, with a sort of displeasure and pretention. She might not know or reflect that the prohibition was given for her own good, for it was not an act of justice, and yet she had as yet no idea, or dread of the devil. Lombard, 2 Dist. 21. This old serpent entered into the most subtle of creatures, and either by very expressive signs, or by the motion of the serpent's
3 But of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat: and that we should not touch it, lest perhaps we die.

4 And the serpent said to the woman: *No, you shall not die the death.*

5 For God doth know that in what day soever you shall eat thereof, your eyes shall be opened: and you shall be as gods, knowing good and evil.

6 And the woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold: *and she took of the fruit thereof, and did eat, and gave to her husband, who did eat.*

7 And the eyes of them were both opened: and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

8 And when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise.

9 And the Lord God called Adam, and said to him: Where art thou?

10 And he said: I heard thy voice in paradise: and I was afraid, because I was naked, and I hid myself.

11 And he said to him: And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee thou shouldest not eat?

12 And Adam said: The woman, whom thou gavest to be my companion, gave me of the tree, and I did eat.

13 And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle and beasts of the earth: upon thy breast shalt thou go, and earth shall thou eat all the days of thy life.

14 And the Lord God said to the serpent: Because thou hast done this thing, thou art cursed among all cattle and beasts of the earth: upon thy breast shalt thou go, and earth shall thou eat all the days of thy life.

15 I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.

16 To the woman also he said: I will multiply thy sorrows and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee.

17 And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life.

18 Thorns and thistles shalt it bring forth to thee, and thou shalt eat the herbs of the earth.

19 In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken: for dust thou art, and to dust thou shalt return.

20 And Adam called the name of his wife Eve: because she was the mother of all the living.
And the Lord God made for Adam and his wife garments of skin, and clothed them.

And he said: Behold Adam is become as one of us, knowing good and evil: now therefore lest perhaps he put forth his hand and take also of the tree of life, and eat, and live for ever.

And the Lord God sent him out of the paradise of pleasure, to till the earth from which he was taken.

And he cast out Adam: and placed before the paradise of pleasure Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life.

AND Adam knew Eve his wife; who conceived and brought forth Cain, saying: I have gotten a man through God.

And again she brought forth his brother Abel. And Abel was a shepherd, and Cain a husbandman.

And it came to pass after many days, that Cain offered of the fruits of the earth, and of his fat: and the Lord had respect to Abel, and to his offerings.

But to Cain and his offerings he had no respect: and Cain was exceeding angry, and his countenance fell.

And the Lord said to him: Why art thou angry? and why is thy countenance fallen?

If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over it.

Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.

And the Lord said to Cain: Where is thy brother Abel? And he answered: I know not: am I my brother's keeper?

And he said to him: What hast thou done? the voice of thy brother's blood crieth to me from the earth.

Now therefore cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

When thou shalt till it, it shall not yield to thee its fruit: a fugitive and a vagabond shalt thou be upon the earth.

And Cain said to the Lord: My iniquity is greater than that I may deserve pardon.

Behold, thou dost cast me out this day from the face of the earth: every one therefore that findeth me, shall kill me.

And the Lord said to him: No, it shall not so be: but whosoever shall kill Cain, shall be punished seven-fold. And the Lord set a mark upon Cain, that whosoever found him should not kill him.

And Cain went out from the face of the Lord, and dwelt as a fugitive on the earth at the east side of Eden.

And Cain knew his wife, and she conceived, and brought forth Hencoh: and he built a city, and called the name thereof by the name of his son Hencoh.
18 And Hencoch begot Irad, and Irad begot Maviael, and Maviael begot Mathusael, and Mathusael begot Lamech.

19 Who took two wives: the name of the one was Ada, and the name of the other Sella.

20 And Ada brought forth Jabel: who was the father of those as of dwell in tents, and of herdsmen.

21 And his brother's name was Jubal: he was the father of them that play upon the harp and the organs.

22 Sella also brought forth Tubalcan, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcan was Noema.

23 And Lamech said to his wives Ada and Sella: Hear my voice, ye wives of Lamech, hearken to my speech: for I have slain a man to the wounding of myself, and a stripping to my own bruising.

24 Seven-fold vengeance shall be taken for Cain: but for Lamech seventy times seven-fold.

25 Adam also knew his wife again: and she brought forth a son, and called his name Seth, saying: God hath given me another seed for Abel whom Cain slew.

26 But to Seth also was born a son, whom he called Enos: this man began to call upon the name of the Lord.

CHAP. V.

The genealogy, age, and death of the patriarchs, from Adam to Noe. The translation of Hencoch.

This is the book of the generation of Adam. In the day that God created man, he made him to the likeness of God.

2 He created them male and female; and blessed them:

3 And Adam lived a hundred and thirty years, and begot a son to his own image and likeness, and called his name Seth.

4 And the days of Adam, after he begot Seth, were eight hundred years: and he begot sons and daughters.


VAR. 19. Two wives. Lamech first transgressed the law of having only one wife at a time. Chap. ii. 24. None before the deluge is mentioned as having followed his example, even among the acknowledged sons of men. Abraham, the father of the faithful, and some others, after that event, when the age of man was shortened, and the number of the true servants of God very small, were dispensed with by God, who tolerated the custom of having many wives at the same time among the Jews, till our Saviour brought things back to the ancient standard. Matt. xix. 4. H. — "It was never lawful," says P. Innocent III. c. Gratulation, "for any man to have many wives at once; unless leave was given by divine revelation," and S. Aug. joins with him in defending the patriarchs, by this reason, "When it was the custom, it was not a sin."

VAR. 22. Noe, who is supposed to have invented the art of spinning. C. — All peoples were distinguished for their proficiency in the arts, while they neglected the study of religion and virtue. H. — The inventors of arts among the Greeks lived mostly after the siege of Troy.

VAR. 23. See note. This is the last ancient piece of poetry with which we are acquainted. Flaccus — Lamech may be considered as the father of poets. H. — I have slain a man, &c. It is the tradition of the Hebrews, that Lamech in hunting slew Cain, musing him for a wild beast; and that hearing discovered what he had done, was so grieved, that he was led into that mistake, that he did the blows. Ch.

VAR. 24. Seventy Times. A similar expression occurs, Matt. xviii. 22, to denote a great number of years to their lives, almost a thousand years, while we can hardly arrive at 70, is, because so pleased God, in whose hands are all our lots. There is a great difference in the number of years assigned by the Hebrews and Vulgate, from that which the Samaritan copy mentions; and the Sept., differs from both. The Church has not decided which system of chronology is the most accurate. J. I. the Martyrology, she adopts that of the Sept, and places the birth of Christ in 5199, after Eusebius and Bede, though Nieschold calculates the Sept. at 6634 years. H. — Adam died penitent, as we are assured by the Holy Ghost, Wic. x. 2.; and tradition affirms the same of Eve, insomuch that the heresy of the Reformation who — saith to live unamolested; or have I beaten any one so that I should be punished?

5 And all the time that Adam lived, came to nine hundred and thirty years, and he died.

6 Seth also lived a hundred and five years and begot Enos.

7 And Seth lived after he begot Enos, eight hundred and seven years, and begot sons and daughters.

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

9 And Enos lived ninety years, and begot Caanan.

10 After whose birth he lived eight hundred and fifteen years, and begot sons and daughters.

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

12 And Caanan lived seventy years, and begot Malaleel.

13 And Caanan lived after he begot Malaleel, eight hundred and forty years, and begot sons and daughters.

14 And all the days of Caanan were nine hundred and ten years, and he died.

15 And Malaleel lived sixty-five years, and begot Jared.

16 And Malaleel lived after he begot Jared, eight hundred and thirty years, and begot sons and daughters.

17 And all the days of Malaleel were eight hundred and ninety-five years, and he died.

18 And Jared lived a hundred and sixty-two years, and begot Hencoch.

19 And Jared lived after he begot Hencoch, eight hundred years, and begot sons and daughters.

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

21 And Hencoch lived sixty-five years, and begot Mathusula.

22 And Hencoch walked with God: and lived after he begot Mathusula, three hundred years, and begot sons and daughters.

23 And all the days of Hencoch were three hundred and sixty-five years.

Infra. i. 6.— I Par. I. — A. M. 334. A. C. 5790.
24 And he walked with God, and was seen no more; for God took him up.

25 And Mathusala lived and had eight hundred and seventy-seven years, and begot Lamech.

26 And Mathusala lived and begot Lamech, seven hundred and eighty-two years, and begot sons and daughters.

27 And all the days of Mathusala were nine hundred and sixty-nine years, and he died.

28 And Lamech lived a hundred and eighty-two years, and begot a son.

29 And he called his name Noah, saying, This same shall comfort us from the works and labours of our hands on the earth, which the Lord hath cursed.

30 And Lamech lived after he begot Noah, five hundred and ninety-five years, and begot sons and daughters.

31 And all the days of Lamech came to seven hundred and seventy-seven years, and he died. And Noah, when he was five hundred years old, begot Sem, Cham, and Japheth.

CHAP. VI.

Man's sin is the cause of the deluge. Noah is commanded to build the ark.

And after that men began to multiply upon the earth, and daughters were born to them,

2 They son of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose.

And God said, My spirit shall not remain in man for ever, because he is flesh, and his days shall be a hundred and twenty years.

4 Now giants were upon the earth in those days. For since the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown.

5 And God seeing that wickedness was great on the earth, and that all the thought of their hearts was evil before God at all times,

6 It repented him that he had made man upon the earth, and he was filled with sorrow of heart.

7 He said, I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from creeping thing even to the fowls of the air, for it repenteth me that I have made them.

8 But Noah found grace before the Lord.

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

10 And Noah begot three sons, Sem, Cham, and Japheth.

11 And the earth was corrupted before God, and was filled with iniquity.

12 And when God saw that the earth was corrupt, (for all flesh had corrupted its way upon the earth,) he said to Noah: The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth.

13 Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without.

14 And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits.

15 And did Noah do as it was commanded him; and the ark was prepared.

A. M. 1525, A. D. 2689.
6 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it.

17 Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed.

18 And I will establish my covenant with thee, and thou shalt enter into the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee.

19 And of every living creature of all flesh, two of every sort shall go in with thee: of the male sex, and the female.

20 Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live.

21 Thou shalt take unto thee of all food that may be eaten, and thou shalt lay it up with thee: and it shall be food for thee and them.

22 And Noe did all things which God commanded him.

CHAP. VII.

And the Lord said to him: Go in, thou and all thy house into the ark: for thee I have seen just before me in this generation.

2 All of clean beasts take seven and seven, the male and the female.

3 But of the beasts that are unclean two and two, the male and the female.

4 Of the fowls also of the air seven and seven, the male and the female: that seed may be saved upon the face of the whole earth.

5 For yet a while, and after seven days, I will rain upon the earth forty days and forty nights: and I will destroy every substance that I have made, from the face of the earth.

6 And Noe did all things which the Lord had commanded him.

6 And he was six hundred years old, when the waters of the flood overflowed the earth.

 Heb. xi. 7; 2 Pet. ii. 5.—Matt. xxv. 37; Luke xvii. 28; 1 Pet. iii. 20.

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

8 And of beasts clean and unclean, and of fowls, and of every thing that moveth upon the earth,

9 Two and two went in to Noe into the ark, male and female, as the Lord had commanded Noe.

10 And after the seven days were passed, the waters of the flood overflowed the earth.

11 In the six hundredth year of the life of Noe, in the second month, on the seventeenth day of the month, all the fountains of the great deep were broken up, and the flood-gates of heaven were opened:

12 And the rain fell upon the earth forty days and forty nights.

13 In the self-same day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark.

14 They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind, all birds, and all that fly,

15 Went in to Noe into the ark, two and two of all flesh, wherein was the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in on the outside.

17 And the flood was forty days upon the earth: and the waters increased, and lifted up the ark on high from the earth.

18 For they overflowed exceedingly: and filled all on the face of the earth: and the ark was carried upon the waters.

19 And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered.

20 The water was fifteen cubits higher than the mountains which it covered.

21 And all flesh was destroyed that moved upon the earth, both of fowl and of cattle, and of beasts, and of all creeping things that creep upon the earth: and all men.

a A. M. 1626. C. 3548.—Wisd. x. 4; Eccl. xxxix. 25; 1 Pet. iii. 20.
And all things wherein there is the breath of life on the earth, died.

And he destroyed all the substance that was upon the earth, from man even to beast, and the creeping things and fowls of the air: and they were destroyed from the earth: and Noe only remained, and they that were with him in the ark.

And the waters prevailed upon the earth a hundred and fifty days.

And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated:

The fountains also of the deep, and the flood-gates of heaven, were shut up, and the rain from heaven was restrained.

And the waters returned from off the earth going and coming: and they began to be abated after a hundred and fifty days.

And the ark rested in the seventh month, the seven and twentieth day of the month, upon the mountains of Armenia.

And the waters were going and decreasing until the tenth month: for in the tenth month, the first day of the month, the tops of the mountains appeared.

And after that forty days were passed, Noe opening the window of the ark, which he had made, sent forth a raven:

7 Which went forth and did not return, till the waters were dried up upon the earth.

8 He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth.

9 But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark.

10 And having waited yet seven other days, he again sent forth the dove out of the ark.

11 And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noe therefore understood that the waters were ceased upon the earth.

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

13 Therefore in the six hundredth and first year, the first month, the first day of the month, the waters were lessened upon the earth, and Noe opening the covering of the ark, looked, and saw that the face of the earth was dried.

14 In the second month, the seven and twentieth day of the month, the earth was dried.

15 And God spake to Noe, saying:

16 Go out of the ark, thou and thy wife, thy sons and the wives of thy sons with thee.

17 All living creatures that are with thee of flesh, of the fowls, of the cattle, of every creeping thing that creepeth upon the earth, shall be multiplied and replenish the earth.

GENESIS. Chap. VIII.
well in fowls as in beasts, and all creeping things that
crepeth upon the earth, bring out with thee, and go ye upon
the earth: increase and multiply upon it.
18 So Noe went out, he and his sons: his wife, and the
wives of his sons with him.
19 And all living things, and cattle, and creeping
things that creep upon the earth, according to their kinds,
went out of the ark.
20 And Noe built an altar unto the Lord: and taking
of all cattle and fowls that were clean, offered holocausts
upon the altar.
21 And the Lord smelled a sweet savour, and said: I
will no more curse the earth for the sake of man: for the
imagination and thought of man’s heart are prone to evil
from his youth: therefore I will no more destroy every
living soul as I have done.
22 All the days of the earth, seed-time and harvest,
cold and heat, summer and winter, night and day, shall
not cease.

CHAP. IX.

God blesseth Noe: forbidden blood: and promiseth never more to destroy the
world by water. The blessing of Sem and Japheth.

AND God blessed Noe and his sons. And he said
to them: Increase, and multiply, and fill the
earth.
2 And let the fear and dread of you be upon all the
beasts of the earth, and upon all the fowls of the air, and
all that move upon the earth: all the fishes of the sea are
delivered into your hand.
3 And every thing that moveth and liveth shall be
meat for you: even as the green herbs have I delivered
them all to you.
4 Saving that flesh with blood you shall not eat.
5 For I will require the blood of your lives at the hand
of every beast, and at the hand of man, at the hand of every
man, and of his brother, will I require the life of man.
6 Whosoever shall shed man’s blood, his blood shall
be shed: for man was made to the image of God.

VER. 20. Holocausts, or whole burnt offerings. In which the whole victim
was consumed by fire upon God’s altar, and no part was reserved for the
use of priest or people. Ch.—This is the first time we read of an altar, though Abel had
already made use of one.
M. VER. 21. Smelled, &c. A figurative expression, denoting that God was
pleased with the sacrifices which his servant offered, (Ch.) and in this sense it
is expressed in the Chaldees, “God received his offering gratefully.” God requires
sacrifices of us, to testify his dominion, and not for any advantage he derives
from them; but rather to bless us, if we perform our duty with fervour.—For the
sake of, or on account of men’s sins.
H. VER. 22. Seed-time, according to the Targum of Jonathan, is the equinox of
September, heracet, that of March; winter and summer denote the solstices of
December and of June.

CHAP. IX. Ver. 1. Blessed, with fecundity. Barrenness was deemed a
curse. C.

VER. 2. Fear, &c. God confirms the dominion of man over all animals,
though he must exercise it now by compulsion. H.
M. VER. 3. The more religious, at least, had hitherto abstained from
flesh, being content with herbs, &c.: which had been expressly granted.
M.—God gives leave to eat flesh meat, but with some restriction, that we may still learn
as obey.

VER. 4. With flesh. This was a matter of indifference in itself, like the for-
sbidden fruit. But God gave the prohibition, to keep people at a greater distance
from imbracing their hands in the blood of others. M.—The apostles required
his law to be observed, by the first Christians, that the Jews might not be dis-
rusted: but, after a competent time had been allowed them, the Church thought
proper to alter this discipline. 8. Aug. c. Faust. xxxii. 18.

VER. 5. At the head; a Heb. idiom. God orders an ox to be staked, which
and then a man, Exod. xxi. 29.—Men, (homine) every man, (vir) brother. Ty.
M. VER. 7. But increase you and multiply, and go upon the
earth and fill it.
8 Thus also said God to Noe, and to his sons with him.
9 Behold I will establish my covenant with you, and
with your seed after you:
10 And with every living soul, that is with you, as well
in all birds, as in cattle and beasts of the earth, that are
come forth out of the ark, and in all the beasts of the earth.
11 I will establish my covenant with you, and all flesh
shall be no more destroyed with the waters of a flood, nei-
ther shall there be from henceforth a flood to waste the
earth.
12 And God said: This is the sign of the covenant
which I give between me and you, and to every living
soul that is with you, for perpetual generations.
13 I will set my bow in the clouds, and it shall be the
sign of a covenant between me and between the earth.
14 And when I shall cover the sky with clouds, my
bow shall appear in the clouds:
15 And I will remember my covenant with you, and with
every living soul that beareth flesh: and there shall no
more be waters of a flood to destroy all flesh.
16 And the bow shall be in the clouds, and I shall see
it, and shall remember the everlasting covenant, that was
made between God and every living soul of all flesh which
is upon the earth.
17 And God said to Noe: This shall be the sign of the
covenant, which I have established, between me and all
flesh upon the earth.
18 And the sons of Noe, who came out of the ark,
were Sem, Cham, and Japheth: and Cham is the father
of Canaan.
19 These three are the sons of Noe: and from these
was all mankind spread over the whole earth.
20 And Noe a husbandman began to till the ground,
and planted a vineyard.
21 And drinking of the wine was made drunk, and was
uncovered in his tent.

Matt. xxv. 22.—Isa. xli. 17.—Isa. xlii. 15.—Ezek. xlix. 9.
22 Which when Cham the father of Chanaan had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without.

23 But Sem and Japheth put a cloak upon their shoulders, and going backward, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness.

24 And Noe awaking from the wine, when he had learned what his younger son had done to him,

25 He said: Cursed be Chanaan, a servant of servants shall he be unto his brethren.

26 And he said: Blessed be the Lord God of Sem, be Chanaan his servant.

27 May God enlarge Japheth, and may he dwell in the tents of Sem, and Chanaan be his servant.

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

29 And all his days were in the whole nine hundred and fifty years: and he died.

CHAP. X.

The genealogy of the children of Noe, by whom the world was peopled after the flood.

These are the generations of the sons of Noe: Sem, Cham, and Japheth: and unto them sons were born after the flood.

2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Thubal, and Mosoch, and Thiras.

3 And the sons of Gomer: Asencze and Rhiphat and Thogarma.

4 And the sons of Javan: Elisa and Tharsis, Chethhim and Dodanim.

5 By these were divided the islands of the Gentiles in their lands, every one according to his tongue and their families in their nations.

6 And the sons of Cham: Chus, and Mestaim, and Phuth, and Canaan.

7 And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatha. The sons of Regma: Saba, and Dadan.

8 Now Chus begot Nemrod: he began to be mighty on the earth.

9 And he was a stout hunter before the Lord. Hence came a proverb: Even as Nemrod the stout hunter before the Lord.

10 And the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar.

11 Out of that land came forth Assur, and built Ninive and the streets of the city, and Chalde.

12 Resen also between Ninive and Chalde: this is the great city.

13 And Mesraim begot Ludim, and Anamim and Labiim, and Nephthim.

14 And Phretusim, and Chalasim: of whom came forth the Philistines, and the Caphtorim.

15 And Chanaan begot Sidon his firstborn, the Hethite.

16 And the Jebusite, and the Amorrheite, and the Gergesite.

17 The Hevite and Aracite: the Sinite.

18 And the Aradian, the Samarite, and the Hamathite: and afterwards the families of the Chanaanites were spread abroad.

19 And the limits of Chanaan were from Sidon as one comes to Gerar even to Guza, until thou enter Sidom and Gomorrah, and Adama, and Seboim even to Lese.

20 These are the children of Cham in their kindreds and tongues, and generations, and lands, and nations.

21 Of Sem also the father of all the children of Heber, the elder brother of Japheth, sons were born.

22 The sons of Sem: Elam and Assur, and Arphakad, and Lud, and Arum.
23 The sons of Aram: Uz, and Hul, and Gether; and Mes.
24 But Arphaxad begot Sala, of whom was born Heber.
25 And to Heber were born two sons: the name of the one was Phaleg, because in his days was the earth divided: and his brother's name Jecan.
26 Which Jecan begot Elmodad, and Selahe, and Asromoth, Jare.
27 And Adram, and Uzal, and Decla,
28 And Eliph, and Abimael, Saba,
29 And Ophir, and Hevila, and Jobab. All these were the sons of Jecan.
30 And their dwelling was from Mesha as we go on as far as Schar, a mountain in the east.
31 These are the children of Sem according to their kindreds and tongues, and countries in their nations.
32 These are the families of Noe, according to their people and nations. By these were the nations divided on the earth after the flood.

CHAP. XI.
The tower of Babel. The confusion of tongues. The genealogy of Sem down to Abram.

And the earth was of one tongue, and of the same speech.
2 And when they removed from the east, they found a plain in the land of Senmaar, and dwelt in it.
3 And each one said to his neighbour: Come, let us make brick, and bake them with fire. And they had brick instead of stones, and slime instead of mortar:
4 And they said: Come, let us make a city and a tower, the top whereof may reach to heaven; and let us make our names famous before we be scattered abroad into all lands.
5 And the Lord came down to see the city and the tower, which the children of Adam were building.
6 And he said: Behold, it is one people, and all have one tongue: and they have begun to do this, neither will they leave off in their designs, till they accomplish them in deed.
7 Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech.

VER. 24. Begot Sala; either his son, or his grandson, by Calman. See Luke ii. 36, where we shall examine this question; also ch. xi. 12. The copies of the Septuagint extant, all assert that Calman was the son of Arphaxad, in all the places where they are mentioned, both in Gen. and Chronicles; and though some endeavours to prove that this is an interpolation, inserted by a later hand, it is certain it was found in the Septuagint, in the days of S. Luke, who confirms it by his authority, as all the copies, both Greek and Latin, except a very faulty one which belonged to Hier, and is now in Cambridge, testify. Bera was so bold as to expropriate the same. But before we allow of this freedom, we must be informed how S. Luke could adopt such an error, being, as he was, under the guidance of the Holy Ghost! See ib. &c. H. Maran asserts, that the Hebrew copies have been vitiated.

CHAP. XI. VER. 1. Speech. Probably Hebrew; in which language we have the term, the same in the Old Testament, the work of Moses. This language has been preserved ever since, though with some alterations. Most of the oriental languages are but dialects from it, as French, Italian, &c. are from Latin. H. Ex. xx. 2. The East: Armenia, which lies to the eastward of Babylonia, whether they directed their course in quest of provisions for themselves and cattle, being now grown pretty numerous.

VER. 3. Each one: that every individual joined in this undertaking, combined, at least, as a rash and presumptuous attempt to save themselves from a second deluge. Slime: literally, bitumen. H. The Hebrew, emer, means also slime, or mortar. Stone is very scarce in that country, but the earth is flat, and very proper to make brick: it also abounds in naphtha, bitumen, &c. hence the custom to build the brick walls of Babylon.
of Abram's wife was Sarai; and the name of Nachor's wife, Melaeh, the daughter of Aran, father of Melcha and father of Jescha.

30 And Sarai was barren, and had no children.

31 And There took Abram his son, and Lot the son of Aran, his son's son, and Sarai his daughter-in-law, the wife of Abram his son, and brought them out of Ur of the Chaldees, to go into the land of Chamaan: and they came us far as Haran, and dwelt there.

32 And the days of Thac were two hundred and five years, and he died in Haran.

CHAP. XII.

The call of Abram, and the promise made to him. He sojourned in Chamaan, and then, by occasion of a famine, went down to Egypt.

AND the Lord said to Abram: 'Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee.

2 And I will make thee a great nation, and I will bless thee, and magnify thy name and thou shalt be blessed.

3 I will bless them that bless thee, and curse them that curse thee, and in thee shall all the kindreds of the earth be blessed.

4 So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran.

5 And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered, and the souls which they had gotten in Haran: and they went out to go into the land of Chamaan. And when they were come into it,

6 Abram passed through the country unto the place of Sichem, as far as the noble vale: now the Chanaanites were at that time in the land.

7 And the Lord appeared to Abram, and said to him: 'To thy seed will I give this land. And he built there an altar to the Lord, who had appeared to him.

8 And passing on from thence to a mountain, that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east: he built there also an altar to the Lord, and called upon his name.

9 And Abram went forward, going and proceeding on to the south.

10 And there came a famine in the country: and Abram went down into Egypt, to sojourn there: for the famine was very grievous in the land.

11 And when he was near to enter into Egypt, he said to Sarai his wife: I know that thou art a beautiful woman:

12 And that when the Egyptians shall see thee, they will say: She is his wife: and they will kill me, and keep thee.

13 'Say therefore, I pray thee, that thou art my sister, that I may be well used for thee, and that my soul may live for thy sake.

And when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful.

15 And the princes told Pharaoh, and praised her before him: and the woman was taken into the house of Pharaoh.

16 And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maidservants, and she asses, and camels.

17 But the Lord scourged Pharaoh and his house, with most grievous stripes, for Sarai, Abram's wife.

18 And Pharaoh called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tell me that she was thy wife?

19 For what cause didst thou say, she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy way.

20 And Pharaoh gave his men orders concerning Abram: and they led him away and his wife, and all that he had.

*Gal. iii. 17; Infra, xiii. 14, and xv. 18, and xxvi. 21; Deut. xxi. 6. F. A. M. 2084. A. C. 1700. R. Infra, xx. 11.
AND Abram went up out of Egypt, he and his wife, and all that he had, and Lot with him into the south. 2 And he was very rich in possession of gold and silver. 3 And he returned by the way, that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai. 4 "In the place of the altar which he had made before, and there he called upon the name of the Lord. 5 But Lot also, who was with Abram, had flocks of sheep, and herds of beasts, and tents. 6 Neither was the land able to bear them, that they might dwell together: for their substance was great, and they could not dwell together. 7 Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country. 8 Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. 9 Behold the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left. 10 And Lot lifting up his eyes, saw all the country of the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrah, as the paradise of the Lord, and like Egypt as one comes to Segor. 11 And Lot chose to himself the country about the Jordan, and he departed from the east: and they were separated one brother from the other. 12 Abram dwelt in the land of Chanaan: and Lot abode in the towns, that were about the Jordan, and dwelt in Sodom. 13 And the men of Sodom were very wicked, and sinners before the face of the Lord beyond measure. 14 And the Lord said to Abram, after Lot was separated from him: Lift up thy eyes, and look from the place wherein thou now art, to the north, to the south, to the east and to the west. 15 All the land which thou seest, I will give to thee, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: if any man be able to number the dust of the earth, he shall be able to number thy seed also. 17 Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee. 18 So Abram removing his tent, came, and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

CHAP. XIV.

The expulsion of the four kings: the victory of Abram: he is blessed by Melchisedec. 1 And it came to pass at that time, that Amraphel, king of Sennaar, and Arioch, king of Pontus, and Chedorlahomer, king of the Elamites, and Thadai, king of nations, 2 Made war against Bera, king of Sodom, and against Bersa, king of Gomorrah, and against Sennaar, king of Adana, and against Eber, king of Seboim, and against the king of Balak, which is Segor. 3 All these came together into the woodland vale, which now is the salt sea. 4 For they had served Chedorlahomer twelve years, and in the thirteenth year they revolted from him. 5 And in the fourteenth year came Chedorlahomer, and the kings that were with him: and they smote the Raphaim in Astarothcaraim, and the Zuzim with them, and the Emim in the Vale of Cariathaim. 6 And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness. 7 And they returned, and came to the fountain of Mispat, the same is Cades: and they smote all the country of the Amalecites, and the Ameorhann that dwelt in Assosantham. 8 And the king of Sodom, and the king of Gomorrah, and the king of Adama, and the king of Seboim, and the king of Balak, which is Segor, went out: and they set themselves against them in battle array, in the woodland vale: 9 To wit, against Chedorlahomer king of the Elamites, and Thadai king of nations, and Amraphel king of Sennaar, and Arioch king of Pontus: four kings against five. 10 Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrah turned their backs, and were overthrown there: and they that remained fled to the mountain.
And they took all the substance of the Sodomites, and Gomorrites, and all their victuals, and went their way:

12 And Lot also, the son of Abram's brother, who dwelt in Sodom, and his substance.

13 And behold one, that had escaped, told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrite, the brother of Escol, and the brother of Aner: for these had made a league with Abram.

14 Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen, well appointed: and pursued them to Dan.

15 And dividing his company, he rushed upon them in the night, and defeated them: and pursued them as far as Hoba, which is on the left hand of Damascus.

16 And he brought back all the substance, and Lot his brother, with his substance, the women also, and the people.

17 And the king of Sodom went out to meet him, after he returned from the slaughter of Chedorlaomer, and of the kings that were with him in the vale of Suez, which is the king's vale.

18 But Melchisedech, the king of Salem, bringing forth bread and wine, for he was the priest of the most high God,

19 Blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth.

20 And blessed be the most high God, by whose protection, the enemies are in thy hands. And he gave him the tithes of all.

21 And the king of Sodom said to Abram: the persons, and the rest take to thyself.

22 And he answered him: I lift up my hand to the Lord God the most high, the possessor of heaven and earth,

23 That from the very woof-thread unto the shoe-itchet, I will not take of any things that are thine, lest thou say: I have enriched Abram.

24 Except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares.

Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.

2 And Abram said: Lord God, what wilt thou give me? I shall go without children: and the son of the steward of my house is this Damascus Eliezer.

3 And Abram added: But to me thou hast not given seed: and lo my servant born in my house, shall be my heir.

4 And immediately the word of the Lord came to him, saying: He shall not be thy heir: but he that shall come out of thy bowels, him shalt thou have for thy heir.

5 And he brought him forth abroad, and said to him: Look up to heaven and number the stars, if thou canst.

6 And he said to him: So shall thy seed be.

7 Abram believed God, and it was reputed to him unto justice.

8 And he said to him: I am the Lord who brought thee out from Ur of the Chaldees to give thee this land, and that thou mightest possess it.

9 But he said: Lord God, whereby may I know that I shall possess it?

10 And the Lord answered, and said: Take me a cow of three years old, and a she-goat of three years, and a ram of three years, a turtle also, and a pigeon.

11 And he took all these, and divided them in the midst, and laid the two pieces of each one against the other: but the birds he divided not.

12 And the fowls came down upon the carcasses, and Abram drove them away.

13 And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him.

14 And it was said unto him: Know thou before
and that thy seed shall be a stranger in a land not their own, and they shall bring them under bondage, and afflict them four hundred years.

14 But I will judge the nation which they shall serve, and after this they shall come out with great substance.

15 And thou shalt go to thy fathers in peace, and be buried in a good old age.

16 But in the fourth generation they shall return hither: for as yet the iniquities of the Amorrites are not at the full until this present time.

17 And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions.

18 "That day God made a covenant with Abram, saying: To thy seed will I give this land from the river of Egypt even to the great river Euphrates."


CHAP. XVI.

Abram marrieth Agar, who bringeth forth Ismael.

NOW Sarai, the wife of Abram, had brought forth no children: but having a handmaid, an Egyptian, named Agar,

2 She said to her husband: Behold, the Lord hath restrained me from bearing: go in unto my handmaid, it may be I may have children of her at least. And when he agreed to her request,

3 She took Agar the Egyptian her handmaid, ten years after they first dwelt in the land of Chanaan, and gave her to her husband to wife.

4 And he went in to her. But she perceived that she was with child, despised her mistress.

5 And Sarai said to Abram: Thou dost unjustly with me: I gave my handmaid into thy bosom, and she perceived herself to be with child, despiseth me. The Lord judge between me and thee.

6 And Abram made answer, and said to her: Behold thy handmaid is in thy own hand, use her as it pleaseth thee. And when Sarai afflicted her, she ran away.

7 And the Angel of the Lord having found her, by a fountain of water in the wilderness, which is in the way to Sur in the desert,

8 He said to her: Agar, handmaid of Sarai, whencesomest thou? and whither goest thou? And she answered: I flee from the face of Sarai, my mistress.

9 And the Angel of the Lord said to her: Return a thy mistress, and humble thyself under her hand.

10 And again he said: I will multiply thy seed exceedingly, and it shall not be numbered for multitude.

11 And again: Behold, said he, thou art with child, and thou shalt bring forth a son: and thou shalt call his name Ismael, because the Lord hath heard thy affliction.

12 He shall be a wild man: his hand shall be against all men, and all men's hands against him: and he shall pitch his tents over against all his brethren.

13 And she called the name of the Lord that spoke unto her: Thou the God who hast seen me. For she said: Verily, here have I seen the hinder parts of him that seeth me.

14 Therefore she called that well, the well of him that liveth and seeth me. The same is between Cades and Bara.

15 And Agar brought forth a son to Abram: who called his name Ismael.

16 Abram was fourscore and six years old, when Agar brought him forth Ismael.

CHAP. XVII.

The covenant of circumcision.

A ND after he began to be ninety and nine years old, the Lord appeared to him: and said unto him: I am the almighty God: walk before me, and be perfect.

2 And I will make my covenant between me and thee and I will multiply thee exceedingly.

3 Abram fell flat on his face.

4 And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations.

* Supra, xili. 7, and xili. 15; infra, xxvi. 4; Deut. xxvi. 4; 2 Par. iv. 36; 1 Kings iv. 20, and

In Exodus xii, and S. Paul, 430 years are mentioned; but they probably began when Abram went first into Egypt, 2004.

VER. 14. Judge and punish the Egyptians, overwhelming them in the Red Sea, &c. H.

VER. 15. Fourth, &c., after the 400 years are finished; during which period of time God was pleased to bear with those wicked nations. M.

VER. 17. A lamp, or symbol of the Divinity, passing, as Abram also did, between the divided boughs, to ratify the covenant. See Jer. xxxiv. 18.

VER. 18. Of Egypt, a branch of the Nile, not far from Pelusium. This was to be the southern limit, and the Euphrates the northern; the two other boundaries are given, Num. xxxiv. M.

VER. 19. Circumcision, by which was signified of which nation was Jethro. They were permitted to dwell in the tribe of Judah; and served the Hebrews.—Cenites, who probably inhabited the mountains of Judah.—Cedonites, or eastern peoples, as their name shows. C. The eleven nations here mentioned were not all subdued, nor account of the sins of the Hebrews. X.

CHAP. XVI. VER. 2. May have. Heb. "may be built up," a metaphorical expression: so God is said to have built up houses for the Egyptian midwives. Exod. ii. 31.

VER. 3. Ten years after she was sixty-five; which shows that she might reasonably conclude she would now have no children herself; and as she knew God had promised Abram a son, she thought he might follow the custom of those times, and have him by a second wife. This is the first time we read of polygamy since the deluge; but it is not mentioned as any thing singular or unlawful. This was a matter in which God could dispose; but it was never left to the disposal of my man. Hence, when Luther and his associates ventured to dispense with the Landgrave of Hesse, to keep two wives at once, he required him to keep it a secret, being ashamed of his own conduct. He still maintained it was a thing indifferent, even in the law of grace, though Christ has so expressly condemned it. See Prps. 62, 55. The practice, so common of late in this country, of marrying again after a bill of divorce has been passed, is no less contrary to the Catholic doctrine, which allows only a separation of the parties from bed and board, in case of adultery; but never of a second marriage, while both the parties are living. 1 Cor. vii. 8. See also Deut. xxiv. 38, and other Fathers. H. It was never lawful for one woman to have two husbands. W.—To wife. Perpetuity of wives, though contrary to the primitive institution of marriage, Gen. iii. 24, was by Divine dispensation allowed to the patriarchs; which allowance seems to have continued during the time of the law of Moses. But Christ our Lord reduced marriage to its primitive institution. C. Matt. xix.

VER. 9. Humble thyself. The Angel, in God's name, does not blame Sarai, but gives Agar to understand that the fault was wholly on her side. H.

VER. 10. Ismael, means: "God hath heard," the graces and distress of Agar. C.

VER. 11. Wild. Heb. like a wild ass, not to be tamed or subdued. The Saracens, or Arabs, have almost all along maintained their independence. One against another, ready to fight, without any dread of any one. C.

VER. 15. Thus the God. She had anticipated before that she was talking to a man; but perceiving, at parting, that it was some superior being, she inquired of him. C.

VER. 16. Agar being returned home, and having obtained pardon.—Ismael as the angel had foretold. H.

CHAP. XVII. VER. 1. Walk, &c., by audible meditation and advancement in virtue. This apparition was to inform Abram, that the promised seed should be born of Sarai. H.

VER. 4. I am unchangeable, and faithful to my promises, the only God.
5 Neither shall thy name be called any more Abram: out thou shalt be called Abraham: because I have made thee a father of many nations.

6 And I will make thee increase exceedingly, and I will make nations of thee, and kings shall come out of thee.

7 And I will establish my covenant between me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee.

8 And I will give to thee, and to thy seed, the land of thy sojournment, all the land of Chamæan, for a perpetual possession, and I will be their God.

9 Again God said to Abraham: ‘And thou therefore shalt keep my covenant, and thy seed after thee in their generations.

10 This is my covenant which you shall observe between me and you, and thy seed after thee: All the male-kind of you shall be circumcised.

11 And you shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you.

12 An infant of eight days old shall be circumcised among you, every man-child in your generations: he that is born in the house, as well as the bought servant, shall be circumcised, and whosoever is not of your stock:

13 And my covenant shall be in your flesh for a perpetual covenant.

14 The male whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.

15 God said also to Abraham: Sarai thy wife thou shalt not call Sarai, but Sara.

16 And I will bless her, and of her I will give thee a son, whom I will bless, and he shall become nations, and kings of people shall spring from him.

17 Abraham fell upon his face, and laughed, saying a his heart: Shall a son, thinkest thou, be born to him that is a hundred years old, and shall Sara that is ninety years old bring forth?

18 And he said to God: O that Ismael may live before thee.

19 And God said to Abraham: ‘Sara thy wife shall bear thee a son, and thou shalt call his name Isaaæ, and I will establish my covenant with him for a perpetual covenant, and with his seed after him.

20 And as for Ismael I have also heard thee. Behold, I will bless him, and increase, and multiply him exceedingly: he shall beget twelve chiefs, and I will make him a great nation.

21 But my covenant I will establish with Isaaæ, whom Sara shall bring forth to thee at this time in the next year.

22 And when he had left off speaking with him, God went up from Abraham.

23 And Abraham took Ismael his son, and all that were born in his house, and all whom he had bought, every male among the men of his house: and he circumcised the flesh of their foreskin forthwith the very same day, as God had commanded him.

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

25 And Ismael his son was full thirteen years old at the time of his circumcision.

26 The self same day was Abraham circumcised and Ismael his son.

27 And all the men of his house, as well they that were born in his house, as the bought servants and strangers, were circumcised with him.

CHAP. XVIII.

Angels are entertained by Abraham. They foretold the birth of Isaac. Abraham’s prayer for the men of Sodom.

And the Lord appeared to him in the vale of Mambre, as he was sitting at the door of his tent, in the very heat of the day.

2 And when he had lifted up his eyes, there appeared to him three men standing near to him: and as soon as he saw them, he ran to meet them from the door of his tent, and adored down to the ground.

3 And he said: Lord, if I have found favour in thy sight, pass not away from thy servant.

d to death for an offence in which he could have no share, the destruction here threatened is that of the soul, for transgressing in Adam, the original covenant and dying in that state unclean, must be excluded from heaven, as people are now who die unjustly. This difficult passage may, however, be explained as if the threat regarded the negligent parents. W.

15 Sarra, princess of all the nations of the faithful, not simply of one family. M.

16 Bless, and enable her to have a son, who shall also have many children. — Whom. This is referred to Sara, in Heb. and Chal.; but to Isaaæ in the Syriac. The blessing, at any rate, refers to the mother; who was a figure of the blessed Virgin, and of the Church; both persecuted with their children; both, in the end, triumphant. Gal. iv. 23.

17 Laughed for joy and admiration at such unexpected news. — He repays the Chal. The faith of Abraham is never called in question. Rom. iv. 18.

18 Before thee, under thy protection, and in a virtuous manner. M.

19 Isaaæ, “laughter,” alluding to the exultation of Abraham, more than to the laughter of Sara, which deserved some reprehension. Chap. xxv. 6.

20 Nation of Arabs, who are still divided into twelve tribes. See chap. xxv. 13.

CHAP. XVIII. VER. 1. Sitting, &c., that he might lose no opportunity of entertaining hospitality.

2 Men in outward appearance, but angels indeed. Heb. xiii. 2. 8. Aug. de C. D. xvi. c. 29. Some have supposed that one of them was the Son of God, whom Abraham adored, and who bears throughout the chief authority. True wisdom is spiritual wisdom. He saw three and adored one, as we read in the Church office. H.
4 But I will fetch a little water, and wash ye your feet, and rest ye under the tree.
5 And I will set a morsel of bread, and strengthen ye your heart, afterwards you shall pass on: for therefore are you come aside to your servant. And they said: Do as thou hast spoken.
6 Abraham made haste to the tent to Sara, and said to her: Make haste, temper together three measures of flour, and make cakes upon the hearth.
7 And he himself ran to the herd, and took from thence a calf, very tender, and very good, and gave it to a young man, who made haste and boiled it.
8 He took also butter and milk, and the calf which he had boiled, and set before them: but he stood by them under the tree.
9 And when they had eaten, they said to him: Where is Sara thy wife? He answered: Lo she is in the tent.
10 And he said to him: I will return and come to thee at this time, life accompanying, and Sara, thy wife, shall have a son. Which when Sara heard, she laughed behind the door of the tent.
11 Now they were both old, and far advanced in years, and it had ceased to be with Sara after the manner of women.
12 And she laughed secretly, saying: After I am grown old, and my lord is an old man, shall I give myself to pleasure?
13 And the Lord said to Abraham: Why did Sara laugh, saying: Shall I, who am an old woman, bear a child indeed?
14 Is there any thing hard to God? according to appointment I will return to thee at this same time, life accompanying, and Sara shall have a son.
15 Sara denied, saying: I did not laugh: for she was afraid. But the Lord said: Nay; but thou didst laugh.
16 And when the men rose up from thence, they turned their eyes toward Sodom: and Abraham walked with them, bringing them on the way.
17 And the Lord said: Can I hide from Abraham what I am about to do?
18 Seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?
19 For I know that he will command his children, and his household after him, to keep the way of the Lord, and do judgment and justice: that for Abraham's sake, the Lord may bring to effect all the things he hath spoken unto him.
20 And the Lord said: The cry of Sodom and Go-

morrah is multiplied, and their sin is become exceedingly grievous.
21 I will go down and see what they have done according to the cry that is come to me; or whether it be not so, that I may know.
22 And they turned themselves from thence, and went their way to Sodom: but Abraham as yet stood before the Lord.
23 And drawing nigh, he said: Wilt thou destroy the just with the wicked?
24 If there be fifty just men in the city, shall they perish withal? and wilt thou not spare that place for the sake of the fifty just, if they be therein?
25 Far be it from thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked; this is not beseeing thee: thou who judgest all the earth, wilt not make this judgment.
26 And the Lord said to him: If I find in Sodom fifty just within the city, I will spare the whole place for their sake.
27 And Abraham answered, and said: Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes.
28 What if there be five less than fifty just persons? Wilt thou for five and forty destroy the whole city? And he said: I will not destroy it, if I find five and forty.
29 And again he said to him: But if forty be found there, what wilt thou do? He said: I will not destroy it for the sake of forty.
30 Lord, saith he, be not angry, I beseech thee, if I speak: What if thirty shall be found there? He answered: I will not do it, if I find thirty there.
31 Seeing, saith he, I have once begun, I will speak to my Lord: What if twenty be found there? He said: I will not destroy it for the sake of twenty.
32 I beseech thee, saith he, be not angry, Lord, if I speak yet once more: What if ten shall be found there?
And he said: I will not destroy it for the sake of ten.
33 And the Lord departed, after he had left speaking to Abraham: and Abraham returned to his place.

AND the two angels came to Sodom in the evening; and Lot was sitting in the gate of the city. And seeing them, he rose up and went to meet them: and worshipped prostrate to the ground.


VII. Wash ye, or let your feet be washed by me, or by my servants, lest ye tarry. M.
VIII. Therefore Providence has directed you hither. Abraham promises but little, and gives much, in the true spirit of generous hospitality. C.
IX. Measures, or one shew; that is, three pecks and three plints, English corn measures. Flour, of the finest quality, simida.—Heareth, as being sooty. ready.
X. Time, or season of the year, springing, if I be alive; which he says after the manner of men, as he had assumed also the human form. H.
XI. Laughed, as if the promise were incredible.—My lord, or husband, which title of respect, B. See, I. Ep. ch. iii. 6, comments. D.
XII. Hector. So Gabriel says to the blessed Virgin: there is nothing impossible to God.
XIII. Afraid; which does not entirely clear her of sin: for though she might innocently laugh, if she thought the person who spoke was only a man, yet she ought not to have told an untruth; and if she reflected that he had disclosed what she supposed no one knew, and thereby manifested his superiority over man, her denial was still more inexcusable. H.
XIV. I will go down, &c. The Lord here accommodates his discourse to the way of speaking and acting amongst men: for he knows all things, and needs not to go anywhere for information.—Note here, that two of the three angels went away immediately for Sodom; whilst the third, who represented the Lord, remained with Abraham.
XV. With the wicked. God frequently suffers the just to be here the most afflicted; designing to reward them abundantly hereafter. But this was not as common in the days of Abraham and Job. C.

CHAP. XIX. V. 1. Ground. Thus shewing himself a true relation and imitator of Abraham.
2 And said: I beseech you, my lords, turn in to the house of your servant, and lodge there: wash your feet, and in the morning you shall go on your way. And they said: No, but we will abide in the street.

3 He pressed them very much to turn in unto him: and when they were come into his house, he made them a feast, and baked unleavened bread, and they ate:

4 But before they went to bed, the men of the city beset the house, both young and old, all the people together.

5 And they called Lot, and said to him: Where are the men that came in to thee at night? bring them out hither, that we may know them:

6 Lot went out to them, and shut the door after him, and said:

7 Do not so, I beseech you, my brethren, do not commit this evil.

8 I have two daughters who, as yet, have not known man; I will bring them out to you, and abuse you them as it shall please you, so that ye do no evil to these men, because they are come in under the shadow of my roof.

9 But they said: Get thee back thither. And again: Thou camest in, said they, as a stranger; was it to be a judge? therefore we will afflict thee more than them.

10 And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

11 And beheld the men put out their hand, and drew in Lot unto them, and shut the door.

12 And them, that were without, struck with blindness from the least to the greatest, so that they could not find the door.

13 And they said to Lot: Hast thou here any of thine, son-in-law, or sons, or daughters, all that are thine bring them out of this city:

14 For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them.

15 So Lot went out, and spoke to his sons-in-law that were to have his daughters, and said: Arise, get you out of this place, because the Lord will destroy this city. And he seemed to them to speak as it were in jest.

16 And when it was morning the angels pressed him, saying: Arise, take thy wife, and the two daughters that thou hast: lest thou also perish in the wickedness of the city.

17 And as he lingered, they took his hand, and the hand of his wife, and of his two daughters, because the Lord spared him.

18 And they brought him forth, and set him without the city: and there they spoke to him, saying: Save thy life: look not back, neither stay thou in all the country about: but save thyself in the mountain, lest thou be also consumed.

19 And Lot said to them: I beseech thee, my Lord,

20 Because thy servant hath found grace before thee, and thou hast magnified thy mercy, which thou hast shewn to me, in saving my life, and I cannot escape to the mountain, lest some evil seize me, and I die.

21 And he said to him: Behold also in this, I have heard thy prayers, not to destroy the city for which thou hast spoken.

22 Make haste, and be saved there: because I cannot do any thing till thou go in thither. Therefore the name of that city was called Zoar.

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

24 And the Lord rained upon Sodom and Gomorrha brimstone and fire from the Lord out of heaven.

25 And he destroyed these cities, and all the country about, all the inhabitants of the cities, and all things that spring from the earth.

26 And his wife looking behind her, was turned into a pillar of salt.

27 And Abraham got up early in the morning, and went to the place where he had stood before with the Lord.

28 He looked towards Sodom and Gomorrha, and the whole land of that country: and he saw the ashes rise up from the earth as the smoke of a furnace.

29 Now when God destroyed the cities of that country,
rememembering Abraham, he delivered Lot out of the destruction of the cities wherein he had dwelt.

30 And Lot went up out of Segor, and abode in the mountain, and his two daughters with him, (for he was afraid to stay in Segor,) and he dwelt in a cave, he and his two daughters with him.

31 And the elder said to the younger: Our father is old, and there is no man left on the earth, to come in unto us after the manner of the whole earth.

32 Come, let us make him drunk with wine, and let us lie with him, that we may preserve seed of our father.

33 And they made his father drink wine that night, and the elder went in, and lay with her father: but he perceived not, neither when his daughter lay down, nor when she rose up.

34 And the next day the elder said to the younger: Behold I lay last night with my father; let us make him drink wine also to-night, and thou shalt lie with him, that we may save seed of our father.

35 They made their father drink wine that night also, and the younger daughter went in, and lay with him: and neither then did he perceive when she lay down, nor when she rose up.

36 So the two daughters of Lot were with child by their father.

37 And the elder bore a son, and she called his name Moab: he is the father of the Moabites unto this day.

38 The younger also bore a son, and she called his name Amnon; that is, the son of my people: he is the father of the Ammonites unto this day.

CHAP. XX.

Abraham sojourneth in Gerar: Sara is taken into king Abimelech's house, but, by God's commandment, is restored unhurt.

ABRAHAM removed from thence to the south country, and dwelt between Cades and Sur, and sojourned in Gerar.

2 And he said of Sara his wife: She is my sister. So Abimelech the king of Gerar saw, and took her.

3 And God came to Abimelech in a dream by night, and he said to him: Lo thou shalt die for the woman that thou hast taken: for she hath a husband.

CHAP. XX.

VER. 35. Rose up; being oppressed with grief and wine, which would not assuage him from sin, particularly this second time.

CHAP. XX. VER. 1. Gerar; at a greater distance from the devoted country of Sodom.

VER. 2. He said to the king, and to all others who made inquiry, as it was his custom, whenever he came into a strange land, ver. 13. He was encouraged to do this, by the protection which God had shown him in Egypt.—Took her, against her will, as Pharao had done. H.—Though she was ninety years old, and with child, her beauty was still extraordinary, the Rabbin think miraculous. At that time people lived above 120 years; so that at the age of ninety she would only be about as near the end of her life as our women are at forty.

VER. 3. Abimelech. This was a usual title of kings in Channan, and a very good thing to be used by them and their subjects of their obligations. (H) As it means "my father the king." The behaviour of this prince shows, that as yet all sense of duty and knowledge of the true God was not banished from the country. C.—She shall die, unless thou restore the woman, whom thou hast taken by force; on whose account I have already afflicteth thee, ver. 7, 17.

VER. 6. Sincere heart, shunning adultery, but not altogether innocent. M.—He said to his prophet. One under no particular care, to whom I reveal many things.—He shall pray for them. Behold, God will sometimes grant, at the request of his saints, what he would deny even such as Abimelech or the friends of Job. Is not this sufficient encouragement for us to have recourse to the intercession of the saints? And can any one be so foolish as to pretend this is making gods of them, and showing them an idolatrous worship?

VER. 8. In the night (de nocte) or "as soon as it began to dawn," Sept. VER. 9. Why, etc. He expostulates with him in a friendly but earnest manner.—A great sin, or punishment, (M) ver. 18, and exposed me to the danger of committing adultery. Abraham might have answered, this would have been his own fault, as he could not have done it without offering violence to Sara, in whose chastity he could confide.

VER. 12. My sister, or niece, according to those who say she was daughter of Aram, whose sons had had a different mother from Abraham: (N) or, as we rather think, Sara was truly his half-sister, born of Thar by another wife. His adding truly, seems to restrain it to this sense; and we know that in those countries marriages of such near relations were allowed, though not when both had the same parents. Sara, who lived eight hundred years ago, mentions the name of Jona, Abraham's motion, as well as that of Televera, who bore Sara to Thare. The Hebrews, in general, give this explanation. C.—By calling Sara his sister without any addition, Abraham intended that the people should conclude he was not married; therefore he did not say she was his half-sister, as this would have frustrated his design, if, as S. Clemen. A. asserts, such might and did marry under the law of nature.

VER. 14. Gen. by way of satisfaction, for having detained his wife; as also to show his respect for him who was a prophet. 1 Kings ix. 7.

VER. 15. Thy brother, as thou hast agreed to call thy husband.—Places a side of silver, words a little above 2s. 3d. each; total £12 sterling.—A covering, or veil, to show thou art married, and prevent thee from being taken by any one hereafter.
17 And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children:
18 For the Lord had closed every womb of the house of Abimelech on account of Sara, Abraham's wife.

CHAP. XXI.

Isaac is born. Agar and Ishmael are cast forth.

And the Lord visited Sara, as he had promised:
and fulfilled what he had spoken.
And she conceived and bore a son in her old age,
at the time that God had foretold her.
And Abraham called the name of his son, whom Sara bore him, Isaac.
And he circumcised him the eighth day, as God had commanded him,
When he was a hundred years old: for at the age of his father, was Isaac born.
And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.
And again she said: Who would believe that Abraham should hear that Sara gave suck to a son, whom she bore to him in his old age?
And the child grew, and was weaned: and Abraham made a great feast on the day of his weaning.
And when Sara had seen the son of Agar, the Egyptian, playing with Isaac, her son, she said to Abraham.
Cast out this bond-woman and her son: for the son of the bond-woman shall not be heir with my son Isaac.
Abraham took this grievously for his son.
And God said to him: Let it not seem grievous to thee for the boy, and for thy bond-woman: in all that Sara hath said to thee, hearken to her voice: for in Isaac shall thy seed be called.
But I will make the son also of the bond-woman a great nation, because he is thy seed.
So Abraham rose up in the morning, and taking bread and a bottle of water, put it upon her shoulder, and delivered the boy, and sent her away. And she departed, and wandered in the wilderness of Beersheba.
And when the water in the bottle was spent, she cast the boy under one of the trees that were there.
And she went away, and sat over against him a great way off, as far as a bow can carry, for she said: I

CHAP. XXI. VER. 3. Isaac. This word signifies laughter; (Ch.) or "he shall laugh," and be the occasion of joy to many, as St. John was, Luke i. 14; and thus Sara seems to explain it, ver. 6.
VER. 7. Given suck: a certain proof that the child was born of her. M.—His old age, when both the parents were far advanced in years, ver. 2. The mother being nine at this time, would render the event most surprising. H.
VER. 8. Weaned. Joram says when he was five years old, though some said twelve. The age of men being prolonged, their infancy continued longer. C.
VER. 9. Nursing, or providing, as St. Paul explains it, Gal. iv. 20. The pity tended to pervet the morals of the young Isaac. M.—Isaac was 18 years older than Isaac; and took occasion, perhaps, from the Jest, and other signs of preferrence given by his parents to the latter, to hate and persecute him, which Sara soon perceiving, was ordered to have recourse to the expedient apparently so hard, of driving Isaac and his mother from the house, that they might have an establishment of their own, and not disturb Isaac in the inheritance after the death of Abraham. H.—In this she was guided by a Divine light; (M.) and not by any female antipathy, ver. 12.—With Isaac her son. Heb. has simply machin, without mentioning what. But the sequel shows the true meaning; and this addition was found in some Books in the days of S. Jerome, as he testifies, and is expressed in the RV. H.—Isaac was a figure of the synagogues, which persecuted the Church of Christ in her birth. D.
VER. 11. For his son. He does not express any concern for Agar. But we cannot doubt but he would feel to part with her also. It was prudent to let both go together: and the mother had perhaps encouraged Isaac, at least by neglect to punish or to watch over him, and so deserved to share in his affliction.
VER. 14. Bread and water. This seems a very slender allowance to be given by a man of Abraham's riches. But he might intend to go only into the neighbourhood, where he would take care to provide for her. H.—This divorce of Agar, and ejection of Isaac, prefigured the reproach of the Jews. VER. 17. Of the boy, who was 17 years old, and wept at the approach of death. H.
VER. 20. Wilderness, in Arabia Petraea. An archer, living on plunder. C.
VER. 22. Abimelech, king of Gera, who knew that Abraham was a prophet and a favourite of God. CHAP. xx. 7. H.
VER. 23. Hurt me. Heb. "be unto me," or revile and disturb the peace of my people.
VER. 27. Give them: thus rendering good for evil. D.
VER. 29. Abimelech. That is, the well of oaths; (Ch.) or "the well of the seven;" meaning the seven ewe-lambs set apart. M.—This precaution of Abraham, in giving seven lambs as a testimony that the well was dug by him, was not without reason. See chap. xxv. 16. C.
VER. 30. A image: in the midst of which was an altar, dedicated to the Lord God eternal; to testify that he alone was incapable of change. The ancient seists, Abraham, Isaac, Jesus, &c., were pleased to show their respect for God, and their love of retirement, by planting groves, and consecrating altars to the supreme Deity. H.
Abraham planted a grove in Bersabee, and there called upon the name of the Lord God eternal.

34 And he was a sojourner in the land of the Palestines many days.

CHAP. XXII.

The faith and obedience of Abraham is proved, in his readiness to sacrifice his only Isaac. He is stayed from the act by an angel. Former promises are renewed to him. His brother Nahor’s issue.

AFTER these things, "God tempted Abraham," and said to him: Abraham, Abraham. And he answered: Here I am.

2 He said to him: Take thy only begotten son Isaac, whom thou lovest, and go into the land of vision; and there shalt offer him for a holocaust, upon one of the mountains which I will show thee.

3 So Abraham rising up in the night, saddled his ass, and took with him two young men, and Isaac his son: and when he had cut wood for the holocaust, he went his way to the place which God had commanded him.

4 And on the third day, lifting up his eyes, he saw the place afar off.

5 And he said to his young men: Stay you here with the ass; I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you.

6 And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together,

7 Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust?

8 And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together.

9 And they came to the place which God had shown him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood.

10 And he put forth his hand, and took the sword, to sacrifice his son.

11 And behold, an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am.

12 And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake.

13 Abraham lifted up his eyes, and saw behind his back a ram, amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son.

14 And he called the name of that place, The Lord seeth. Whereupon, even to this day, it is said: In the mountain the Lord will see.

15 And the angel of the Lord called to Abraham a second time from heaven, saying:

16 "By my own self have I sworn, saith the Lord: because thou hast done this thing, and hast not spared thy only begotten son for my sake:

17 I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies.

18 And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

20 After these things, it was told Abraham, that Melcha also had borne children to Nachor his brother.

21 Hus, the first-born, and Buz, his brother, and Camuel the father of the Syrians,

22 And Cased, and Azau, and Pheldas, and Jedlaph,

23 And Bathuel, of whom was born Rebecca: these eight did Melcha bear to Nachor, Abraham’s brother,

24 And his conunbeine, named Roma, bore Tabee, and Gaam, and Tahas, and Maacha.

CHAP. XXIII.

Sarah’s death, and burial in the field bought of Ephron.

And Sarah lived a hundred and twenty-seven years.

And she died, and was buried in the city of Ephron which is Hebron, in the land of Chanaan: and Abraham came to mourn and weep for her.

And after he rose up from the funeral obsequies, he spoke to the children of Heth, saying:

4 And I am a stranger and sojourner among you: give me

Luke I. 17; Heb. vi. 15, and 17; Supra, xii. 3, and xviii. 11; Infra, xxv. 4; Exeill. xiii. 32. Acts viii. 25.——A. M. 1656. A. C. 1691.

CHAP. XXIV.

Ver. 1. God tempted, &c. God tempteth no man to evil, James i. 13. But by trial and experiment maketh known the world and to ourselves what we are; as here by this trial the singular faith and obedience of Abraham was made manifest.

Ver. 2. Thy only begotten, or thy most beloved, as if he had been an only child. Inasmuch the word is often taken, I Par. xxii. 1. Isaac was still living; but Isaac was the only son of Sara, the most dignified wife.——Lotan; Hab. "hast loved" nithtero; now thou must consider him as dead. —Of vision. Sept. "high;" being situated on Mount Moriah, by which name it was afterwards distinguished, ch. xiv. 3.——Every word in this astonishing command, tended to cut Abraham to the heart; and hence we may the more admire the strength and unanswerableness of his faith.

Ver. 3. In the night. As it is said, Heb. "very early in the morning."——His son. 25 years old, without perhaps saying a word to Sara about the intended sacrifice; though some believe he had too great an opinion of her faith and constancy not to reveal to her the object of her God. —Ver. 7. Holubait. These were probably the only sacrifices yet in use. —The conversation of Isaac could not fail to pierce the heart of his father.

Ver. 9. The place. Mount Moriah, on part of which the Temple was built afterwards; and of an another part, called Calvary, our Saviour was crucified, having carried his cross, as Isaac did the wood for sacrifice. —His son: having first explained to him the will of God, to which Isaac gave his free consent; otherwise, being in the vigour of his youth, he might easily have hindered his aged father, who was 125 years old, from killing him. But in this willingness to die in many other particulars, he was a noble figure of J. C., who was offered because it was His will.

Ver. 10. To sacrifice. a thing hitherto unprecedented, and which God would never suffer to be done in his honour, though he was pleased to try the obedience of his servant so far.

Ver. 12. Not spared. Thus the intentions of the heart become worthy of praise, or of blame, even when no exterior act is performed. —Ver. 13. He took: God having given him the dominion over it. —Ver. 14. Will see. This became a proverbial expression, used by people in distress, who, remembering how Abraham had been relieved, endeavoured to comfort themselves with hopes of relief. Some translate, the Lord will be seen, which was verified when Christ was crucified. —Or, he will provide, alluding to what was said, ver. 10.

Ver. 15. Own self: as he would not swear by any one greater.——Ver. 24. Concubines, or wives, secondary in privileges, love, and dignity. He was married to Sarah, who was the only true wife. She is the only woman whose age the Scripture specifies; a distinction which her excelled dignity and faith deserved.——Ver. 28. Heb. xii. 11. She was a figure of the Christian Church.——Ver. 30. Obsequies, or solemn mourning, accompanied with prayer Acts viii. 22. Matt. xxi. The Jews are still accustomed to say, when they bury their dead, "Ye fathers, who sleep in Hebron, open to him the gates of Eden!" here agreeing with the Catholic doctrine, as they did in the days of Justin the Machabee.
the right of a burying place with you, that I may bury my dead.
5 The children of Heth answered, saying:
6 My lord, hear us, thou art a prince of God among us:
bury thy dead in our principal sepulchres: and no man
shall have power to hinder thee from burying thy dead in
his sepulchre.
7 Abraham rose up, and bowed down to the people of
the land, to wit, the children of Heth.
8 And said to them: If it please your soul that I should
bury my dead, hear me, and intercede for me to Ephron
the son of Seor.
9 That he may give me the double cave, which he hath
in the end of his field: for as much money as it is worth
he shall give it me before you, for a possession of a bury-
ing place.
10 Now Ephron dwelt in the midst of the children of
Heth. And Ephron made answer to Abraham in the
hearing of all that went in at the gate of the city, saying:
11 Let it not be so, my lord, but do thou rather hearken
to what I say: The field I deliver to thee, and
the cave that is therein; in the presence of the children
of my people, bury thy dead.
12 Abraham bowed down before the people of the
land.
13 And he spake to Ephron, in the presence of the
people: I beseech thee to hear me: I will give money for
the field: take it, and so will I bury my dead in it.
14 And Ephron answered:
15 My lord, hear me. The ground which thou desirest,
is worth four hundred pieces of silver: this is the prize
between me and thee: but what is this? bury thy dead.
16 And when Abraham had heard this, he weighed
out the money that Ephron had asked, in the hearing of
the children of Heth, four hundred shekels of silver, of
common current money.
17 And the field that before was Ephron's, wherein
was the double cave, looking towards Mamre, both it
and the cave, and all the trees thereof, in all its limits
round about,
18 Was made sure to Abraham for a possession, in
the sight of the children of Heth, and of all that went in
at the gate of his city.
19 And so Abraham buried Sara, his wife, in the
double cave of the field, that looked towards Mamre: a
this is Hebron in the land of Canaan.
20 And the field was made sure to Abraham, and the

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CHAP. XXIV.

Abraham's servant sent by him into Mesopotamia: brought thence Rebeca, who is married to Isaac.

NOW Abraham was old, and advanced in age; and
he the Lord had blessed him in all things.
2 'And he said to the elder servant of his house, who
was ruler over all he had: a Put thy hand under my
thigh,
3 That I may make thee swear by the Lord, the God
of heaven and earth, that thou take not a wife for my
son, of the daughters of the Chanaanites, among whom I dwell:
4 But that thou go to my own country and kindred,
and take a wife from thence for my son Isaac.
5 The servant answered: If the woman will not come
with me into this land, must I bring thy son back again
to the place from whence thou camest out?
6 And Abraham said: Beware thou never bring my son
back again thither.
7 The Lord God of heaven, who took me out of my
father's house, and out of my native country, who spoke
to me, and swore to me, saying: 'To thy seed will I give
this land: he will send his angel before thee, and thou
shalt take from thence a wife for my son.'
8 But if the woman will not follow thee, thou shalt not
be bound by the oath: only bring not my son back
thither again.
9 The servant, therefore, put his hand under the thigh
of Abraham, his lord, and swore to him upon this word.
10 And he took ten camels of his master's herd, and
departed, carrying something of all his goods with him,
and he set forward and went on to Mesopotamia, to the
city of Nachor.
11 And when he had made the camels lie down without
the town, near a well of water, in the evening, at the time
when women are wont to come out to draw water, he said:
12 O Lord, the God of my master, Abraham, meet me
to-day, I beseech thee, and show kindness to my master,
Abraham.
13 Behold, I stand nigh the spring of water, and the
daurhers of the inhabitants of this city will come out to
draw water:
14 Now, therefore, the maid to whom I shall say:
Let down thy pitcher that I may drink: and she shall
answer, Drink, and I will give thy camels drink also:
let it be the same whom thou hast provided for thy

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VER. 6. Prince of God. powerful and holy, and worthy of respect. H.—A
great prince. See Acts viii. 5, where S. Stephany says, that God did not give
Abraham a foot of land, meaning, as an inheritance; and that Abraham bought
this double cave, for a sepulchre, of the sons of Honor, the son of Sichem: (C.)
from which latter he seems to derive the name of the place, which is here called
Hebron. H.—Nothing is more common than for men and places to have two
names; though some think the name of Abraham has been inserted in the Acts
by a mistake of the copyist, when Jacob was meant. See chap. xxxiii. B. C.
VER. 7. Disdained the people. Adversely, literally, aerodot. But this
word here, as well as in many other places in the Latin Scriptures, is used to signify
only an inferior honour and reverence paid to men, expressed by a bowing down
of the body.
VER. 18. Slices. About 500. H.—Current money, was such as passed
among merchants, though probably not yet coined in any part of the world; and
therefore we find that Abraham and others weigh the pieces of silver or gold.
C. Chap. xv. 2. H.
VER. 4. Country. Haran, where Abraham had dwelt with Thare, acc. Thare
Nacher's family still resided, and had more respect for the true God than the
Chanaanites, (H.) though they gave way to some sort of idolatry. M.—Hence
Abraham was in hopes that a partner worthy of Isaac might be found among
his relations, better than among those devoted nations; and thus he has left an
instruction to all parents to be solicitous for the real welfare of their children;
and to dissuade them earnestly from marrying with infidels: a thing which God
forbade in the old law, as the Church still does in the new. H.
VER. 7. He will send his anger before thee. This shows that the Hebraic
believed that God gave them guardian angels for their protection. Ch.—Angel.
A proof of the antiquity of our belief respecting angel guardians. C.
VER. 14. By this. he chose a mark which would manifest the kindness and
humility of the maid, who would be an fit match for the pleasant Isaac. This was no
plain observation. God heard his fervent prayer. S. Chrys. C.—It is some-
times lawful to ask a sign or miracle of God. Acts i. 24; iv. 30; 1 Kings xiv.

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servant Isaac: and by this, I shall understand that thou hast shown kindness to my master.

16 He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bethuel, son of Melch, wife to Nachor the brother of Abraham, having a pitcher on her shoulder.

17 An exceeding comely maid, and a most beautiful virgin, and not known to man: and she went down to the spring, and filled her pitcher, and was coming back.

18 And the servant ran to meet her, and said: Give me a little water to drink of thy pitcher.

19 And she answered: Drink, my lord. And quickly she let down the pitcher upon her arm, and gave him drink.

20 And when he had drank, she said: I will draw water for thy camels also, till they all drink.

21 But he musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not.

22 And after that the camels had drank, the man took out golden ear-rings, weighing two shekels; and as many bracelets, of ten shekels weight.

23 And he said to her: Whose daughter art thou? tell me: is there any place in thy father's house to lodge?

24 And she answered: I am the daughter of Bethuel, the son of Melch, whom she bore to Nachor.

25 And she said, moreover, to him: We have good store of both straw and hay, and a large place to lodge in.

26 The man bowed himself down, and adored the Lord.

27 Saying: Blessed be the Lord God of my master Abraham, who hath not taken away his mercy and truth from his master, and hath brought me the straight way into the house of my master's brother.

28 Then the maid ran, and told in her mother's house all that she had heard.

29 And Rebecca had a brother, named Laban, who went out in haste to the man, to the well.

30 And when he had seen the ear-rings and bracelets in his sister's hands, and had heard all that she related, saying, Thus and thus the man spoke to me: he came to the man who stood by the camels, and near to the spring of water.

31 And said to him: Come in, thou blessed of the Lord; why standest thou without? I have prepared the house, and a place for the camels.

32 And he brought him into his lodging; and he unharnessed the camels, and gave straw and hay, and water to wash his feet, and the feet of the men that were come with him.

33 And bread was set before him. But he said: I will not eat, till I tell my message. He answered him: Speak.
proceeded from the Lord: we cannot speak any other thing to thee but his pleasure.

51 Behold, Rebecca is before thee, take her and go thy way, and let her be the wife of thy master's son, as the Lord hath spoken.

52 Which when Abraham's servant heard, falling down to the ground, he adored the Lord.

53 And bringing forth vessels of silver and gold, and garments, he gave them to Rebecca, for a present. He offered gifts also to her brothers, and to her mother.

54 And a banquet was made, and they ate and drank together, and lodged there. And in the morning, the servant arose, and said: Let me depart, that I may go to my master.

55 And her brother and mother answered: Let the maid stay, at least, ten days with us, and afterwards she shall depart.

56 Stay me not, saith he, because the Lord hath prospered my way: send me away, that I may go to my master.

57 And they said: Let us call the maid, and ask her will.

58 And they called her, and when she was come, they asked: Wilt thou go with this man? She said: I will go.

59 So they sent her away, and her nurse, and Abraham's servant, and his company.

60 Wishing prosperity to their sister, and saying: Thou art our sister, mayst thou increase to thousands of thousands; and may thy seed possess the gates of their enemies.

61 So Rebecca and her maids, being set upon camels, followed the man: who with speed returned to his master.

62 At the same time, Isaac was walking along the way to the well, which is called Of the living and the seeing: for he dwelt in the south country:

63 And he was gone forth to meditate in the field, the day being now well spent: and when he had lifted up his eyes, he saw camels coming afar off.

64 Rebecca also, when she saw Isaac, lighted off the camel,

65 And said to the servant: Who is that man who cometh towards us along the field? And he said to her: That man is my master. But she quickly took her cloak, and covered herself.

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

67 Who brought her into the tent of Sara his mother, and took her to wife: and he loved her so much, that it moderated the sorrow which was occasioned by his mother's death.

CHAP. XXV.

Abraham's children by Keturah, his death, and that of Isaac. Isaac hath Reu and Jacob twins. Isaac seeth his first born-right to Jacob.

AND Abraham married another wife named Keturah.

2 Who bore him Zimran, and Jecan, and Madan, and Madian, and Isha, and Ebal.

3 Jecan also begot Sheba, and Dedan. The children of Dedan were Assurim, and Latusim, and Lommim.

4 But of Madian was born Ephah, and Uphe, and Hena, and Abida, and Eldad: all these were the children of Keturah.

5 And Abraham gave all his possessions to Isaac:

6 And to the children of the concubines he gave gifts, and separated them from Isaac his son, while he yet lived, to the east country.

7 And the days of Abraham's life were one hundred and seventy-five years.

8 And decaying he died in a good old age, and having lived a long time, and being full of days: and was gathered to his people.

9 And Isaac and Ismael his sons buried him in the double cave, which was situated in the field of Ephron the son of Seor the Hethite, over against Mamre.

10 Which he had bought of the children of Heth there was he buried, and Sara his wife.

11 And after his death, God blessed Isaac his son, who dwelt by the well named Of the living and seeing.

12 These are the generations of Isaac the son of Abraham, whom Agar the Egyptian, Sara's servant, bore unto him:

13 And these are the names of his children according to their calling and generations. The first-born of Ismael was Naboth, then Cedar, and Adbeel, and Mabsam,

14 And Masma, and Duma, and Massa,

15 Hadar, and Themah, and Jethur, and Naphis, and Cedad.

16 These are the sons of Ismael: and these are their names by their castles and towns, twelve princes of their tribes.

* A. M. 3129, A. C. 2819. — 1 Par. 1:29. — Supra, xvii. 20.
17 And the years of Ismael’s life were a hundred and thirty-seven, and he died, and was gathered unto his people.

18 And he dwelt from Hevila as far as Sur, which looketh towards Egypt, to them that go towards the Assyrians. He died in the presence of all his brethren.

19 These also are the generations of Isaac the son of Abrahanam, Abraham begot Isaac:

20 Who when he was forty years old, took to wife Rebecca the daughter of Batuel the Syrian of Mesopotamia, sister to Laban.

21 And Isaac besought the Lord for his wife, because she was barren: and he heard him, and made Rebecca to conceive.

22 But the children struggled in her womb, and she said: If it were to be so with me, what need was there to conceive? And she went to consult the Lord.

23 And he answering said: ‘Two nations are in thy womb, and two peoples shall be divided out of thy womb, and one people shall overcome the other, and the elder shall serve the younger.’

24 And when her time was come to be delivered, behold twins were found in her womb.

25 ‘He that came forth first was red, and hairy like a skin: and his name was called Esau. Immediately the other coming forth, held his brother’s foot in his hand: and therefore he was called Jacob.

26 Isaac was threescore years old when the children were born unto him.

27 And when they were grown up, Esau became a skilful hunter, and a husbandman: but Jacob, a plain man, dwelt in tents.

28 Isaac loved Esau, because he ate of his hunting: and Rebecca loved Jacob.

29 And Jacob boiled pottage: to whom Esau, coming faint out of the field, said: Give me of this red pottage, for I am exceedingly faint. For which reason his name was called Edom.

30 And Jacob said to him: Sell me thy first birth-right.

32 He answered: Lo I die, what will the first birth-right avail me?

33 Jacob said: Swear therefore to me. Esau swore to him, and sold his first birth-right.

34 And so taking bread and the pottage of lentils, he ate, and drank, and went his way; making little account of having sold his first birth-right.

And when a famine came in the land, after that barrenness which had happened in the days of Abraham, Isaac went to Abimelech, king of the Philistines, to Gerar.

2 And the Lord appeared to him, and said: Go not down into Egypt, but stay in the land that I shall tell thee.

3 And sojourn in it, and I will be with thee, and will bless thee: for to thee and to thy seed I will give all these countries, to fulfill the oath which I swore to Abraham thy father.

4 And I will multiply thy seed like the stars of heaven, and I will give to thy posterity all these countries: and in thy seed shall all the nations of the earth be blessed.

5 Because Abraham obeyed my voice, and kept my precepts and commandments, and observed my ceremonies and laws.

6 So Isaac abode in Gerar.

7 And when he was asked by the men of that place, concerning his wife, he answered: She is my sister: for he was afraid to confess that she was his wife, thinking lest perhaps they would kill him because of her beauty.

8 And when very many days were passed, and he abode there, Abimelech, king of the Philistines, looking out through a window, saw him playing with Rebecca, his wife.

9 And calling for him, he said: Is it evident she is thy wife: why didst thou feign her to be thy sister? He answered: I feared lest I should die for her sake.

10 And Abimelech said: Why hast thou deceived us? Some man of the people might have lain with thy wife, and


29. Edom, of tents. Jer. xix. 21. Their castles were perhaps only sheep-folds, as the original Thiroth may signify; or they were a sort of watch-towers, to prevent the sudden attack of an invading enemy, and to serve also for a retreat.

35. Rom. ix. 10. —d. Acts xi. 12. —e. S. Paul, Rom. ix., draws another very important truth from this history, showing the mercy of God to be gracious in choosing his saints.


37. S. Paul, Rom. ix., still and we find him engrafted above measure, when Isaac had, by mistake, ratified the transfer of the birth-right to Jacob (chap. xxvii. 41); which renders him still more deserving of the title profane, which S. Paul gives him.

thou hadst brought upon us a great sin. And he commanded all the people, saying:

11 He that shall touch this man's wife, shall surely be put to death.

12 And Isaac sowed in that land, and he found that same year a hundred-fold: and the Lord blessed him.

13 And the man was enriched, and he went on prospering and increasing; till he became exceeding great.

14 And he had possessions of sheep and of herds, and a very great family. Wherefore the Philistines envying him,

15 Stopped up at that time all the wells, that the servants of his father, Abraham, had digged, filling them up with earth:

16 Insomuch that Abimelech himself said to Isaac: Depart from us, for thou art become much mightier than we.

17 So he departed, and came to the torrent of Gerar, to dwell there:

18 And he digged again other wells, which the servants of his father, Abraham, had digged, and which, after his death, the Philistines had of old stopped up: and he called them by the same names, by which his father before had called them.

19 And they digged in the torrent, and found living water:

20 But there also the herdsmen of Gerar strove against the herdsmen of Isaac, saying: It is our water. Wherefore he called the name of the well, on occasion of that which had happened, Calumny.

21 And they digged also another; and for that they quarrelled likewise, and he called the name of it, Enmity.

22 Going forward from thence, he digged another well, for which they contended not; therefore he called the name thereof, Latitude, saying: Now hath the Lord given us room, and made us to increase upon the earth.

23 And he went up from that place to Bersabee,

24 Where the Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not fear, for I am with thee: I will bless thee, and multiply thee, for my servant Abraham's sake.

25 And he built there an altar: and called upon the name of the Lord, and pitched his tent; and commanded his servants to dig a well.

26 To which place when Abimelech, and Ochzath his friend, and Phicol chief captain of his soldiers, came from Gerar,

27 Isaac said to them: Why are ye come to me, a man whom you hate, and have thrust out from you?

28 And they answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between us, and let us make a covenant,

29 That thou do us no harm, as we on our part have touched nothing of thine, nor have done any thing to hurt thee; but with peace have sent thee away, increased with the blessing of the Lord.

30 And he made them a feast, and after they had eaten and drunk:

31 Arising in the morning, they swore one to another: and Isaac sent them away peaceably to their own home.

32 And behold, the same day the servants of Isaac came, telling him of a well which they had digged, and saying: We have found water.

33 Whereupon he called it Abundance: and the name of the city was called Bersabee, even to this day.

34 And Esau being forty years old, married, 3 Judith, the daughter of Beer, the Hethite, and Basemat, the daughter of Elon, of the same place.

35 And they both offended the mind of Isaac and Rebecca.

CHAP. XXVII. Now Isaac was old, and his eyes were dim, and he could not see: and he called Esau, his elder son, and said to him: My son! And he answered: Here I am. 2 And his father said to him: Thou seest that I am old, and know not the day of my death. 3 Take thy arms, thy quiver, and bow, and go abroad; and when thou hast taken something by hunting, 4 Make me savoury meat thereof, as thou knowest I like, and bring it that I may eat: and my soul may bless thee, before I die. 5 And when Rebecca had heard this, and he was gone into the field to fulfil his father's commandment, 6 She said to her son Jacob: I heard thy father talking with Esau, thy brother, and saying to him: 7 Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die. 8 Now therefore, my son, follow my counsel: 9 And go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth. 10 Which when thou hast brought in, and he hath eaten, he may bless thee before he die. 11 And he answered her: Thou knowest that Esau, my brother, is a hairy man, and I am smooth:

VAR. 16. Depart. Instead of representing the outrages of his subjects, the king enters into their jealousies, and banishes a wealthy person. H.—And Pharao used the same pretext, when he persecuted the Hebrews. C.

VAR. 19. Torrent. That is, a channel where sometimes a torrent, or violent stream had run. Ch.—In this vale of Gerara a never-failing spring was found. H.

VAR. 22. Latitude. That is, wilderness, or room. Ch.—Heb. Rehooboth, widely extended stream, latitudines. See chap. x. 11.

VAR. 24. Of Abraham, who still lives before me, and for whom I always testified such affection, though I suffered him to be persecuted: hence, fear not. H.

VAR. 26. Ochzath. This name occurs in the Sept. as well as in the other two, (chap. xxx. 22,) and means a company of friends. Phicol also signifies the mouth or face of all, being the general of the army, on whom the soldiers must be ready.
12 If my father should feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing.

13 And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said.

14 He went, and brought, and gave them to his mother. She dressed meat, such as she knew his father liked.

15 And she put on him very good garments of Esau, which she had at home with her;

16 And the little skins of the kids she put about his hands, and covered the bare of his neck.

17 And she gave him the savoury meat, and delivered him bread that she had baked.

18 Which when he had carried in, he said: My father?

But he answered: I hear. Who art thou, my son?

19 And Jacob said: I am Esau, thy first-born: I have done as thou didst command me: arise, set and eat of my venison, that thy soul may bless me.

20 And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God, that what I sought came quickly in my way:

21 And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or no.

22 He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob; but the hands are the hands of Esau.

23 And he knew him not, because his hairy hands made him like to the elder. Then blessing him,

24 He said: Art thou my son Esau? He answered: I am.

25 Then he said: Bring me the meat of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk.

26 He said to him: Come near me, and give me a kiss, my son.

27 He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold, the smell of my son is as the smell of a plentiful field, which the Lord hath blessed.


during which God explained to him the meaning of what had happened, that he might not think of revoking his blessing. S. Aug. q. 60. He permitted Isaac to be in darkness respecting this affair, that it might be more manifest, that the will of man had no part in preferring Jacob (S. Chrys. hom. 68); and that Esau might not direct his rage against his father. W.—Be blessed. Thus he confirms what he had done; and shows how he bore no resentment towards his younger son, nor esteemed himself to be mocked, ver. 12. H.

30 Jacob. That is, a supplenter. Ch.—My blessing. Both Isaac and Esau speak of this blessing according to the dictates of nature. But God had disposed of it otherwise. The pronun. and resplendens manners of Essa reseeded him unworthy of it; and he could not maintain his natural claim, after having freely resigned it even with an oath. He seems to distinguish the blessing from the blessing, though these titles necessarily followed the other. H.

37 Breast. Or relations; (M) for Isaac had no other children but these two. He never married any other woman but the beautiful and virtuous Rebecca. H.

39 Mourn; yet not as to repent of what he had done; for Esau found no place of repentance in his father's breast, although with tears he had sought it, (Heb. xii. 17,) desiring to obtain the blessing of the first-born. H.

40 Thy brother.-in the reign of David, 2 Kings vii. 14, end of the Machabees. Joesph. Anti. xiii. 17.—Yoke. When the house of Juda shall rebel against the Lord, in the days of Joscin, then the Idamæans shall regain their liberty for a time (4 Kings viii. 29); to be subdued again after 300 years by John Hyrcan, the high priest. H.—All the blessing of Esau tends to confirm
41 Essau therefore always hated Jacob, for the blessing wherewith his father had blessed him; and he said in his heart: ‘The days will come of the mourning for my father, and I will kill my brother Jacob.

42 These things were told to Rebecca: and she sent and called Jacob, her son, and said to him: Behold Essau, thy brother, threateneth to kill thee.

43 Now therefore, my son, hear my voice, arise and flee to Laban, my brother, to Haran:

44 And thou shalt dwell with him a few days, till the wrath of thy brother be assuaged,

45 And his indignation cease, and he forget the things thou hast done to him: afterwards I will send, and bring thee from thence hither. Why shall I be deprived of both my sons in one day?

46 And Rebecca said to Isaac: ‘I am weary of my life, because of the daughters of Heth: if Jacob take a wife of the stock of this land, I choose not to live.

CHAP. XXVIII.

Jacob’s journey to Mesopotamia: his vision and vow.

AND Isaac called Jacob, and blessed him, and charged him, saying: Take not a wife of the stock of Chanaan:

2 But go, and take a journey to Mesopotamia of Syria, to the house of Bethuel, thy mother’s father, and take thee a wife thence of the daughters of Laban, thy uncle.

3 And God almighty bless thee, and make thee to increase and multiply thee: that thou mayest be a multitude of people.

4 And give the blessings of Abraham to thee, and to thy seed after thee: that thou mayst possess the land of thy sojourning, which he promised to thy grandfather.

5 And when Isaac had sent him away, he took his journey and went to Mesopotamia of Syria, to Laban, the son of Bethuel, the Syrian, brother to Rebecca, his mother.

6 And Essau seeing that his father had blessed Jacob, and had sent him into Mesopotamia, of Syria, to marry a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Chanaan:

that already given to his brother; so that the apostle seems to have considered it unworthy of notice.

C. — Jacob, in the mean time, never asserted his dominion, but still called Essau his lord, (chap. xxxv. 4.) and behaved to him with the greatest deference. H. — Yet the Idumeans always hated the Jews, and assisted Titus to destroy Jerusalem. Joseph. T.

V. R. 40. Both my sons. Essau would have forfeited his life for murder. Chap. ix. 6. H.

V. R. 46. To live. Life will be a burden to me.

CHAP. XXVIII. V. R. 4. Take. Chanaan, as if Isaac began at last to be apprized of Essau’s designs. Wisdom (x. 10) conducted the just when he fled from his brother’s wrath, &c. — Thy uncle. He points out the house, but leaves the woman to his choice.

V. R. 4. Grandfather. Isaac, out of modesty, does not mention the name that previously had been made to himself. He determines the right over Chanaan to belong solely to Jacob, and to his posterity. H.

V. R. 9. To Isamel’s family; for he had been dead fourteen years. Essau was no advice. It is doubtful whether he meant to appease or to irritate his parents, (M.) by this marriage with the daughter of Isamel. C.

V. R. 11. That is for a pillar. For the sanctity of the house of all that country. H. — He departs from home in haste, with his staff only, that Essau might not know. W.

V. R. 12. A ladder and angels, &c. This mysterious vision tended to comfort the young adventurer, and to assure him that God would now take him under his more particular protection, when he was destitute of human aid. H. — The ladder represented the incarnation of Jesus Christ, born of so many patriarchs from Adam, who was created by God, to the blessed Virgin. He is the very one by which we must ascend to observing the truth, till we obtain life eternal. H. — Our Saviour seems to allude to this passage: John i. 51; xiv. 6. The Providence of God, watching over all things, appears here very conspicuous.

V. R. 18. Thy father, or grandfather. God joins the dead with the living, to show that all live to him, and that the soul is immortal. H.

V. R. 15. Knese &c. Jacob was not ignorant that God fills all places. But his thought that he would not manifest himself thus in a land given to idolatry. He begins to suspect that the place had been formerly consecrated to the worship of the true God, (C,) as it probably had by Abraham, who dwelt near Bethel, chap. xxvii. 22.) and built an altar on Mount Moriah, chap. xxvii. 14. The Chaldean paraphrases it very well in this sense, ver. 17. ‘How terrible is this place! It is not an ordinary place, but a place beloved by God, and over against this place is the house of God, the house of heaven.’ H.

V. R. 18. A title. That is, a pillar or monument. Ch. — Or an altar, consecrated by that rite to the service of the true God. This he did without any superstition; as the Catholic Church still pours oil or chasubion upon her altar, in memory of the tribe of Benjamin and of Ephraim, (C,) the southern limits of the kingdom of Jeroboam. H.

V. R. 20. A vow; not simply that he would acknowledge one God, but that he would testify his peculiar veneration for him by erecting an altar, at his return and by giving voluntarily the tithes of all he had. W. Chap. xxvii. 7.
21 And I shall return prosperously to my father's house: the Lord shall be my God:
22 And this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee.

CHAP. XXIX.

Jacob served seven years for Rachel; but she was with child of Laban; and Laban said, Why hast thou taken my daughter away?
Then Jacob went on in his journey, and came into the east country.
2 And he saw a well in the field, and three flocks of sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone.
3 And the custom was, when all the sheep were gathered together, to roll away the stone; and after the sheep were watered, to put it on the mouth of the well again.
4 And he said to the shepherds: Brethren, whence are you? They answered: Of Haran.
5 And he asked them, saying: Know you Laban, the son of Nachor? They said: We know him.
6 He said: Is he in health? He is in health, say they: and behold, Rachel, his daughter, cometh with her flock.
7 And Jacob said: There is yet much day remaining; neither is it time to bring the flocks into the folds again: first give the sheep drink, and so lead them back to feed.
8 They answered: We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.
9 They were yet speaking, and behold Rachel came with her father's sheep; for she fed the flock.
10 And when Jacob saw her, and knew her to be his cousin german, and that they were the sheep of Laban, his uncle: he removed the stone wherewith the well was closed.
11 And having watered the flock, he kissed her: and lifting up his voice wept.
12 And he told her that he was her father's brother, and the son of Reuben: but she went in haste and told her father.
13 Who, when he heard that Jacob his sister's son was come, ran forth to meet him: and embracing him, and heartily kissing him, brought him into his house.

CHAP. XXIX.

21 And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.
22 And he, having invited a great number of his friends to the feast, made the marriage.
23 And at night he brought in his daughter to him.
24 Giving his daughter a handmaid, named Zelpha.

Then Jacob served seven years for Rachel: and they seemed but a few days, because of the greatness of his love.
21 And he said to Laban: Give me my wife; for now the time is fulfilled, that I may go in unto her.
22 And he, having invited a great number of his friends to the feast, made the marriage.
23 And at night he brought in his daughter to him.
24 Giving his daughter a handmaid, named Zelpha.

Now when Jacob had gone in to her according to custom, when morning was come he saw it was Lia.
25 And he said to his father-in-law: What is it that thou didst mean to do? did I not serve thee for Rachel? why hast thou deceived me?
26 Laban answered: It is not the custom in this place, to give the younger in marriage first.
27 Make up the week of days of this match: and I will give thee also, for the service that thou shalt render me other seven years.
28 He yielded to his pleasure: and after the week was past, he married Rachel.
29 To whom her father gave Bals, for her servant.
30 And having at length obtained the marriage he wished for, he preferred the love of the latter before the former, and served with him other seven years.

A. M. 2555; A. G. 1752.
31 And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren.
32 And she conceived and bore a son, and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me.
33 And again she conceived and bore a son, and said: Because the Lord heard that I was despised, he hath given this also to me: and she called his name Simeon.
34 And she conceived the third time, and bore another son, and said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called his name Levi.
35 The fourth time she conceived and bore a son, and said: Now will I praise the Lord: and for this she called him Judah. And she left bearing.

CHAP. XXX.
Rachel being barren, delivered her handmaid to Jacob: she bare two sons. Lia coming to bear, giveth also her handmaid, and she bareth two more. Then Lia bareth two other sons and one daughter. Rachel heard Joseph. Jacob was to return home, is hired to stay for a certain part of the stock’s increase, whereby he become exceeding rich.

AND Rachel seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die.

2 And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb?
3 But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her.
4 And she gave him Bala in marriage: who,
5 When her husband had gone in unto her, conceived
6 And Rachel said: The Lord hath judged for me, and hath heard my voice, giving me a son: and therefore she called his name Dan.
7 And again Bala conceived, and bore another:
8 For whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephthali.
9 Lia perceiving that she had left off bearing, gave Zelpha, her handmaid, to her husband.
10 And when she had conceived, and brought forth a son,

VER. 11. Happily, fortunately.—God, or Bonaventure. H.
VER. 13. Aser: happy. My servant has now had as many sons as my sister, (M.) and I have given them both names, indicating my great felicity and joy. H.
VER. 14. Ruben, now perhaps about four years old, playing in the fields, in the latter harvest time, (Ex. i. 26.), found mandrakes of an extraordinary beauty and flavour, (Cant. viii. 15.) whether they were flowers, lilac, jasmine, &c., as some translate, or rather, fruits of the mandrake tree, according to all the ancient versions; or of the citron, lemon, or orange tree, if we believe Calmet. H.
VER. 15. From me. Lia was aware that Jacob’s affection lay entirely towards Rachel; particularly now, as she had ceased to bear children herself. H.
VER. 16. Issachar, “the reward of the man, or husband.” C.
VER. 20. Zabulon, “dwelling or inhabiting.” Zobah (which resembles the sound of Zobah) means to endow, (C.) to which she seems also to refer; as if her marriage was renewed, and God had given her more children for a dowry. M.
VER. 21. Dinah, “judgment,” like Dan. God hath done me justice. The Hebrews assert that Dinah was married to holy Job. She was born the same night as Joseph, the 1st of Jacob. Lia brought forth seven children in seven years.
VER. 24. Joseph. In imposing this name, Rachel looks both to the past and to the future; thanking God for taking away (asap) her reproach, and begging that He would add (isp) the blessing of another son, as he really did, though it occasioned her death: so little do we know what we ask for! Joseph means “adding or increasing.” Chap. xix. 22. H.—He was born when the 14 years of service were over; being a most glorious figure of Jesus Christ, who came to redeem us from slavery. D.
27 Laban said to him: Let me find favour in thy sight. I have learned, by experience, that God hath blessed me for thy sake.
28 And Laban answered: Thou knowest how I have served thee, and how great is my power, and how greatly I have had possession of thee.
29 And Laban said: And now thou hast done this thing, which is not good in my sight, and I will not deal foolishly with thee.
30 And Laban continued: If thou wilt give me nothing, I will deal with thee, and thou wilt tell me what I shall give thee.
31 And Laban said: What shall I give thee? But he said: I require nothing; but if thou wilt do what I demand, I will feed and keep thy sheep again.
32 And Laban separated all the sheep of divers colours, and speckled, and all that was brown, and spotted, and of divers colours, as well among the sheep as among the goats, shall be thy wages.
33 And Laban continued: And my justice shall answer for me to-morrow, before thee, when the time of the bargain shall come.
34 And Laban continued: I like well what thou demandest. And he separated on the same day the she-goats, and the sheep, and the he-goats, and the rams of divers colours, and spotted, and all the flock of one colour, that is of white and black fleece, he delivered into the hands of his sons.
35 And he set the three days' journey between himself and his son-in-law, who fed the rest of his flock.
36 And Jacob took green rods of poplar, and of almond, and of plane-trees, and piled them in part, so that the marks were visible, and the sheep beheld the rods, and brought forth spotted, and of divers colours, and speckled.
37 And Jacob separated the flock, and put the rods in the troughs before the eyes of the rams, and they knew the rod, and the white and black were Laban's, and the rest were Jacob's.
38 So when the ewes came to bring forth, Jacob put the rods in the troughs of water before the eyes of the rams, and of the ewes, that they might conceive while they were looking upon them.
39 And when the later coming was, and the last conceiving, he did not put them. And those that were later, became Laban's, and they of the first time, Jacob's.
40 And the man was enriched exceedingly, and he had many flocks, and servants, and camels, and asses.

CHAP. XXXI.

Jacob's departure; he is pursued and overtaken by Laban. They make a covenant.

But after that he had heard the words of the sons of Laban, saying: Jacob hath taken away all that was our father's, and being enriched by his substance is become great.

2 And perceiving also, that Laban's countenance was not towards him as yesterday and the other day. Especial the Lord saying to him: Return into the land of thy fathers and to thy kindred, and I will be with thee.

4 He sent, and called Rachel and Leah into the field, where he fed the flocks.

5 And said to them: I see your father's countenance was not towards me as yesterday and the other day; but the God of my father hath been with me.

6 And you know that I have served your father to the uttermost of my power.

7 Yea your father hath also over-reached me, and hath changed my wages ten times; and yet God hath not suffered him to hurt me.

8 If at any time, he said: The speckled shall be thy wages: all the sheep brought forth speckled: but when he said on the contrary: Thou shalt take all the white ones for thy wages: all the flocks brought forth white ones.

9 And God hath taken your father's substance, and given it to me.

10 For after the time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep, that the males which leaned upon the females were of divers colours, and spotted, and speckled.

11 And the angel of God said to me in my sleep: Jacob. And I answered: Here I am.

12 And he said: Lift up thy eyes, and see that all the males leaning upon the females, are of divers colours, spotted, and speckled. For I have seen all that Laban hath done to thee.

VER. 28. Give thee...He wishes to engage him to continue in his service; being convinced that a faithful and pleasant servant is a great treasure. Laban promises everything, and performs according to agreement. Ver. 30. These things, I am willing to depart with my family towards my father. But if I must stay, these are my terms. It.

VER. 32. Speckled; from those which are all of one colour. Those which should be of the former description must belong to Jacob, while all the black and white should be Laban's. M.

VER. 33. Of theft, if they be found in my possession. I am so well convinced that God will reward my justice, that, even contrary to what might naturally be expected, he will enable me to have plenty of spotted sheep and goats, though their mothers be all of one colour. It is not certain that Jacob should have three flocks. But he, therefore, may have the flocks divided till the end of the year. M.

VER. 35. His sons. Those continued to observe the conduct of Jacob, while Laban drove off all the flocks of divers colours to so great a distance (ver. 36), that there was no danger of the sheep under Jacob's care getting to them...
13 I am the God of Bethel, where thou didst anoint the stone, and make a vow to me. Now therefore arise, and go out of this land, and return into thy native country.

14 And Rachel and Lia answered: Have we any thing left among the goods and inheritance of our father's house?

15 Hath he not counted us as strangers, and sold us, and eaten up the price of us?

16 But God hath taken our father's riches, and delivered them to us, and to our children: wherefore, do all that God hath commanded thee.

17 Then Jacob rose up, and having set his children and wives upon camels, went his way.

18 And he took all his substance, and flocks, and whatsoever he had gotten in Mesopotamia, and went forward to Isaac, his father, to the land of Chanaan.

19 At that time Laban was gone to shear his sheep, and Rachel stole away her father's idols.

20 And Jacob would not confess to his father-in-law that he was flying away.

21 And when he was gone, together with all that belonged to him, and having passed the river, was going on towards mount Galaad.

22 It was told Laban on the third day, that Jacob fled.

23 And he took his brethren with him, and pursued after him seven days; and overtook him in the mount of Galaad.

24 And he saw in a dream God, saying to him: Take heed thou speak not any thing harshly against Jacob.

25 Now Jacob had pitched his tent in the mountain: and when he, with his brethren, had overtaken him, he pitched his tent in the same mount of Galaad.

26 And he said to Jacob: Why hast thou done thus, to carry away, without my knowledge, my daughters, as captives taken with the sword?

27 Why wouldst thou run away privately, and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?

28 Thou hast not suffered me to kiss my sons and daughters; thou hast done foolishly; and now indeed,

29 It is in my power to return thee evil; but the God of your father said to me yesterday: Take heed thou speak not any thing harshly against Jacob.

30 Suppose thou didst desire to go to thy friends, and hast a longing after thy father's house: why hast thou stolen away my gods?

31 Jacob answered: That I departed unknown to thee.

32 But, whereas, thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33 So Laban went into the tent of Jacob, and of Lia, and of both the handmaids, and found them not. And when he was entered into Rachel's tent, and she, in haste, hid the idols under the camel's furniture, and sat upon them: and when he had searched all the tent, and found nothing,

35 She said: Let not my lord be angry that I cannot rise up before thee, because it has now happened to me according to the custom of women. So his careful search was in vain.

36 And Jacob being angry, said in a chiding manner: For what fault of mine, and for what offence on my part hast thou so hotly pursued me,

37 And searched all my household stuff? What hast thou found of all the substance of this house? lay it here before my brethren, and thy brethren, and let them judge between me and thee.

38 Have I, therefore, been with thee twenty years? thy ewes and goats were not barren, the rams of thy flocks I did not eat:

39 Neither did I show thee that which the beast had torn; I made good all the damage: whatsoever was lost by theft, thou didst exact it of me:

40 Day and night was I parched with heat, and with frost, and sleep departed from my eyes.

41 And in this manner have I served thee in thy house twenty years, fourteen for thy daughters, and six for thy flocks: thou hast changed also my wages ten times.

42 Unless the God of my father, Abraham, and the fear of Isaac, had stood by me, peradventure now thou hadst sent me away naked: God beheld my affliction and the labour of my hands, and rebuked thee yesterday.

43 Laban answered him: The daughters are mine, and the children, and thy flocks, and all things that thou seest are mine: what can I do to my children, and grandchildren?

44 Come, therefore, let us enter into a league; that it may be for a testimony between me and thee.

45 And Jacob took a stone, and set it up for a title

it was for fear lest thou wouldst take away thy daughters by force.

46 But, whereas, thou chargest me with theft: with whomsoever thou shalt find thy gods, let him be slain before our brethren. Search, and if thou find any of thy things with me, take them away. Now when he said this, he knew not that Rachel had stolen the idols.

33
And he said to his brethren: Bring hither stones. And they, gathering stones together, made a heap, and they ate upon it.

And Laban called it, The witness heap; and Jacob, The hillock of testimony: each of them according to the propriety of his language.

And Laban said: This heap shall be a witness between me and thee this day, and therefore the name thereof was called Galaad, it is the witness heap.

The Lord behold and judge between us, when we shall be gone one from the other.

If thou afflict my daughters, and if thou bring in other wives over them: none is witness of our speech but God, who is present and beholdeth.

And he said again to Jacob: Behold this heap, and the stone which I have set up between me and thee,

Shall be a witness: this heap, I say, and the stone, be they for a testimony, if either I shall pass beyond it going towards thee, or thou shalt pass beyond it thinking harm to me.

The God of Abraham, and the God of Nahor, the God of their father, judge between us. And Jacob swore by the fear of his father Isaac;

And after he had offered sacrifices in the mountain, he called his brethren to eat bread. And when they had eaten, they lodged there:

But Laban arose in the night, and kissed his sons and daughters, and blessed them: and returned to his place.

JACOB also went on the journey which he had begun: and the angels of God met him.

And when he saw them, he said: These are the camps of God, and he called the name of that place Mahanaim, that is, Camps.

And he sent messengers before him to Esau, his brother, to the land of Seir, to the country of Edom:

And he commanded them, saying: Thus shall ye speak to my lord Esau: Thus saith thy brother Jacob: I have sojourned with Laban, and have been with him until this day:

I have oxen, and asses, and sheep, and men-servants, and women-servants: and now I send a message to my lord, that I may find favour in thy sight.

And the messengers returned to Jacob, saying: We
came to Esau, thy brother, and behold he cometh with speed to meet thee with four hundred men.

Then Jacob was greatly afraid; and in his fear divided the people that was with him, the flocks, and the sheep, and the oxen, and the camels, into two companies,

Saying: If Esau come to one company, and destroy it, the other company that is left, shall escape.

And Jacob said: O God of my father Abraham, and God of my father Isaac: O Lord who saidst to me, Return to thy land, and to the place of thy birth, and I will do well for thee.

I am not worthy of all thy mercies, and of thy truth which thou hast fulfilled to thy servant With my staff I passed over this Jordan; and now I return with two companies.

Deliver me from the hand of my brother Esau, for I am greatly afraid of him: lest perhaps he come, and kill the mother with the children.

Thou didst say, that thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.

And when he had slept there that night, he set apart of the things which he had, presents for his brother Esau.

Four hundred she-goats, twenty he-goats, two hundred ewes, and twenty rams.

Thirty milch camels with their colts, forty kine, and twenty bullocks, twenty she-asses, and ten of their foals.

And he sent them by the hands of his servants, every drove by itself, and he said to his servants: Go before me, and let there be a space between drove and drove.

And he commanded the first, saying: If thou meet my brother Esau, and he ask thee: Whose art thou? or whither goest thou? or whose are these before thee?

Thou shalt answer: Thy servant Jacob's: he hath sent them as a present to my lord Esau; and he cometh after us.

In like manner he commanded the second, and the third, and all that followed the droves, saying: Speak ye the same words to Esau, when ye find him.

And ye shall add: Thy servant Jacob himself also followed after us; for he said: I will appease him with the presents that go before, and afterwards I will see him, perhaps he will be gracious to me.

So the presents went before him, but himself lodged that night in the camp.
22 And rising early, he took his two wives and his two handmaids, with his eleven sons, and passed over the ford of Jaboc.
23 And when all things were brought over that belonged to him,
24 He remained alone; and beheld, a man wrestled with him till morning.
25 And when he saw that he could not overcome him, he touched the sinew of his thigh, and it shrank.
26 And he said to him: Let me go, for it is break of day. He answered: I will not let thee go, except thou bless me.
27 And he said: What is thy name? He answered: Jacob.
28 But he said: Thy name shall not be called Jacob, but Israel; for thou hast been strong against God, how much more shalt thou prevail against men?
29 Jacob asked him: Tell me by what name art thou called? He answered: Why dost thou ask my name? And he blessed him in the same place.
30 And Jacob called the name of the place Penman, saying: I have seen God face to face, and my soul hath been saved.
31 And immediately the sun rose upon him, after he was past Penman; but he halted on his foot.
32 Therefore the children of Israel, unto this day, eat not the sinew, that shrunk in Jacob's thigh: because he touched the sinew of his thigh and it shrank.

CHAP. XXXIII.

AND Jacob lifting up his eyes, saw Esau coming, and with him four hundred men: and he divided the children of Lia and of Rachel, and of the two handmaids.
2 And he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Joseph last.
3 And he went forward and bowed down with his face to the ground seven times, until his brother came near.
4 Then Esau ran to meet his brother, and embraced him: and clasping him fast about the neck, and kissing him, wept.
5 And lifting up his eyes, he saw the women and their children, and said: What mean these? And do they belong to thee? He answered: They are the children which God hath given to me, thy servant.
6 Then the handmaids and their children came near and bowed themselves.
7 Lia also, with her children, came near and bowed down in like manner; and last of all, Joseph and Rachel bowed down.
8 And Esau said: What are the droves that I met? He answered: That I might find favour before my lord.
9 But he said: I have plenty, my brother, keep what is thine for thyself.
10 And Jacob said: Do not so I beseech thee, but if I have found favour in thy eyes, receive a little present at my hands: for I have seen thy face, as if I should have seen the countenance of God: be gracious to me.
11 And take the blessing which I have brought thee, and which God hath given me, who giveth all things. He took it with much ado at his brother's earnest pressing him.
12 And said: Let us go on together, and I will accompany thee in thy journey.
13 And Jacob said: My lord, thou knowest that I have with me tender children, and sheep, and kine with young: which if I should cause to be over-driven, in one day all the flocks will die.
14 May it please my lord to go before his servant: and I will follow softly after him, as I shall see my children to be able, until I come to my lord in Seir.
15 Esau answered: I beseech thee, that some of the people, at least, who are with me, may stay to accompany thee in the way. And he said: There is no necessity: I want nothing else but only to find favour, my lord, in thy sight.
16 So Esau returned that day, the way that he came to Seir.
17 And Jacob came to Sooch: where having built a house, and pitched tents, he called the name of the place Sooch, that is, Tents.
18 And he passed over to Salem, a city of the Sichemites, which is in the land of Chanaan, after he returned from Mesopotamia of Syria: and he dwelt by the town.
19 And he bought that part of the field, in which he pitched his tents, of the children of Hemor, the father of Sichem, for a hundred lambs.

VER. 22. Sons, with Dina his daughter, and all his household.
VER. 24. A man, &c. This was an angel in human shape, as we learn from Jose xii. 4. He is called God, ver. 28 and 30, because he represented the person of the Son of God. This vision, in which Jacob, visited by God, was a match for an angel, was so ordered, (ver. 22,) that he might learn by this experiment of the Divine assistance, that neither Esau, nor any other man, should have power to hurt him. It was also spiritual, as appeared by his earnest prayer, arguing, and at last obtaining, the angel's blessing. Ch. The Father will not refuse a good gift to those who ask him with fervour and humility. Jacob had before set up an excellent pattern how to pray, placing his confidence in God, and disturbing himself, ver. 9. 10.
VER. 25. Simeon. This was to convince Jacob, how easily he could have gained the victory over him; and to make him remember, that it was not simply a vision, but a real wresting: T.
VER. 26. Izrail. This name was more honourable, and that by which his posterity were afterwards known; being called Israelites, and not Jacobites. God ratifies the title, chap. xxxv. 10. It means a prince of God, S. Jer. q. Heb. (C,) or an standing upright, and contends victoriously with God, rev. 3. 1. 11.
VER. 29. Why, &c. He reparess Jacob's curiosity, (H,) perhaps because God did not as yet disclose to reveal his name. Exod. v. 2. Some Greek and Latin apost suffs, which is wonderful, taken from Juse. xiii. 6. 18. C.
20 And raising an altar there, he invoked upon it the most mighty God of Israel.

CHAP. XXXIV.

A

Divus is ravished, for which the Sichemites are destroyed.

And Dina the daughter of Lia went out to see the women of that country.

2 And when Sichem the son of Hemor the Hivite, the prince of that and, saw her, he was in love with her: and took her away, and lay with her, ravishing the virgin.

3 And his soul was fast knit unto her; and whereas she was sad, he comforted her with sweet words.

4 And going to Hemor his father, he said: Get me this damsel to wife.

5 But when Jacob had heard this, his sons being absent, and employed in feeding the cattle, he held his peace till they came back.

6 And when Hemor the father of Sichem was come out to speak to Jacob,

7 Behold his sons came from the field: and hearing what had passed, they were exceeding angry, because he had done a foul thing in Israel, and committed an unlawful act, in ravishing Jacob's daughter.

8 And Hemor spoke to them: The soul of my son Sichem has a longing for your daughter: give her him to wife:

9 And let us contract marriages one with another: give us your daughters, and take you our daughters.

10 And dwell with us: the land is at your command, till, trade, and possess it.

11 Sichem also said to her father and to her brethren:

Let me find favour in your sight; and whatsoever you shall appoint I will give:

12 Raise the dowry, and ask girls, and I will gladly give what you shall demand: only give me this damsel to wife.

13 The sons of Jacob answered Sichem and his father deceitfully, being enraged at the deflowering of their sister:

14 We cannot do what you demand, nor give our sister to one that is uncircumcised; which with us is unlawful and abominable.

15 But in this we may be allied with you, if you will be like us, and all the male sex among you be circumcised:

16 Then will we mutually give and take your daughters, and ours: and we will dwell with you, and will be one people:

17 But if you will not be circumcised, we will take our daughter and depart.

18 Their offer pleased Hemor, and Sichem, his son:

19 And the young man made no delay, but forthwith fulfilled what was required: for he loved the damsel exceedingly, and he was the greatest man in all his father's house.

20 And going into the gate of the city, they spoke to the people:

21 These men are peaceable, and are willing to dwell with us: let them trade in the land, and till it, which being large and wide wanteth men to till it: we shall take their daughters for wives, and will give them ours.

22 One thing there is for which so great a good is deferred. We must circumcise every male among us, following the manner of the nation.

23 And their substance, and cattle, and all that they possess, shall be ours; only in this let us condescend, and by dwelling together, we shall make one people.

24 And they all agreed, and circumcised all the males.

25 And behold the third day, when the pain of the wound was greatest: two of the sons of Jacob, Simeon and Levi, the brothers of Dina, taking their swords, entered boldly into the city, and slew all the men.:

26 And they killed also Hemor and Sichem, and took away their sister Dina out of Sichem's house.

27 And when they were gone out, the other sons of Jacob came upon the slain; and plundered the city in revenge of the rape.

28 And they took their sheep, and their herds, and their asses, wasting all they had in their houses and in their fields.

29 And their children and wives they took captive.

30 And when they had boldly perpetrated these things, Jacob said to Simeon and Levi: You have troubled me, and made me hateful to the Chanaanites and Pherezites the inhabitants of this land. We are few: they will gather themselves together and kill me; and both I, and my house shall be destroyed.

31 They answered: Should they abuse our sister as a strumpet?

CHAP. XXXIV.

good money. S. Stephen, Acts vii. 19, mentions the price of money. But he probably speaks of the bargain made by Abraham with Ephron, son of Beth, for which some have substituted Hemor, the son of Sichem. Kasa in the Chal. means a vessel or measure; and we learn from Herodotus iii. 130, that the Persians were accustomed to keep their money in this manner.

VER. 20. The most, &c. Al-Abel-Israil. By this name he dignified his altar, consecrating his field and all his possessions to God, and acknowledging that all was his gift. H.

CHAP. XXXIV. VER. 1. Country, when a great festival was celebrated. Joch. Ant. L. 18. Dina was urged by curiosity to see and to be seen. Let others take example from her, and beware of associating with infidels, and of opening their hearts to pleasure at fairs and nocturnal meetings.

VER. 7. In Ieru, or against the honour and peace of their father and all his family. An unlawful act, which some nevertheless commit without scruple, and even dare to represent as a matter of small consequence if they marry afterwards!

VER. 10. Command, or you are at liberty to purchase and till it as you please. H.

VER. 12. Dower for Dina.—Gifts for her parents and brothers. Chap. xxiv. 53. C.

VER. 18. Demirfully. The sons of Jacob, on this occasion, were guilty of a cruel sin, as well by falsely pretending religion, as by excess of their revenge.

VER. 20. The greatest, &c. Thelaetus, perhaps associated to his father in the government of the town. H.

VER. 28. Gate. Here judgment was given, the markets held, &c. They exasperated to convince the people, that the conditions offered would be for their interest.

VER. 25. Brothers of Dina by Lis, and both of a fiery temper. They were assisted by some servants, (M,) and afterwards the other children helped to pillage the city. Theodot. ap. Euseb. ix. 22.

VER. 29. Captivity. No doubt Jacob would force them to restore such ill-gotten goods. C. They had acted without authority, and even contrary to the known disposition of their father. They rashly exposed him to destruction, which would inevitably have taken place, if God had not protected him. Chap. xxxiv. 5. H.

VER. 31. Should they, &c. This answer, full of insolence, to a father who

Though, otherwise, their zeal against so foul a crime was commendable. Ch.—In this light it is viewed by Judith ix. 2. H.
CHAP. XXXV.

JACOB PURGED HIS FAMILY FROM IDOLS: GOETH, BY GOD'S COMMANDMENT, TO BETHEL, AND THERE BUILDETH AN ALTAR. GOD APPEARED AGAIN TO JACOB, BLESSETH HIM, AND CHANGETH HIS NAME INTO ISRAEL. RACHEL DEATH IN CHILD-BIRTH. ISAAC ALSO DIE.

I N the mean time God said to Jacob: 'Arise and go up to Bethel, and dwell there, and make there an altar to God, who appeared to thee when thou didst flee from Esau, thy brother.'

2 And Jacob having called together all his household, said: Cast away the strange gods that are among you, and be cleansed, and change your garments.

3 Arise, and let us go up to Bethel, that we may make there an altar to God; who heard me in the day of my affliction, and accompanied me in my journey.

4 So they gave him all the strange gods that they had, and the ear-rings which were in their ears: and he buried them under the terebinth tree, that is behind the city of Sichem.

5 And when they were departed, the terror of God fell upon all the cities round about, and they durst not pursue after them as they went away.

6 And Jacob came to Luz, which is in the land of Chanaan, surnamed Bethel: he and all the people that were with him.

7 And he built there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother.

8 At the same time Debora, the nurse of Rebecca, died, and was buried at the foot of Bethel, under an oak, and the name of that place was called, The oak of weeping.

9 And God appeared again to Jacob, after he returned from Mesopotamia of Syria, and blessed him.

10 Saying: 'Thou shalt not be called any more Jacob, but Israel shall be thy name. And he called him Israel.'

11 And said to him: 'I am God almighty, increase thou and be multiplied. Nations and peoples of nations shall be from thee, and kings shall come out of thy loins.

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

13 And he departed from him.

A. M. 2777. 5 Supra. xxviii. 13. — Exod. xxviii. 10. 2 Kings xvii. 4.

was as much hurt by the indignity offered to Dins as they could be, heightened their crime.

H.

CHAP. XXXV. VER. 1. God disapproves Jacob's well-grounded fears, and sends him to perform his vow. Chap. xviii. 13. H.

Vern. 2. Strange gods, which his servants had reserved in the plundering of Sichem; perhaps he had also been informed of Rachel's theft. D. Garments; put on your cleanest and best attire, to testify the purity with which you ought to approach to the service of God. M. — See Exod. xix. 10. Lev. xv. 18.

Vern. 3. And the ear-rings. Heb. eznwm; such as had been consecrated to some idol, and adorned the ears of those false and guilty deities. M. — Men and women used them likewise, as phylacteries or talisians, to which many superstitions were ascribed, that which many superstitions were ascribed. S. Aug. op. 70, ad Psalm. 118, in Gen.; Ezech. xlv. 12; Prov. xxv. 13; Ex. xxxvi.; Jud. viii. C. — The terebinth tree; or an oak tree, as the Heb. eznwm means also. Sept. adds, and he destroyed them till this day. And they were said to be the tree of the Israelites, and were adored by the Samaritans, or employed by Solomon when he built the temple. Jacob buried them privately. C. See Deut. vii. 5.

Ver. 4. Terror of God. A panic fear, which the pagans thought was sent by Pou. P. — God can easily make the most powerful flee before a few. S. Aug. 112.

Ver. 7. To him. Heb. lit. He called that place the God of Bethel, because three days (or, the angels) appeared to him. Ezech., with a verb plural, refers to angels; when it is applied to God, the article is omitted, and the verb singular. C.

Ver. 8. Weeping. This shows the great respect they had for this good old servant. H.
And these are the generations of Esau, the same is Edom.

2 Esau took wives of the daughters of Canaan: Ada, the daughter of Elon the Hethite, and Oholibamah the daughter of Anan, the daughter of Sebaoth.

3 And Basemath, the daughter of Elon, sister of Na-amotah.

4 And Ada bare Eliphaz: Basemath bare Reuel.

5 Oholibamah bare Jeush and Hepher, and Ela, and Sibmah. These are the sons of Esau, that were born to him in the land of Canaan.

6 And Esau took his wives and his sons and daughters, and every soul of his house, and his substance, and cattle, and all that he was able to acquire in the land of Canaan; and went into another country, and departed from his brother Jacob.

7 For they were exceeding rich, and could not dwell together; neither was the land in which they sojourned, able to bear them, for the multitude of their flocks.

8 And Esau dwelt in Mount Seir: He is Edom.

9 And these are the generations of Esau the father of Edom, in Mount Seir.

10 And the names of his sons: Eliphaz, the son of Ada, the wife of Esau; and Reuel, the son of Basemath, his wife.

11 And Eliphaz had sons: Teman, Omar, Sepho, and Celam.

12 And Teman was the concubine of Eliphaz, the son of Ada; and she bore him Amalech.

13 And the sons of Reuel: Nahath and Zara, Sibmah and Seorah. These are the sons of Basemath, the wife of Esau.

14 And these were the sons of Oholibamah, the daughter of Anan, the daughter of Sebaoth, the wife of Esau, whom he bore, Jeush and Ihroneel, and Sibmah.

15 These are the sons of Esau: the sons of Eliphaz, the eldest born of Esau: Teman, Omar, Sepho, and Celam.

16 And the sons of Reuel: Nahath and Zara, Sibmah and Seorah. These are the sons of Basemath, the wife of Esau, and these are the sons of Ada.

If Isaac is mentioned out of its place, that the history of Joseph may not be interrupted, as it happened when Joseph was in prison, 1 Es. 328.

CHAP. XXXVI. VER. 1. Edom. His genealogy extends as far as ver. 20, where that of Seir, the Horrites, begins. The seven first verses specify Esau's sons, the twelve next his grandsons born in Seir. From the 12th to the 30th verse, we have the most ancient form of government in that nation under the Amphilok, or heads of families. To them succeed kings, (ver. 21 to 40), and then duke to the end. This contains several generations of Oholibamah's granddaughters, as Keedon to his purpose, which was to show the Israelites whom they were not to molest.

C. Ver. 2. Ada. These wives of Esau are called by other names, chap. xxvi. But it was very common amongst the ancients for the same persons to have two names, as Esau himself was also called Edom. Ver. 3. Ada, the daughter of Sebaah. It is not certain that Ada was a woman. The Sem and Sept. make him a son of Sebaah, but the LXX. and Vulg. as well as some Latins and Greeks, and he is mentioned as such, ver. 24. The daughter of Sebaah may, therefore, designate his grand-daughter, which is not unusual. C. This and innumerable other difficulties, may convince Protanists that the Scriptures are not easy.

W. VER. 4. Eliphaz: perhaps the Thamathite, and friend of Job, (Job x. 7), or his grandfather, by Teman; as Job was the grandson of Esau, and the second king. Ver. 32. T. VER. 6. Jacob, by the Divine providence, as Canaan was to be his inheritance. M. He had returned from Sheba the same time as Jacob came home. 1 Sm. 11.

VER. 9. Of Edom, or of all the nations who inhabited Idumea, sprung from Esau's grandfather. C. Ver. 15. Heb. Amphilok, prince of a tribe, or of a thousand; a Chalilsh. Zach. vi. 2. The Rabbinim assert they were not a crown, as the kings did. C. Both obtained their authority by election. An aristocracy prevailed under the king. M. VER. 16. Duke Core, being the son of Esau, is omitted in the Sam, though found in all the versions and Hebr. Cam. VER. 24. Hath waters. Medicinal, (M.) like the springs at Beth. 6c. Th. The origin of the name may be considerable. C. VER. 33. Jobah. Most people suppose this is Job, the model of patience. M.Bruce, or Rezor, was the capital of Idumea, in the tribe of Ruben.
And Jacob dwelt in the land of Chanaan, wherein his father sojourned.

2 And these are his generations: Joseph, when he was sixteen years old, was feeding the flock with his brethren, being but a boy; and he was with the sons of Bala and of Zelpha his father's wives; and he accused his brethren to his father of a most wicked crime.

3 Now Israel loved Joseph above all his sons, because he was in his old age: and he made him a coat of divers colours.

4 And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.

5 Now it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more.

6 And he said to them: Hear my dream which I dreamed.

7 I thought we were binding sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about bowed down before my sheaf.

8 His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred.

9 He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were the sun, and the moon, and eleven stars worshipping me.

10 And when he had told this to his father, and brethren, his father rebuked him and said: What meanest thou this dream that thou hast dreamt? shall I, and thy mother, and thy brethren worship thee upon the earth.

11 His brethren therefore envied him: but his father considered the thing with himself.

12 And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered:

14 I am ready: he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem:

15 And a man found him there wandering in the field, and asked what he sought.

16 But he answered: I seek my brethren, tell me where they feed the flocks.

17 And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothan. And Joseph went forward after his brethren, and found them in Dothan.

18 And when they saw him afar off, before he came nigh them, they thought to kill him:

19 And said one to another: Behold the dreamer cometh.

20 Come, let us kill him, and cast him into some old pit: and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him.

21 And Ruben hearing this, endeavoured to deliver him out of their hands, and said:

Joseph's dreams: he is sold by his brethren, and carried into Egypt.
GENESIS

CHAP. XXXVII.

22. Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father.

23. And as soon as he came to his brethren, they forthwith stripped him of his outside coat, that was of divers colours:

24. And cast him into an old pit where there is no water.

25. And sitting down to eat bread, they saw some Ishmaelites on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh to Egypt.

26. And Judah said to his brethren: What will it profit us to kill our brother, and conceal his blood?

27. It is better that he be sold to the Ishmaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words.

28. *And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ishmaelites, for twenty pieces of silver: and they led him into Egypt.*

29. And Ruben returning to the pit, found not the boy:

30. And rending his garments he went to his brethren, and said: The boy doth not appear, and whither shall I go?

31. And they took his coat, and dipped it in the blood of a kid, which they had killed.

32. Sending some to carry it to their father, and to say: This we have found: see whether it be thy son's coat, or not.

33. And the father acknowledging it, said: It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph.

34. And tearing his garments, he put on sackcloth, mourning for his son a long time.

35. And all his children being gathered together to comfort his father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell mourning. And whilst he continued weeping,

36. The Madianites sold Joseph in Egypt to Potiphar, an eunuch of Pharao, captain of the soldiers.

CHAP. XXXVIII.

A T that time Juda went down from his brethren, and turned in to a certain Odollamite, named Hiraz.

2. "And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he went in unto her.

3. And she conceived, and bore a son, and called his name Her.

4. "And conceiving again, she bore a son, and called him Onan.

5. She bore also a third: whom she called Sela. After whose birth, she ceased to bear any more.

6. And Juda took a wife for Her, his first-born, whose name was Thumar.

7. "And Her, the first-born of Juda, was wicked in the sight of the Lord: and was slain by him.

8. Juda, therefore, said to Onan his son: Go in to thy brother's wife and marry her, that thou mayst raise seed to thy brother.

9. He knowing that the children should not be his, when he went in to his brother's wife, he spilled his seed upon the ground, lest children should be born in his brother's name.

10. And therefore the Lord slew him, because he did a detestable thing:

11. Wherefore Juda said to Thumar his daughter-in-law: Remain a widow in thy father's house, till Sela my son grow up: for he was afraid lest he also might die, as his brethren did. She went her way, and dwelt in her father's house.

12. And after many days were past: the daughter of Sue the wife of Juda died: and when he had taken comfort after his mourning, he went up to Thumas, to the shearsers of his sheep, he and Hiraz the Odollamite, the shepherd of his flock.

* Par. II. 1-4 Num. xxvi. 16 — Num. xxvi. 19.

CHAP. XXXVIII. VER. 1. At that time Juda, twenty years old, married the daughter of Sue, and had three sons by her during the three following years. The first takes Thumar to wife, when he was seventeen. Onan marries her the next year, after which she remains a widow about three years, when she is also found to be a wife to Juda. Phares goes down with him into Egypt, and has children there during Jacob's life. On this account they are numbered among those who went down with Jacob, (chap. xiv. 1,) as the children of Benjamin seem to be likewise. Thus all these events might happen during the twenty-three years that Jacob dwelt in Chanaan, and the seventeen that he sojourned in Egypt. Some have thought the time too short, and have concluded that Juda had been married long before Joseph's slavery. He was, however, only four years old.

CHAP. XXXVIII. VER. 5. Sela. Juda gave the name of Her to his first-born, as the Heb shows. His wife gave names to the two latter.

CHAP. XXXVIII. VER. 6. Wife. This was then customary among the Chanaanites, as Philistines. It also continued to be practiced in Egypt till the year of Christ 4:12, at least, when the marriage had not been consummated. Moses established it as a law, when no issue had sprung from the deceased brother. C. Dent. xxv. 3. The oldest son bore his name; the rest were called after their own father. This law is now abrogated; and the prohibition, which has been issued by the Church, can be dispensed with only by herself, (W,) as was the case in the marriage of Henry VIII. with Catharine, the virgin relict of his brother Arthur II.

CHAP. XXXVIII. VER. 11. Tutt. Juda had no design to give her to Sela, as the custom of that age required. She waited patiently for a time; when, perceiving that she was neglected, she devised a wicked scheme to punish Juda, even at the hazard of her own life.
And it was told Thamar that her father-in-law was come up to Thammas to shear his sheep.
And she put off the garments of her widowhood, and took a veil: and changing her dress, sat in the cross way, that leadeth to Thammus: because Sela was grown up, and she had not been married to him.
When Judah saw her, she thought she was a harlot: for she had covered her face, lest she should be known.
And going to her, he said: Suffer me to lie with thee: for he knew her not to be his daughter-in-law. And she answered: What wilt thou give me to enjoy my company?
He said: I will send thee a kid out of the flock. And when she said again: I will suffer what thou wilt, if thou givest me a pledge, till thou send what thou promisest.
Juda said: What wilt thou have for a pledge? She answered: Thy ring and bracelet, and the staff which thou holdest in thy hand. The woman therefore at one copulation conceived.
And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.
And Juda sent a kid by his shepherd, the Onelamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,
Asked the men of that place: Where is the woman that sat in the cross way? And when they all made answer: There was no harlot in this place,
He returned to Juda, and said to him: I have not found her; moreover, the men of that place said to me, that there never sat a harlot there.
Juda said: Let her take it to herself, surely she cannot charge us with a lie, I sent the kid which I promised: and thou didst not find her.
And behold, after three months, they told Juda, saying: Thamar, thy daughter-in-law, hath played the harlot, and she appeareth to have a big belly. And Juda said: Bring her out that she may be burnt.
But when she was led to execution, she sent to her father-in-law, saying: By the man, to whom these things belong, I am with child. See whose ring, and bracelet, and staff this.
But he acknowledging the gifts, said: She is juster than I: because I did not give her to Sela, my son. However he knew her not more.
And when she was ready to be brought to bed, there appeared twins in her womb: and in the delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:
This shall come forth first. But he drawing back his hand, the other came forth: and the woman said: Why is the partition divided for thee? and therefore called his name Phares.
Afterwards his brother came out, on whose hand was the scarlet thread: and she called his name Zara.

And Joseph was brought into Egypt, and Putiphar, an eunuch of Pharaoh, chief captain of the army, an Egyptian, bought him of the Ishmaelites, by whom he was brought.
And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house.
And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him.
And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home and in the fields.
Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.
And after many days, his mistress cast her eyes on Joseph, and said: Lie with me.
But he in no wise consenting to that wicked act, said to her: Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house.
Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, his wife; how then can I do so wicked a thing, and sin against my God?

With such words as these day by day, both the

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21 Asked the men of that place: Where is the woman that sat in the cross way? And when they all made answer: There was no harlot in this place,
22 He returned to Juda, and said to him: I have not found her; moreover, the men of that place said to me, that there never sat a harlot there.
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And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home and in the fields.
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Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, his wife; how then can I do so wicked a thing, and sin against my God?

With such words as these day by day, both the
woman was inordinate with the young man, and he refused the adultery.

11 Now it happened on a certain day, that Joseph went into the house, and was doing some business, without any man with him;

12 And she catching the skirt of his garment, said: Lie with me. But he leaving the garment in her hand, fled, and went out.

13 And when the woman saw the garment in her hands, and herself disregarded,

14 She called to her the men of her house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me; and when I cried out,

15 And he heard my voice, he left the garment that I held, and got him out.

16 For a proof therefore of her fidelity, she kept the garment, and showed it to her husband when he returned home:

17 And said: The Hebrew servant, whom thou hast brought, came to me to abuse me.

18 And when he heard me cry, he left the garment which I held, and fled out.

19 His master hearing these things, and giving too much credit to his wife's words, was very angry,

20 And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up.

21 But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison:

22 Who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done, was under him.

23 Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.

CHAP. XL.

Joseph interpretheth the dreams of two of Pharaoh's servants in prison: the event declareth the interpretations to be true, but Joseph is forgotten.

AFTER this, it came to pass, 'that two eunuchs, the butler and the baker of the king of Egypt, offended their lord,

2 And Pharaoh being angry with them, (now the one was chief butler, the other chief baker.)

3 He sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner.

4 But the keeper of the prison delivered them to Joseph, and he served them. Some little time passed, and they were kept in custody.

5 And they both dreamed a dream the same night, according to the interpretation agreeing to themselves:

6 And when Joseph was come in to them in the morning, and saw them sad,

7 He asked them, saying: Why is your countenance sadder to-day than usual?

8 They answered: We have dreamed a dream, and there is nobody to interpret it to us. And Joseph said to them: Doth not interpretation belong to God? Tell me what you have dreamed:

9 The chief butler first told his dream: I saw before me a vine,

10 On which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes:

11 And the cup of Pharaoh was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharaoh.

12 Joseph answered: This is the interpretation of the dream: The three branches, are yet three days:

13 After which Pharaoh will remember thy service, and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou wast wont to do.

14 Only remember me when it shall be well with thee, and do me this kindness: to put Pharaoh in mind to take me out of this prison:

15 For I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon.

16 The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I had three baskets of meal upon my head:

17 And that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it.

18 Joseph answered: This is the interpretation of the dream: The three baskets, are yet three days:

19 After which Pharaoh will take thy head from thee, and hang thee on a cross, and the birds shall tear thy flesh.

20 The third day after this was the birth-day of Pharaoh: and he made a great feast for his servants, and

* i. e. 767, A. C. 1717.
at the banquet remembered the chief butler, and the chief baker.

21 And he restored the one to his place, to present him the cup:

22 The other he hanged on a gibbet, that the truth of the interpreter might be shown.

23 But the chief butler, when things prospered with him, forgot his interpreter.

CHAP. XLI.

Joseph interprets the two dreams of Pharao; he is made ruler over all Egypt.

AFTER two years Pharao had a dream. He thought he stood by the river,

2 Out of which came seven kine, very beautiful and fat: and they fed in marshy places.

3 Other seven also came up out of the river, ill-favoured, and lean-fleshed: and they fed on the very bank of the river, in green places:

4 And they devoured them, whose bodies were very beautiful and well conditioned. So Pharao awoke.

5 He slept again, and dreamed another dream: Seven ears of corn came up on one stalk full and fair:

6 Then seven other ears sprang up thin and blasted,

7 And devoured all the beauty of the former. Pharao awoke after his rest:

8 And when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men: and they being called for, he told them his dream, and there was not any one that could interpret it.

9 Then at length the chief butler remembering, said: I confess my sin:

10 The king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers:

11 Where in one night both of us dreamed a dream foreboding things to come.

12 There was there a young man a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams,

13 And we heard what afterwards the event of the thing proved to be: For I was restored to my office: and he was hanged upon a gibbet.

14 Forthwith at the king's command Joseph was brought out of the prison, and they shaved him: and changing his apparel brought him in to him.

15 And he said to him: I have dreamed dreams, and there is none that can expound them: Now I have heard that thou art very wise at interpreting them:

VER. 22. That, etc. This was verified the prediction of Joseph. M.

VER. 23. Forgot. A thing too common among those who enjoy prosperity! A.-God would not have his servants to trust in men. D.—The butler was a figure of the good thief, as the baker represented the impotent one, between whom our Saviour hung on the cross. C.

CHAP. XLI. VER. 3. Very bad; to show that the Nile had not inundated far, and that consequently a great famine would prevail, as the fertility of Egypt depends greatly on the overflowing of the Nile. When the river rises 12 cubits, sterility prevails Egypt; when 13, famine is still felt. Fourteen cubits bring joy, 15 security, 16 delight. It has never yet been known to rise above 18 cubits.

TEN. 3. This excessive depression of the waters was an effect of God's judgments, which no astrologers could foretell.

VER. 5. Another dream of the same import, (ver. 25,) to convince Pharao that the event would certainly take place, ver. 32. Thus Daniel had a double vision. vii. 2-3.

16 Joseph answered: Without me, God shall give Pharao a prosperous answer.

17 So Pharao told what he had dreamed: Methought I stood upon the bank of the river,

18 And seven kine came up out of the river, exceeding beautiful and full of flesh: and they grazed on green places in a marshy pasture.

19 And behold, there followed these, other seven kine, very ill-favoured and lean, that I never saw the like in the land of Egypt:

20 And they devoured and consumed the former,

21 And yet gave no mark of their being full: but were as lean and ill-favoured as before. I awoke, and fell asleep again,

22 And dreamed a dream: Seven ears of corn grew up upon one stalk, full and very fair.

23 Other seven also thin and blasted, sprung of the stalk:

24 And they devoured the beauty of the former: I told this dream to the conjecturers, and there is no man that can expound it.

25 Joseph answered: The king's dream is one: God hath shown to Pharao what he is about to do.

26 The seven beautiful kine, and the seven full ears, are seven years of plenty; and both contain the same meaning of the dream.

27 And the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the burning wind, are seven years of famine to come:

28 Which shall be fulfilled in this order.

29 Behold, there shall come seven years of great plenty in the whole land of Egypt:

30 After which shall follow other seven years of great scarcity, that all the abundance before shall be forgotten: for the famine shall consume all the land,

31 And the greatness of the scarcity shall destroy the greatness of the plenty.

32 And for that thou didst see the second time a dream pertaining to the same thing: it is a token of the certainty, and that the word of God cometh to pass, and is fulfilled speedily.

33 Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt:

34 That he may appoint overseers over all the countriess and gather into barns the fifth part of the fruits, during the seven fruitful years,

35 That shall now presently ensue: and let all the...
51 And he called the name of the first-born Manasses, saying: God hath made me forget all my labours, and my father's house.
52 And he named the second Ephraim, saying: God hath made me to grow in the land of my poverty.
53 Now when the seven years of the plenty that had been in Egypt were passed:
54 "The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole land, but there was bread in all the land of Egypt.
55 And when there also they began to be famished, the people cried to Pharaoh, for food. And he said to them: Go to Joseph: and do all that he shall say to you.
56 And the famine increased daily in all the land: and Joseph opened all the barns, and sold to the Egyptians: for the famine had oppressed them also.
57 And all provinces came into Egypt, to buy food and to seek some relief of their want.

CHAP. XLII.

Jacob sends his ten sons to buy corn in Egypt. Their treatment by Joseph.

AND Jacob hearing that food was sold in Egypt, said to his sons: Why are ye careless?
2 I have heard that wheat is sold in Egypt: Go ye down, and buy us necessaries, that we may live, and not be consumed with want.
3 So the ten brethren of Joseph went down, to buy corn in Egypt:
4 Whilst Benjamin was kept at home by Jacob, who said to his brethren: Lest perhaps he take any harm in the journey.
5 And they entered into the land of Egypt with others that went to buy. For the famine was in the land of Chanaan.
6 And Joseph was governor in the land of Egypt, and corn was sold by his direction to the people. And when his brethren had bowed down to him,
7 And he knew them, he spoke as it were to strangers, somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan, to buy necessaries of life.
8 And though he knew his brethren, he was not known by them.
9 And remembering the dreams, which formerly he had dreamed, he said to them: You are spies: you are come to view the weaker parts of the land.

VER. 51. Manasses. That is, politician, or forgetting. Ch.—Father's house—or the injuries received from my brethren. H.
VER. 52. Ephraim. That is, fruitful, or growing. Ch.—Being in the plural number, it means "proportions."—Poverty; where I have been poor and afflicted, though now advanced in honour. H.
VER. 54. World. Round about Egypt; such as Chanaan, Syria, &c. M.
VER. 55. All provinces in the neighbourhood: for the stores laid out would not have supplied all mankind even for a few months. C.
VER. 8. To him. Conformably to the prophetic dreams, chap. xxxvii. 7, 8. M. Joseph was like a prince or sultan, exalt, with sovereign authority. C.
VER. 8. By them. Years and change of situation had made such an alteration in him, M. Joseph did not make himself known at first, in order to bring his brethren to a true sense of their duty, that they might obtain pardon for their error. Thus pastors must sometimes treat their penitents with a degree of severity. Ver. 9. Greg. hom. 22. Euseb. S. Aug. ser. 82. de Tem. W.
VER. 9. You are spies. This he said by way of examining them, to see what
28 And said to his brethren: My money is given me again; behold it is in the sack. And they were astonished, and troubled, and said to one another: What is this that God hath done unto us?
29 And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying:
30 The lord of the land spoke roughly to us, and took us to be spies of the country.
31 And we answered him: We are peaceable men, and we mean no plot.
32 We are twelve brethren born of one father: one is not living, the youngest is with our father in the land of Chanaan.
33 And he said to us: Hereby shall I know that you are peaceable men: Leave one of your brethren with me, and take ye necessary provision for your houses, and go your ways,
34 And bring your youngest brother to me, that I may know you are not spies: and you may receive this man again, that is kept in prison: and afterwards may have leave to buy what you will.
35 When they had told this, they poured out their corn, and every man found his money tied in the mouth of his sack: and all being astonished together.
36 Their father Jacob said: You have made me to be without children: Joseph is not living, Simeon is kept in bonds, and Benjamin you will take away: all these evils are fallen upon me.
37 And Ruben answered him: Kill my two sons, if I bring him not again to thee: deliver him into my hand, and I will restore him to thee.
38 But he said: My son shall not go down with you; his brother is dead, and he is left alone: if any mischief befall him in the land to which you go, you will bring down my grey hairs with sorrow to hell.

CHAP. XLIII.

The sons of Jacob go again into Egypt with Benjamin. They are entertained by Joseph.

I

In the mean time the famine was heavy upon all the land.

2 And when they had eaten up all the corn, which they had brought out of Egypt, Jacob said to his sons: Go again, and buy us a little food.
3 Juda answered: The man declared unto us with the attestation of an oath, saying: You shall not see my face, unless you bring your youngest brother with you.
4 If therefore thou wilt send him with us, we will set out together, and will buy necessaries for thee.
5 But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying: * You shall not see my face without your youngest brother.

6 Israel said to them: You have done this for my misery, in that you told him you had also another brother.

7 But they answered: The man asked us in order concerning our kindred: if our father lived: if we had a brother: and we answered him regularly, according to what he demanded: could we know that he would say: Bring hither your brother with you?

8 And Juda to his father: Send the boy with me, that we may set forward, and may live: lest both we and our children perish.

9 *I take the boy upon me, require him at my hand: unless I bring him again, and restore him to thee, I will be guilty of sin against thee for ever.

10 If delay had not been made, we had been here again the second time.

11 Then Israel said to them: If it must needs be so, to do what you will: take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm, and honey, and storax, myrrh, turpentine, and almonds.

12 And take with you double money, and carry back what you found in your sacks, lest perhaps it was done by mistake.

13 And take also your brother, and go to the man.

14 And may my almighty God make him favourable to you: and send back with you your brother, whom he keepeth, and this Benjamin: and as for me I shall be desolate without children.

15 So the men took the presents, and double money, and Benjamin: and went down into Egypt, and stood before Joseph.

16 And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.

17 He did as he was commanded, and brought the men into the house.

18 And they being much afraid, said there one to another: Because of the money, which we carried back the first time in our sacks, we are brought in: that he may bring upon us a false accusation, and by violence make slaves of us and our asses.

19 Wherefore, going up to the steward of the house at the door,

20 They said: Sir, we desire thee to hear us. * We came down once before to buy food:

21 And when we had bought, and were come to the inn, we opened our sacks, and found our money in the mouths of the sacks: which we have now brought again in the same weight.

22 And we have brought other money besides, to buy what we want: we cannot tell who put it in our bags.

23 But he answered: Peace be with you, fear not: your God, and the God of your father, hath given you treasure in your sacks. For the money, which you gave me, I have for good. And he brought Simeon out to them.

24 And having brought them into the house, he fetched water, and they washed their feet, and he gave provender to their asses.

25 But they made ready the presents, against Joseph came at noon: for they had heard that they should eat bread there.

26 Then Joseph came in to his house, and they offered him the presents, holding them in their hands: and they bowed down with their face to the ground.

27 But he courteously saluting them again, asked them, saying: Is the old man your father in health, of whom you told me? Is he yet living?

28 And they answered: Thy servant our father, is in health; he is yet living. And bowing themselves, they made obeisance to him.

29 And Joseph lifting up his eyes, saw Benjamin, his brother by the same mother, and said: Is this your young brother, of whom you told me? And he said: God be gracious to thee my son.

30 And he made haste, because his heart was moved upon his brother, and tears gushed out: and going into his chamber, he wept.

31 And when he had washed his face, coming out again, he refrained himself, and said: Set bread on the table.

32 And when it was set on, for Joseph apart, and for his brethren apart, for the Egyptians also that ate with him apart, (for it is unlawful for the Egyptians to eat with the Hebrews, and they think such a feast profane):

33 They sat before him, the first-born according to his
birth-right, and the youngest according to his age. And they wondered very much;

34 Taking the messes which they received of him; and the greater mess came to Benjamin, so that it exceeded by five parts. And they drank, and were merry with him.

CHAP. XLIV.

Joseph's occasion to stop his brethren. The humble supplication of Judah.

A ND Joseph commanded the steward of his house, saying: Fill their sacks with corn, as much as they can hold: and put the money of every one in the top of his sack.

2 And in the mouth of the younger's sack put my silver cup, and the price which he gave for the wheat: And it was so done.

3 And when the morning arose, they were sent away with their asses.

4 And when they were now departed out of the city, and had gone forward a little way: Joseph sending for the steward of his house, said: Arise, and pursue after the men: and when thou hast overtaken them, say to them: Why have you returned evil for good?

5 The cup which you have stolen, is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing.

6 He did as he had commanded him. And having overtaken them, he spake to them the same words.

7 And they answered: Why doth our lord speak so, as though thy servants had committed so heinous a fact?

8 The money, that we found in the top of our sacks, we brought back to thee from the land of Canaan: how then should it be that we should steal out of thy lord's house, gold or silver?

9 With whosoever of thy servants shall be found that which thou seestke, let him die; and we will be the bondmen of my lord.

10 And he said to them: Let it be according to your sentence: with whosoever it shall be found, let him be my servant, and you shall be blameless.

11 Then they speedily took down their sacks to the ground, and every man opened his sack.

12 Which when he had searched, beginning at the eldest, and ending at the youngest, he found the cup in Benjamin's sack.

* Supra, xiii. 15.— Supra, xiii. 3, and 9.

not how he could so exactly discover who was born first, as there was so short an interval between the births of many of them. H.

V. 34. Of him, Joseph, the master of the feast, sends a portion to each of his guests, according to the ancient custom. Pint. Sympos. B. — Five parts: in order to distinguish Benjamin the more.— Merry. Indolent must, sometimes means indolent; but it is not at all probable that Joseph's brethren would indulge in any such excess, while they knew him not, (C,) and were under the impressions of fear and wonder. They took what was sufficient, and even deaconly abundant, with thankfulness for so unexpected an honour. H.

CHAP. XLIV. V. 35. To distress. This was spoken by Joseph to his steward in jest, aluding to the notion of the people, who took him to be a divine. Ch.— S. Tho. 2. 2, q. 136, a. 7. The Egyptians probably supposed that Joseph used some such means to disclose what was hidden; and he alludes, in jest, to their foolish notion. H. — He had a right to afflict his guilty brethren; and as for Benjamin, who was innocent, he made him ample compensation for this transitory servitude. S. Some think that the steward said, or which he is sent to divine, as authorized by his master. M.

V. 36. Sentence. It is but jest: yet I shall insist on the detection of the culprit. C.— Joseph wishes to see whether the marks of attention, which he had shown to Benjamin, would have excited the envy of his brethren (M.); and whether they would be concerned for him: thus he would discover their present dispositions. He might wish also to keep his younger brother out of danger, in case they were inclined to persecute him. H.

V. 38. The races, with heavy hearts, of which their own garments were eigens (H.); yet they say not a word in condemnation of Benjamin. They are determined either to clear him, or never to return home. M.

V. 39. Judas, mindful of his engagement, (chap. xiii. B,) and perhaps more eloquent and bold than the rest. H.

V. 40. The science of divining. He speaks of himself according to what he was esteemed in that kingdom. And, indeed, he being truly a prophet, knew much more by comparison than any of the Egyptian seers. Ch.

V. 41. Iniquity. He begins with the greatest humility, acknowledging that they were justly punished by God for some transgression, though they were, in his opinion, innocent of any theft. H. — Perhaps he might imagine that Benjamin had been guilty (Kerfer), and is willing to bear a part of the blame with the rest, as his conscience still presents before him the injustice done to Joseph so long before. H.

V. 44. In left of ( hateful master). Rachel had been dead about twenty four years. H.
29 If you take this also, and any thing befall him in the way, you will bring down my grey hairs with sorrow unto hell.

30 Therefore, if I shall go to thy servant, our father, and the boy be wanting, (whereas his life dependeth upon the life of him,) 31 And he shall see that he is not with us, he will die, and thy servants shall bring down his grey hairs with sorrow unto hell.

32 Let me be thy proper servant, who took him into my trust, and promised, saying: 'If I bring him not again, I will be guilty of sin against my father for ever.' 33 Therefore I, thy servant, will stay instead of the boy in the service of my lord, and let the boy go up with his brethren.

34 For I cannot return to my father without the boy, lest I be a witness of the calamity that will oppress my father.

J O S E P H could no longer refrain himself before many that stood by: whereupon he commanded that all should go out, and no stranger be present at their knowing one another. 2 And he lifted up his voice with weeping, which the Egyptians, and all the house of Pharaoh heard.

3 And he said to his brethren: I am Joseph: Is my father yet living? His brethren could not answer him, being struck with exceedingly great fear.

4 And he said mildly to them: Come nearer to me. And when they were come near him, he said: 'I am Joseph, your brother, whom you sold into Egypt.'

5 Be not afraid, and let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation.

6 For it is two years since the famine began to be upon the land, and five years more remain, wherein there can be neither ploughing nor reaping.

7 And God sent me before that you may be preserved upon the earth, and may have food to live.

8 Not by your counsel was I sent hither, but by the will of God; who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt.

9 Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt; come down to me, linger not.

10 And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy sons' sons, thy sheep, and thy herds, and all things that thou hast.

11 And there I will feed thee, (for there are yet five years of famine remaining,) lest both thou perish, and thy house, and all things that thou hast.

12 Behold, your eyes, and the eyes of my brother Benjamin, see that it is my mouth that speaketh to you.

13 You shall tell my father all my glory, and all things that you have seen in Egypt: make haste and bring him to me.

14 And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck.

15 And Joseph kissed all his brethren, and wept upon every one of them: after which they were emboldened to speak to him.

16 And it was heard, and the fame was abroad in the king's court: The brethren of Joseph are come; and Pharaoh with all his family was glad.

17 And he spoke to Joseph that he should give orders to his brethren, saying: Load your beasts, and go into the land of Chanaan,

18 And bring away from thence your father and kindred, and come to me; and I will give you all the good things of Egypt, that you may eat the margin of the land.

19 Give orders also that they take waggonets out of the land of Egypt, for the carriage of their children and their wives; and say: Take up your father, and make haste to come with all speed:

20 And leave nothing of your household stuff; for all the riches of Egypt shall be yours.

21 And the sons of Israel did as they were out. And Joseph gave them waggonets according to Pharaoh's commandment: and provisions for the way.

22 He ordered also to be brought out for every one of them two robes: but to Benjamin he gave three hundred pieces of silver, with five robes of the best:

23 Sending to his father as much money and raiment; adding besides, ten he-asses, to carry off all the riches of Egypt, and as many she-asses, carrying wheat and bread for the journey.

GENESIS.
24 So he sent away his brethren, and at their departing said to them: Be not angry in the way.
25 And they went up out of Egypt, and came into the land of Chanaan, to their father Jacob.
26 And they told him, saying: Joseph, thy son, liveth; and he is ruler in all the land of Egypt. Which when Jacob heard, he awaked as it were out of a deep sleep, yet did not believe them.
27 They on the other side told the whole order of the thing. And when he saw the waggons, and all that he had sent, his spirit revived,
28 And he said: It is enough for me if Joseph, my son, be yet living: I will go and see him before I die.

CHAP. XLVI.

Israel, warranted by a vision from God, goeth down into Egypt with all his family.

AND Israel taking his journey, 1 with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac,
2 He heard him, by a vision in the night, calling him, and said to him: Jacob, Jacob. And he answered him: Lo, here I am.
3 God said to him: I am the most mighty God of thy father; fear not, go down into Egypt, for I will make a great nation of thee there.
4 I will go down with thee thither, and will bring thee back again from thence: Joseph also shall put his hands upon thy eyes.
5 And Jacob rose up from the well of the oath; 2 and his sons took him up, with their children and wives in the waggons, which Pharaoh had sent to carry the old man,
6 And all that he had in the land of Chanaan: and he came into Egypt with all his seed; 3
7 His sons, and grandsons, daughters, and all his offspring together.
8 And these are the names of the children of Israel, that entered into Egypt, he and his children. 4 His first-born Ruben,
9 The sons of Ruben: Henoch and Phallu, and Hesron and Charmi.
10 'The sons of Simeon: Jamuel and Jamin and Akod, and Jachin and Sohar, and Saul, the son of a woman of Chanaan.

11 'The sons of Levi: Gerson and Caath, and Merari.
12 'The sons of Judah: Her and Onan, and Sela, and Phares and Zara. And Her and Onan died in the land of Chanaan. And sons were born to Phares: Hesron and Hamul.
13 'The sons of Issachar: Thola and Phius, and Job and Semron.
14 The sons of Zabulon: Sared, and Elon, and Jahelel.
15 These are the sons of Lia, whom she bore in Mesopotamia of Syria, with Dima, his daughter. All the souls of her sons and daughters, thirty-three.
16 The sons of Gad: Sephon and Haggi, and Suni and Esebon, and Heri and Arodi, and Areli.
17 'The sons of Aser: Jamme and Jesua, and Jessur and Bera, and Sara their sister. The sons of Beria: Heber and Melchiel.
18 These are the sons of Zelpha, whom Laban gave to Lia, his daughter. And these she bore to Jacob, sixteen souls.
19 The sons of Rachel, Jacob's wife: Joseph and Benjamin.
20 And sons were born to Joseph, in the land of Egypt, whom Aseneth, the daughter of Putiphare, priest of Heliopolis, bore him: Mannasses and Ephraim.
21 The sons of Benjamin: Bela and Bechor, and Asbel and Gera, and Naaman and Echi, and Ross and Mophim, and Ophim and Ared.
22 These are the sons of Rachel, whom she bore to Jacob: all the souls, fourteen.
23 The sons of Dan: Husim.
24 The sons of Nephtali: Jaziel and Gum, and Jeseer and Sallem.
25 These are the sons of Balu, whom Laban gave to Rachel, his daughter: and these she bore to Jacob: all the souls, seven.
26 All the souls that went with Jacob into Egypt, and that came out of his thigh, besides his sons' wives, sixty-six.
27 And the sons of Joseph, that were born to him in the land of Egypt, two souls. 5 All the souls of the house of Jacob, that entered into Egypt, were seventy.
28 And he sent Judah before him to Joseph, to tell him; and that he should meet him in Gessen.
29 And when he was come thither, Joseph made ready...
his chariot, and went up to meet his father in the same place: and seeing him, he fell upon his neck, and embracing him, wept.

30 And the father said to Joseph: Now shall I die with joy, because I have seen thy face, and leave thee alive.

31 And Joseph said to his brethren, and to all his father's house: I will go up, and will tell Pharaoh, and will say to him: My brethren, and my father's house, that were in the land of Chanaan, are come to me:

32 And the men are shepherds, and their occupation is to feed cattle; their flocks, and herds, and all they have, they have brought with them.

33 And when he shall call you, and shall say: What is your occupation?

34 You shall answer: We, thy servants, are shepherds, from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination.

CHAP. XLVII.

Jacob and his sons are presented before Pharaoh: he gives them the land of Gessen; The famine forces the Egyptians to sell all their possessions to the king.

THEN Joseph went in and told Pharaoh, saying: My father and brethren, their sheep and their herds, and all that they possess, are come out of the land of Chanaan: and behold they stay in the land of Gessen.

2 Five men also, the last of his brethren, he presented before the king:

3 And he asked them: What is your occupation? They answered: We, thy servants, are shepherds, both we and our fathers.

4 We are come to sojourn in thy land, because there is no grass for the flocks of thy servants, the famine being very grievous in the land of Chanaan: and we pray thee to give orders that we thy servants may be in the land of Gessen.

5 The king therefore said to Joseph: Thy father and thy brethren are come to thee.

6 The land of Egypt is before thee: make them dwell in the best place, and give them the land of Gessen. And if thou knowest that there are industrious men among them, make them rulers over my cattle.

7 After this Joseph brought in his father to the king, and presented him before him: and he blessed him.

8 And being asked by him: How many are the days of the years of thy life?

VER. 34. Abomination. See chap. xliii. 92. The source of this hatred against foreign shepherds, was probably because, about 100 years before Abraham, the shepherds-kings, Ajaramma, had got possession of a great part of Egypt, and were at last expelled by the kings of Thebais. See Manetho ap. Eus. Prep. x. 13. Another reason why they hated foreigners was, because they slew and eat sheep, &c., and they themselves sold corn. The Egyptians kept sheep for this purpose, and for the benefits to be derived from their wool, &c. See ch. xliii. 17. C.

CHAP. XLVII. VER. 2. The last. Externus. Some interpret this word of the chiefest; and most sightly: but Joseph seems rather to have chosen out such as had the meanest appearance, that Pharaoh might not think of employing him at court, with danger of their morals and religion; (Ch.) or in the army, where they might be distracted with many cares, and be too much separated from one another. H.

VER. 9. Pilgrimage. He hardly deigns to style it life, as he was worn out with labour and sorrow, and was drawing fast to an end, so much sooner than his ancestors. Isaac had lived 180 years, and was only dead the year before Joseph was made ruler of Egypt. Some had lived above 900 years. H.

VER. 13. Chanaan. The whole world that was then inhabited, and known

9 He answered: The days of my pilgrimage are a hundred and thirty years, few and evil, and they are not come up to the days of the pilgrimage of my fathers.

10 And blessing the king, he went out.

11 But Joseph gave a possession to his father and his brethren in Egypt, in the best place of the land, in Ramesses, as Pharaoh had commanded.

12 And he nourished them, and all his father's house, allowing food to every one.

13 For in the whole world there was want of bread, and a famine had oppressed the land, more especially of Egypt and Chanaan;

14 Out of which he gathered up all the money for the corn which they bought, and brought it in to the king's treasure.

15 And when the buyers wanted money, all Egypt came to Joseph, saying: *Give us bread: why should we die in thy presence, having now no money?*

16 And he answered them: Bring me your cattle, and for them I will give you food, if you have no money.

17 And when they had brought them, he gave them food in exchange for their horses, and sheep, and oxen, and asses: and he maintained them that year for the exchange of their cattle.

18 And they came the second year, and said to him: We will not hide from our lord, how that our money is spent, and our cattle also are gone: neither art thou ignorant that we have nothing now left but our bodies and our lands.

19 Why therefore shall we die before thy eyes? we will be thine, both we and our lands: buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned into a wilderness.

20 So Joseph bought all the land of Egypt, every man selling his possessions, because of the greatness of the famine. And he brought it into Pharaoh's hands:

21 And all its people from one end of the borders of Egypt, even to the other end thereof.

22 Except the land of the priests, which had been given them by the king: to whom also a certain allowance of food was given out of the public stores, and therefore they were not forced to sell their possessions.

23 Then Joseph said to the people: Behold, as you see, both you and your lands belong to Pharaoh; take seed and sow the fields.

24 That you may have corn. The fifth part you shall

* A. M. 3300, A. C. 1704.
give to the king; the other four you shall have for seed, and for food for your families and children.

25 And they answered: Our life is in thy hand; only let my lord look favourably upon us, and we will gladly serve the king.

26 From that time unto this day, in the whole land of Egypt, the fifth part is paid to the kings, and it is become as a law, except the land of the priests, which was free from this covenant.

27 So Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it; and grew, and was multiplied exceedingly.

28 And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years.

29 And when he saw that the day of his death drew nigh, he called his son Joseph, and said to him: If I have found favour in thy sight, put thy hand under my thigh; and thou shalt show me this kindness and truth, not to bury me in Egypt.

30 But I will sleep with my fathers, and thou shalt take me away out of this land, and bury me in the burying-place of my ancestors. And Joseph answered him: I will do what thou hast commanded.

31 And he said: Swear then to me. And as he was swearing, Israel adored God, turning to the bed's head.

CHAP. XLVIII.

Joseph visited his father in his sickness, who adopted his two sons Manasses and Ephraim, and blessed them, preferring the younger before the elder.

A FIER these things, it was told Joseph 4 that his father was sick; and he set out to go to him, taking his two sons Manasses and Ephraim.

2 And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened, he sat on his bed.

3 And when Joseph was come in to him, he said: 'God Almighty appeared to me at Luz, which is in the land of Chanaan, and he blessed me.

4 And said: I will cause thee to increase and multiply, and I will make of thee a multitude of people: and I will give this land to thee, and to thy seed after thee for an everlasting possession.

5 'So thy two sons, who were born to thee in the land of Egypt before I came hither to thee, shall be mine: Ephraim and Manasses shall be reputed to me as Ruben and Simeon.

6 But the rest whom thou shalt have after them, shall be thine, and shall be called by the name of their brethren in their possessions.

7 For, when I came out of Mesopotamia, 'Rachel died from me in the land of Chanaan in the very journey, and it was spring time: and I was going to Ephrata, and I buried her near the way of Ephrata, which by another name is called Bethlehem.

8 Then seeing his sons, he said to him: Who are these?

9 He answered: They are my sons, whom God hath given me in this place. And he said: Bring them to me, that I may bless them.

10 For Israel's eyes were dim by reason of his great age, and he could not see clearly. And when they were brought to him, he kissed and embraced them.

11 And said to his son: I am not deprived of seeing thee; moreover God hath shown me thy seed.

12 And when Joseph had taken them from his father's lap, he bowed down with his face to the ground.

13 And he set Ephraim on his right hand, that is, towards the left hand of Israel; but Manasses on his left hand, to wit, towards his father's right hand, and brought them near to him.

14 But he, stretching forth his right hand, put it upon the head of Ephraim, the younger brother; and the left upon the head of Manasses, who was the elder, changing his hands.

15 'And Jacob blessed the sons of Joseph, and said: God, in whose sight my fathers Abraham and Isaac walked, God that feedeth me from my youth until this day.

16 The angel that delivereth me from all evils, these boys: and let my name be called upon them, and
the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth.

17 And Joseph seeing that his father had put his right hand upon the head of Ephraim, was much displeased: and taking his father’s hand, he tried to lift it from Ephraim’s head, and to remove it to the head of Manasses.

18 And he said to his father: It should not be so, my father; for this is the first-born, put thy right hand upon his head.

19 But he refusing, said: I know, my son, I know: and this also shall become a people, and shall be multiplied; but his younger brother shall be greater than he; and his seed shall grow into nations.

20 And he blessed them at that time, saying: In thee shall Israel be blessed, and it shall be said: God doth to thee as to Ephraim, and as to Manasses. And he set Ephraim before Manasses.

21 And he said to Joseph, his son: Behold I die, and God will be with you, and will bring you back into the land of your fathers.

22 I give thee a portion above thy brethren, which I took out of the hand of the Amorites, with my sword and bow.

CHAP. XLIX.

Jacob’s prophetic blessings of his twelve sons. His death.

ND Jacob called his sons, and said to them: Gather yourselves together, that I may tell you the things that shall befall you in the last days.

2 Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel, your father:

3 Ruben, my first-born, thou art my strength and the beginning of my sorrow; excelling in gifts, greater in command.

4 Thou art poured out as water, grow thou not; because thou wentest up to thy father’s bed, and didst defile his couch.


6 Let not my soul go into their counsel, nor my glory be in their assembly: because in their fury they slew a man, and in their self-will they undermined a wall.

7 Cursed be their fury, because it was stubborn; and their wrath, because it was cruel: I will divide them in Jacob, and will scatter them in Israel.

8 Juda, thee shall thy brethren praise: thy hand shall be on the necks of thy enemies; the sons of thy father shall bow down to thee.

9 Joseph is a lion’s whelp; to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness, whom shall rouse him?

10 The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations.

11 Tying his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape.

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Clayresecorn, with many others, allege this text to prove that an angel is given to man for the direction of his life, and to protect him against the assaults of the rebel angels, as Calvin himself does not deny. W.

VET. 17. Displeased (graverit accepti); was grieved to see the elder son neglected; and, thinking it might possibly proceed from a mistake, as his father’s eyes were so dim that he did not know them, (ver. 8,) he ventured to suggest his sentiments to his father, but unexpectedly in his decision. H.

VET. 19. A people (in populos). He shall be father of many peoples. The tribe of Manasses was divided, and had a large territory on either side of the Jordan, but absolutely north of it, which was all given to the tribe of Ephraim and of Gaul. H.

VET. 21. Behold I die. The children of Joseph buried their father in this field. Jos. xxxv. 29. There also was Jacob’s well. John iv. 5. We have already observed, that Jacob restored whatever his sons had taken unjustly from the unhappier Shchemites.

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CHAP. XLIX. VER. 1. Last. Heb. "future days." It was an ancient and commendable custom for parents to assemble their children in their last moments, to give them salutary instructions. This was also frequently done to them what should happen after them. See Gen. i. 1; Kings xi.; Tob. iv. 3; Matt. ii. 6. H.

VET. 3. My strength, &c. He calls him his strength, as being born whilst his father was in his full strength and vigour; he calls him the beginning of his strength, because of the obligation of the double portion, and the birth of children. Excelling in gifts, &c., because the first-born had a title to a double portion, and to have the command over his brethren, which Ruben forfeited by his sin. Ch. 44. The chief glory of Jacob’s person was given to Joseph, the princely office to Juda, and the priesthood to Levi.

VET. 5. Simeon, &c. He calls Simeon the son of Hamor, with all his people.

VET. 7. Scatter them. Levi had the division allotted to him, but only some double among the other tribes; and Simeon had only a part of Juda’s lot, which was so small, that his descendants were forced to seek for a fresh establishment.
12 His eyes are more beautiful than wine, and his teeth whiter than milk.
13 Zabulon shall dwell on the sea-shore, and in the road of ships, reaching as far as Sidon.
14 Issachar shall be a strong ass, lying down between the borders.
15 He saw rest that it was good: and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute.
16 Dan shall judge his people like another tribe in Israel.
17 Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels, that his rider may fall backward.
18 I will look for thy salvation, O Lord.
19 Gad, being girded, shall fight before him; and he himself shall be girded backward.
20 Aser, his bread shall be fat, and he shall yield dainties to kings.
21 Nephtali, a hart let loose, and giving words of beauty.
22 "Joseph is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall;
23 But they that held darts, provoked him, and quarreled with him, and envied him.
24 His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the bands of the mighty one of Jacob; thence he came forth a pastor, the stone of Israel.
25 The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath with the blessings of the breasts and of the womb.
26 The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come: may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.
27 Benjamin a ravenous wolf, in the morning shall eat the prey, and in the evening shall divide the spoil.
28 All these are the twelve tribes of Israel: these things their father spoke to them, and he blessed every one with their proper blessings.
29 And he charged them, saying: I am now going to be gathered to my people: bury me with my fathers in the double cave, which is in the field of Ephron the Hethite.
30 Over against Mamre, in the land of Chanaan, which Abraham bought together with the field, of Ephron the Hethite, for a possession to bury in.
31 There they buried him, and Sara his wife: there was Isaac buried with Rebecca, his wife: there also Lia doth lie buried.
32 And when he had ended the commandments, wherewith he instructed his sons, he drew up his feet upon the bed, and died: and he was gathered to his people.

CHAP. L.

The mourning for Jacob, and his interment. Joseph's kindness towards his brethren. His death.

And when Joseph saw this, he fell upon his father's face, weeping and kissing him.

2 And he commanded his servants, the physicians, to embalm his father.
3 And while they were fulfilling his commands, there passed forty days: for this was the manner with bodies that were embalmed, and Egypt mourned for him seventy days.

4 And the time of the mourning being expired, Joseph spoke to the family of Pharaoh: If I have found favour in your sight, speak in the ears of Pharaoh:

5 For my father made me swear to him, saying: Behold I die; thou shalt bury me in my sepulchre which I have dugged for myself in the land of Chanaan. So I will go up and bury my father, and return.

6 And Pharaoh said to him: Go up and bury thy father according as he made thee swear.

7 So he went up, and there went with him all the ancients of Pharaoh's house, and all the elders of the land of Egypt.

8 And the house of Joseph with his brethren, except their children, and their flocks and herds, which they left in the land of Gessen.

9 He had also in his train chariots and horsemen: and it was a great company.

10 And they came to the threshing floor of Atad, which is situated beyond the Jordan: where celebrating the exequies with a great and vehement lamentation, they spent full seven days.

11 And when the inhabitants of Chanaan saw this, they said: This is a great mourning to the Egyptians. And therefore the name of that place was called, The mourning of Egypt.

12 So the sons of Jacob did as he had commanded them.

13 And carrying him into the land of Chanaan, they buried him in the double cave, which Abraham had bought together with the field for a possession of a burying place, of Ephron, the Hethite, over against Mamre.

14 And Joseph returned into Egypt with his brethren, and all that were in his company, after he had buried his father.

15 Now he being dead, his brethren were afraid, and talked one with another: Lest perhaps he should remember the wrong he suffered, and requite us all the evil that we did to him.

16 And they sent a message to him, saying: Thy father commanded us before he died,

17 That we should say thus much to thee from him: I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practised against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. And when Joseph heard this, he wept.

18 And his brethren came to him; and worshiping prostrate on the ground, they said: We are thy servants.

19 And he answered them: Fear not: can we resist the will of God?

20 "You thought evil against me: but God turned it into good, that he might exalt me, as at present you see, and might save many people.

21 "Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly.

22 And he dwelt in Egypt with all his father's house; and lived a hundred and ten years. And he saw the children of Ephraim to the third generation. The children also of Machir, the son of Manasses, were born on Joseph's knees.

23 After which he told his brethren: 'God will visit you after my death, and will make you go up out of this land, to the land which he swore to Abraham, Isaac, and Jacob.

24 And he made them swear to him, saying: God will visit you, carry my bones with you out of this place:

25 "And he died, being a hundred and ten years old. And being embalmed, he was laid in a coffin in Egypt.

awful on this occasion to declare, what evil even the kings themselves had done; which sometimes caused them to be deprived of funeral honours. We have several funeral canticles preserved in Scripture, 2 Kings i. 18; ii. 23; 2 Par. xxiv. 5. C.—The usual time for mourning among the Jews, was 30 days for people of eminence (Num. xxi.; Deut. xxxiv. 8.; Ps. C), and seven for the rest.

V. 25—a. "Begotten; with relation to Moses, (H.), or on the west side of the Jordan, (C.)

V. 11. "Mourning: Heb. "Abel Maimon beyond the Jordan." On this occasion they fasted till the evening; perhaps they also put their flesh and phlegmed their hair, according to the manners of the Egyptians, which customs (Lev. xix. 28; Deut. xxv. 1) were abolished to the Jews.

V. 17. "Wept, that, by weeping should express no doubts respecting the resurrection, which had taken place seventeen years before. H.

V. 19. "Restit, &c. Heb. "Am I not subject to God; or, Am I a God," to oppose his will. Sept. "I belong to the Lord." You see that your designs against me have turned to our mutual advantage. Can I, therefore, think of punishing you? Regret, and obtain pardon of God: I certainly forgive you. H.

V. 22. "And ten; consequently he had been governor of all the land eighty years; God having made him abundant reposecence, even in this world, for a transient disgrace. H.

V. 24. "Carry my bones. He would have them to keep his bones till the time of their departure, as an earnest that they should certainly obtain the land of Chanaan; and thus his bones were visited, and after death, they prophesied. H.

V. 25. "Embalm, like the Egyptian mummys, or mummy, which is a Persian word, signifying a dried corpse. Some of them are very magnified, adorned with golden borders and hieroglyphics, various hangings, &c. They are laid in coffins. Some pretend that Joseph was afterwards adored in Egypt, under the name of Serapis and Osiris: but the grounds of this supposition are only a few uncertain etymologies and emblems, which might agree with him as well as with those modern deities. C.—His greatest glory was, to have prefigured Jesus Christ in so wonderful a manner during the course of his life, and to have been replenished with all the grace which could be the character of a great man and saint. H.
The second Book of Moses is called Exodus, from the Greek word Exode, which signifies going out; because it contains the history of the going out of the children of Israel out of Egypt. The Hebrews, from the words with which it begins, call it VEZER SEMOAH; These are the names. Ch.—It contains the space of 145 years, till the beginning of the second year after the liberation of the Israelites. T.—Their slavery is described in the first chapters; and is supposed to have continued 60 years. D.—The laws prescribed by God to his people, the sacrifices, tabernacles, &c., were all intended to prepare the children of Israel for the work of the millennium. S. Aug. de C. D. vii. 3. Moses himself was a type of Jesus Christ, who was rejected by the synagogues, and received by the Gentiles, as the Jewish legislators were abandoned by his mother, and educated by the Egyptian princess. She delivers him back to his mother; and thus the Jews will, at last, acknowledge our Saviour. D.—God designs to address his people in the character of a powerful Eastern monarch, and requires the like attention. He appoints his ministers, like guards, to attend before his tabernacle, &c. These laws which his enmities are such as insult the Jewish people: they were not able to arise at all once to perfection; but these laws guide them, as if we were, on the road. They are infinitely more perfect than those of the surrounding nations. C.

CHAPTER I.

These are the names of the children of Israel, that went into Egypt with Jacob: they went in every man with his household: 2 Ruben, Simeon, Levi, Judah, 3 Issachar, Zabulon, and Benjamin, 4 Dan and Naphtali, Gad and Asaph, 5 All the souls that came out of Jacob’s thigh, were seventy: but Joseph was in Egypt. 6 After he was dead, and all his brethren, and all that generation, 7 The children of Israel increased, and sprung up into multitudes, and growing exceedingly strong they filled the land. 8 In the mean time there arose a new king over Egypt, that knew not Joseph: 9 And he said to his people: Behold the people of the children of Israel are numerous and stronger than we. 10 Come let us wisely oppress them, lest they multiply: and if any war shall rise against us, join with our enemies, and having overcome us, depart out of the land. 11 Therefore he set over them masters of the works, to afflict them with burdens: and they built for Pharaoh cities of tabernacles, Phithom, and Ramesses. 12 But the more they oppressed them, the more they multiplied and increased.

13 And the Egyptians hated the children of Israel, and afflicted them and mocked them: 14 And they made their life bitter with hard works in clay and brick, and with all manner of service, whereby they were overcharged in the works of the earth. 15 And the king of Egypt spoke to the midwives of the Hebrews: of whom one was called Sephora, the other Phua. 16 Commanding them: When you shall do the office of midwives to the Hebrew women, and the time of delivery is come: if it be a man child, kill it: if a woman, keep it alive. 17 But the midwives feared God, and did not as the king of Egypt had commanded, but saved the men children. 18 And the king called for them and said: What is it that you meant to do, that you would save the men children? 19 They answered: The Hebrew women are not as the Egyptian women: for they themselves are skillful in the office of a midwife; and they are delivered before we come to them. 20 Therefore God dealt well with the midwives. and the people multiplied and grew exceedingly strong. 21 And because the midwives feared God, he built them houses. 22 Pharaoh therefore charged all his people, saying: Whosoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.
AFTER this there went a man of the house of Levi: and he took a wife of his own kindred.  
2 And she conceived, and bare a son, and called his name Judah: and she went in and told her father.
3 And when she could hide him no longer, she took a basket made of bulrushes, and daubed it with slime and pitch, and put the child in it, and laid him in the sedges by the river's brink.
4 His sister stood afar off, and taking notice what would be done.
5 And behold the daughter of Pharaoh came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket among the sedges, she sent one of her maids for it: and when it was brought,
6 She opened it, and seeing within it an infant crying, having compassion on it, she said: This is one of the babies of the Hebrews.
7 And the child's sister said to her: Shall I go and call to thee a Hebrew woman, to nurse the babe?
8 She answered: Go. The maid went and called her mother.
9 And Pharaoh's daughter said to her: Take this child, and nurse him for me: I will give thee thy wages. The woman took and nursed the child: and when he was grown up, she delivered him to Pharaoh's daughter.
10 And she adopted him for his son, and called him Moses, saying: Because I took him out of the water.
11 In those days, after Moses was grown up, he went out to his brethren: and saw their affliction, and an Egyptian striking one of the Hebrews, his brethren.
12 And when he had looked about this way and that way, and saw no one there, he slew the Egyptian and hid him in the sand.
13 And going out the next day, he saw two Hebrews quarrelling: and he said to him that did the wrong: Why striketh thou thy neighbour?
14 But he answered: Who hath appointed thee prince and judge over us? wilt thou kill me, as thou didst yesterday kill the Egyptian? Moses feared, and said: How is this to come to be known?
15 And Pharaoh heard of this word, and sought to kill Moses: but he fled from his sight, and abode in the land of Midian, and he sat down by a well.
16 And the priest of Midian had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flock.
17 And the shepherds came and drove them away: and Moses arose, and defending the maidens, watered their flock.
18 And when they returned to Raguel their father, he said to them: Why are ye come sooner than usual?
19 They answered: A man of Egypt delivered us from the hands of the shepherds: and he drew water also with us, and gave the sheep to drink.
20 But he said: Where is he? why have you let the man go? call him that he may eat bread.
21 And Moses swore that he would dwell with him. And he took Sephora his daughter to wife:
22 And she bore him a son, whom he called Gersom, saying: I have been a stranger in a foreign country. And she bore another, whom he called Elisier, saying: For the God of my father, my helper, hath delivered me out of the hand of Pharaoh.
23 Now after a long time the king of Egypt died: and the children of Israel groaning, cried out of the works: and their cry went up unto God from the works.
24 And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and Jacob.
25 And the Lord looked upon the children of Israel, and knew them.

CHAP. III.

Now Moses fed the sheep of Jethro, his father-in-law, the priest of Midian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb.
2 And the Lord appeared to him in a flame of fire out
of the midst of a bush: and he saw that the bush was on fire, and was not burnt.

3 And Moses said: I will go, and see this great sight, why the bush is not burnt.

4 And when the Lord saw that he went forward to see, he called to him out of the midst of the bush, and said: Moses, Moses. And he answered: Here I am.

5 And he said: Come not nigh hither, put off the shoes from thy feet; for the place, whereon thou standest, is holy ground.

6 And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face: for he durst not look at God.

7 And the Lord said to him: I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works;

8 And knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a great and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrite, and Pherezite, and Hevite, and Jebusite.

9 For the cry of the children of Israel is come unto me: and I have seen their affliction, wherewith they are oppressed by the Egyptians.

10 But come, and I will send thee to Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11 And Moses said to God: Who am I that I should go to Pharaoh, and should bring forth the children of Israel out of Egypt?

12 And he said to him: I will be with thee: and this thou shalt have for a sign that I have sent thee: When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain.

13 Moses said to God: Lo I shall go to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shall say to me: What is his name? What shall I say to them?

14 God said to Moses: I AM WHO AM. He said: Thus shalt thou say to the children of Israel: He who is, hath sent me to you.

15 And God said again to Moses: Thus shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you; this is my name for ever; and this is my memorial unto all generations.

16 Go and gather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying: Visiting I have visited you; and I have seen all that hath befallen you in Egypt.

17 And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chanaanite, and Hethite, and Amorrite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey.

18 And they shall hear thy voice; and thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him: The Lord God of the Hebrews hath called us; we will go three days' journey into the wilderness, to sacrifice unto the Lord our God.

19 But I know that the king of Egypt will not let you go, but by a mighty hand.

20 For I will stretch forth my hand, and will strike Egypt with all my wonders which I will do in the midst of them: after these he will let you go.

21 And I will give favour to this people, in the sight of the Egyptians: and when you go forth, you shall not depart empty:

22 But every woman shall ask of her neighbour, and of her that is in her house, vessels of silver and of gold, and raiment: and you shall put them on your sons and daughters, and shall spoil Egypt.

CHAP. IV.

Moses is empowered to confirm his mission with miracles: his brother Aaron is appointed to assist him.

Moses answered, and said: They will not believe me, nor hear my voice, but they will say: The Lord hath not appeared to thee.

2 Then he said to him: What is that thou holdest in thy hand? He answered: A rod.

3 And the Lord said: Cast it down upon the ground.
He cast it down, and it was turned into a serpent, so that Moses fled from it.

And the Lord said: Put out thy hand, and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod.

That they may believe, saith he, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee.

And the Lord said again: Put thy hand into thy bosom. And when he had put it into his bosom, he brought it forth leprous as snow.

And he said: Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh.

If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign.

But if they will not even believe these two signs, nor hear thy voice: take of the river water, and pour it out upon the dry land, and whatsoever thou drawest out of the river, shall be turned into blood.

Moses said: I beseech thee, Lord, I am not eloquent from yesterday and the day before; and since thou hast spoken to thy servant, I have more impudence and slowness of tongue.

The Lord said to him: Who made man's mouth? or who made the dumb and the deaf, the seeing and the blind? did not I?

Go therefore, and I will be in thy mouth; and I will teach thee what thou shalt speak.

But he said: I beseech thee, Lord, send whom thou wilt send.

The Lord being angry at Moses, said: Aaron the Levite is thy brother, I know that he is eloquent: behold he cometh forth to meet thee, and seeing thee, shall be glad at heart.

Speak to him, and put my words in his mouth; and I will be in thy mouth, and in his mouth, and will show you what you must do.

He shall speak in thy stead to the people, and shall be thy mouth: but thou shalt be to him in those things that pertain to God.

And take this rod in thy hand, whereby thou shalt do the signs.

Moses went on his way, and returned to Jethro his father-in-law, and said to him: I will go and return to my brethren into Egypt, that I may see if they be yet alive. And Jethro said to him: Go in peace.

And the Lord said to Moses, in Madian: Go, and return into Egypt; for they are all dead that sought thy life.

Moses therefore took his wife, and his sons, and set them upon an ass; and returned into Egypt, carrying the rod of God in his hand.

And the Lord said to him as he was returning into Egypt: See that thou do all the wonders before Pharaoh, which I have put in thy hand: I shall harden his heart, and he will not let the people go.

And thou shalt say to him: Thus saith the Lord: Israel is my son, my first-born.

I have said to thee: Let my son go, that he may serve me, and thou wouldst not let him go: behold I will kill thy son, thy first-born.

And when he was in his journey, in the inn, the Lord met him, and would have killed him.

Immediately Sephora took a very sharp stone, and circumcised the foreskin of her son, and touched his feet, and said: A bloody spouse art thou to me.

And he let him go after she had said: A bloody spouse art thou to me, because of the circumcision.

And the Lord said to Aaron: Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him.

And Moses told Aaron all the words of the Lord, by which he had sent him, and the signs that he had commanded.

And they came together, and they assembled all the ancients of the children of Israel.

And Aaron spoke all the words which the Lord had said to Moses: and he wrought the signs before the people.
CHAP. V.
EXODUS.

31 And the people believed. And they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction: and falling down they adored.

CHAP. V.

Pharaoh refuseth to let the people go. They are more oppressed.

After these things, Moses and Aaron went in, and said to Pharaoh: Thus saith the Lord God of Israel: Let my people go, that they may sacrifice to me in the desert.

2 But he answered: Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go.

3 And they said: The God of the Hebrews hath called us, to go three days journey into the wilderness, and to sacrifice to the Lord our God; lest a pestilence or the sword fall upon us.

4 The king of Egypt said to them: Why do you Moses and Aaron, draw off the people from their works? Get you gone to your burdens.

5 And Pharaoh said: The people of the land are numerous; you see that the multitude is increased; how much more if you give them rest from their works?

6 Therefore he commanded the same day the overseers of the works, and the task-masters of the people, saying: You shall give straw no more to the people to make brick, as before; but let them go and gather straw.

7 And you shall lay upon them the task of bricks, which they did before; neither shall you diminish anything thereof, for they are idle, and therefore they cry, saying: Let us go and sacrifice to our God.

8 Therefore he commanded the same day the overseers of the works, and the task-masters, went out and said to the people: Thus saith Pharaoh: I allow you no straw;

11 Go, and gather it where you can find it; neither shall any thing of your work be diminished.

12 And the people was scattered through all the land of Egypt to gather straw.

13 And the overseers of the works pressed them, saying: Fulfil your work every day, as before ye were wont to do, when straw was given you.

14 And they that were over the works of the children of Israel, were scourged by Pharaoh's task-masters, saying: Why have you not made up the task of bricks, both yesterday and to-day, as before?

15 And the officers of the children of Israel came, and cried out to Pharaoh, saying: Why deallest thou so with thy servants?

16 Straw is not given us, and bricks are required of us as before; behold we, thy servants, are beaten with whips, and thy people is unjustly dealt with.

17 And he said: You are idle, and therefore you say: Let us go and sacrifice to the Lord.

18 Go therefore and work: straw shall not be given you, and you shall deliver the accustomed number of bricks.

19 And the officers of the children of Israel saw that they were in evil case, because it was said to them: There shall not a whit be diminished of the bricks for every day.

20 And they met Moses and Aaron, who stood over against them as they came out from Pharaoh:

21 And they said to them: The Lord see and judge, because you have made our savour to stink before Pharaoh and his servants, and you have given him a sword, to kill us.

22 And Moses returned to the Lord, and said: Lord, why hast thou afflicted this people? Wherefore hast thou sent me?

23 For since the time that I went in to Pharaoh to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

CHAP. VI.

God reneweth his promise. The genealogies of Zuben, Simeon, and Levi, down to Moses and Aaron.

And the Lord said to Moses: Now thou shalt see what I will do to Pharaoh: for by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.

2 And the Lord spoke to Moses, saying: I am the Lord.

3 That appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty: and my name Adonai I did not show them.

4 And I made a covenant with them, to give them the...
land of Chanaan, the land of their pilgrimage wherein they were strangers.

5 I have heard the groaning of the children of Israel, wherewith the Egyptians have oppressed them: and I have remembered my covenant.

6 Therefore say to the children of Israel: I am the Lord who will bring you out from the work-prison of the Egyptians, and will deliver you from bondage: and redeem you with a high arm, and great judgments.

7 And I will take you to myself for my people, I will be your God: and you shall know that I am the Lord your God, who brought you out from the work-prison of the Egyptians:

8 And brought you into the land, concerning which I lifted up my hand to give it to Abraham, Isaac, and Jacob: and I will give it you to possess: I am the Lord.

9 And Moses told all this to the children of Israel: but they did not hearken to him, for anguish of spirit, and most painful work.

10 And the Lord spoke to Moses, saying:

11 Go in, and speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 Moses answered before the Lord: Behold the children of Israel do not hearken to me: and how will Pharaoh hear me, especially as I am of uncircumcised lips?

13 And the Lord spoke to Moses and Aaron, and he gave them a charge unto the children of Israel, and unto Pharaoh the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.

14 *These are the heads of their houses by their families. The sons of Ruben the first-born of Israel: Henoch and Phallu, Hesron and Chamri.

15 These are the kindreds of Ruben.* The sons of Simeon, Jamin and Jamin, and Abdi, and Jochim, and Soar, and Saul the son of a Chanaanitess: these are the families of Simeon.

16 And these are the names of the sons of Levi by their kindreds: Gerson, and Caath, and Merari. And the years of the life of Levi were a hundred and thirty-seven.

17 *The sons of Gerson: Lobni and Senci, by their kindreds.

18 *The sons of Caath: Amram, and Isaac, and Hebron and Oziel. And the years of Caath's life were a hundred and thirty-three.

19 The sons of Merari: Mohol and Musi. These are the kindreds of Levi by their families.

20 And Amram took to wife Jochabed his aunt by the

\[\text{father's side: and she bore him Aaron and Moses. And the years of Amram's life, were a hundred and thirty-seven.} \]

21 The sons also of Issar: Core, and Nepheg, and Zechri.

22 The sons also of Oziel: Mizaal, and Elizaphan, and Sethri.

23 And Aaron took to wife Elisheba the daughter of Amminadab, sister of Nahason, who bore him Nadab, and Abiu, and Eleazar, and Itamar.

24 The sons also of Core: Aser, and Elema, and Abiasaph. These are the kindreds of the Cotites.

25 But Eleazar the son of Aaron took a wife of the daughters of Phutiel: and she bore him Pinhas. These are the heads of the Levitical families by their kindreds.

26 These are Aaron and Moses, whom the Lord commanded to bring forth the children of Israel out of the land of Egypt by their companies.

27 These are they that speak to Pharaoh, king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses and Aaron.

28 In the day when the Lord spoke to Moses in the land of Egypt.

29 And the Lord spoke to Moses, saying: I am the Lord: speak thou to Pharaoh, king of Egypt, all that I say to thee.

30 And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharaoh hear me?

CHAP. VII.

Moses and Aaron go in to Pharaoh: they turn the rod into a serpent: and the waters of Egypt into blood, which was the first plague. The magicians do the like, and Pharaoh's heart is hardened.

AND the Lord said to Moses: *Behold, I have appointed thee the god of Pharaoh; and Aaron, thy brother, shall be thy prophet.

2 Thou shalt speak to him all that I command thee, and he shall speak to Pharaoh, that he let the children of Israel go out of his land.

3 But I shall harden his heart, and shall multiply my signs and wonders in the land of Egypt.

4 And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people, the children of Israel, out of the land of Egypt, by very great judgments.

5 And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them.

\[\text{Ver. 8. Hand; ancient: Chap. xiv. 22; 2 Esd. ix. 15.} \]

\[\text{Ver. 8. Arabian: Sept. "pulsillation." They would not even hope for a change.} \]

\[\text{Ver. 12. Uncircumcised lips. So he calls the defect he had in his works, or utterance, Ch. -I do not speak the language in its purity." Sym. "I express my sentiments with difficulty." Chap. iv. 10. Only Attische.} \]

\[\text{Ver. 14. There. From this place to ver. 39, is written in a kind of parenthesis: the remainder of the chapter is a recapitulation of what had been said.} \]

\[\text{Ver. 16. Levi: see the notes on the preceding verse.} \]

\[\text{Ver. 18. Nahason, prince of the tribe of Judah. Num. i. 7. Observe the modesty of Moses, who passes over his own family almost in silence.} \]

\[\text{Ver. 19. Moses: sometimes placed first, as the elder; sometimes last, as} \]

\[\text{an underling in dignity, ver. 57. -Companions, or bands, in order of battle. Chap. xxii. 18.} \]

\[\text{CHAP. VII. VER. 1. The god of Pharaoh, viz. to be his judge; and to exercise a Divine power, as God's instrument, over him and people. Ch.-Prophet, or interpreter. C.} \]

\[\text{Vav. 2. Laban haredin, &c.; not by being the efficient cause of his hardiness of heart, but by permitting it; and by withholding grace from him, in punishment of his malice; which alone was the proper cause of his being hardened. Ch.-He took occasion, even from the miracles to become more obdurate. H.-Yet Pharaoh was less impious than Calvin, for he takes the sit to himself Chap. ix. 57. T.} \]

\[\text{Ver. 19. Told, or "threw down," as the Heb. and Sept. read.} \]
EXODUS.

CHAP. VII.

6 And Moses and Aaron did as the Lord had commanded; so did they.
7 And Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh.
8 And the Lord said to Moses and Aaron:
9 When Pharaoh shall say to you, Show signs; thou shalt say to Aaron: Take thy rod, and cast it down before Pharaoh, and it shall be turned into a serpent.
10 So Moses and Aaron went in unto Pharaoh, and did as the Lord had commanded. And Aaron took the rod before Pharaoh and his servants, and it was turned into a serpent.
11 And Pharaoh called the wise men and the magicians; and they also by Egyptian enchantments and certain secrets, did in like manner.
12 And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods.
13 And Pharaoh's heart was hardened, and he did not hearken to them, as the Lord had commanded.
14 And the Lord said to Moses: Pharaoh's heart is hardened, he will not let the people go.
15 Go to him in the morning, behold he will go out to the waters: and thou shalt stand to meet him on the bank of the river: and thou shalt take in thy hand the rod that was turned into a serpent.
16 And thou shalt say to him: The Lord God of the Hebrews sent me to thee, saying: Let my people go to sacrifice to me in the desert: and hitherto thou wouldst not hear.
17 Thus therefore saith the Lord: In this thou shalt know that I am the Lord: behold I will strike with the rod, that is in my hand, the water of the river, and it shall be turned into blood.
18 And the fishes that are in the river, shall die, and the waters shall be corrupted, and the Egyptians shall be afflicted when they drink the water of the river.
19 The Lord also said to Moses: Say to Aaron, Take thy rod; and stretch forth thy hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone.
20 And Moses and Aaron did as the Lord had commanded: and lifting up the rod, he struck the water of the river before Pharaoh and his servants: and it was turned into blood.
21 And the fishes that were in the river died; and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt.

CHAP. VIII.

22 *And the magicians of the Egyptians with their enchantments did in like manner; and Pharaoh's heart was hardened, neither did he hear them as the Lord had commanded.
23 And he turned himself away, and went into his house, neither did he set his heart to it this time also.
24 And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.
25 And seven days were fully ended, after that the Lord struck the river.

CHAP. VIII.

The second plague is of frogs. Pharaoh promises to let the Israelites go, but breaketh his promise. The third plague is of swarms. The fourth is of flails. Pharaoh again promiseth to dismiss the people, but doth it not.

A ND the Lord said to Moses: Go in to Pharaoh, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.
2 But if thou wilt not let them go, behold I will strike all thy coasts with frogs.
3 And the river shall bring forth an abundance of frogs; which shall come up and enter into thy house, and thy bed-chamber, and upon thy bed, and into the houses of thy servants, and to thy people, and into thy ovens and into the remains of thy meats:
4 And the frogs shall come in to thee, and to thy people, and to all thy servants.
5 And the Lord said to Moses: Say to Aaron: Stretch forth thy hand upon the streams, and upon the rivers and the pools, and bring forth frogs upon the land of Egypt.
6 And Aaron stretched forth his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt.
7 And the magicians also, by their enchantments, did in like manner, and they brought forth frogs upon the land of Egypt.
8 But Pharaoh called Moses and Aaron, and said to them: Pray ye to the Lord to take away the frogs from me and from my people; and I will let the people go to sacrifice to the Lord.
9 And Moses said to Pharaoh: Set me a time when I shall pray for thee, and for thy servants, and for thy people, that the frogs may be driven away from thee and from thy house, and from thy servants, and from thy people; and may remain only in the river.
10 And he answered: To-morrow. But he said: I will do according to thy word; that thou mayest know that there is none like to the Lord our God.
11 And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and shall remain only in the river.

VER. 11. Magicians, Judges and Magistrates, or Jambres. 9 Tim. III. 8. Ch. — The words represented Moses as the greatest of magicians. Plut. XXX. 1. Judea. — They also, &c. Heb. has three terms, "wise men, diviners, and magicians;" but the last two seem to belong to the same import. "To enchanters did the like by their secret practices," either by words or by actions. Some say these operations were real; others affirm they were only apparent, and mere delusions. C. — Whoever believes that any thing can be made, or any creature changed or transmuted into another species or appearance, except by the Creator himself, is undoubtedly an infidel, and worse than a pagan." Comm. of Origen. See also A. q. 31, de P. ii. 7; A. Theol. ii. 9, 17, 3. — The devil deceived the senses of the beholders; or brought real serpents, &c., thither. M.

VER. 22. Like. They got a small quantity of water, either from the sea, from Gessen, (Wisd. xi. 5,) or by digging wells, ver. 24. C. — This plague lasted a full week, ver. 29. Wisdom xi. 7, thou gastos annum flumine to the unjust.

CHAP. VIII. VER. 7. Frogs, few in number, and brought by the ministry of devils. M.

VER. 8. Pray ye to the Lord, &c. By this it appears, that though the magicians, by the help of the devil, could bring frogs, yet they could not take them away: God being pleased to obtrude in this the power of Satan. So we see they could not afterwards produce the lesser insects; and in this restraint, of the power of the devil, we are forced to acknowledge the finger of God.
12 And Moses and Aaron went forth from Pharaoh: and Moses cried to the Lord of the promise, which he had made to Pharaoh concerning the frogs.

13 And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and out of the fields:

14 And they gathered them together into immense heaps, and the land was corrupted.

15 And Pharaoh seeing that rest was given, hardened his own heart, and did not hear them, as the Lord had commanded.

16 And the Lord said to Moses: Say to Aaron: Stretch forth thy rod, and strike the dust of the earth; and may there be scorpions in all the land of Egypt.

17 And they did so. And Aaron stretched forth his hand, holding the rod; and he struck the dust of the earth, and there came scorpions on men and on beasts: all the dust of the earth was turned into scorpions through all the land of Egypt.

18 And the magicians with their enchantments practiced in like manner, to bring forth scorpions, and they could not: and there were scorpions as well on men as on beasts.

19 And the magicians said to Pharaoh: This is the finger of God. And Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had commanded.

20 The Lord also said to Moses: Arise early, and stand before Pharaoh; for he will go forth to the waters: and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me.

21 But if thou wilt not let them go, behold I will send in upon thee, and upon thy servants, and upon thy houses, all kind of flies: and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be.

22 And I will make the land of Gessen wonderful in that day, so that flies shall not be there: and thou shalt know that I am the Lord in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

VER. 15. Pharaoh hardened his own heart. By this we see that Pharaoh was himself the efficient cause of his heart being hardened, and not God. See the same repeated in ver. 29, Pharaoh hardened his heart at this time also; likewise chap. ii. 8, and chap. viii. 16. Ch. —This is the constant doctrine of the holy Fathers, S. August., De Temp. 9. 25, 98. 36; St. Basili, Ort., “that God is not the author of evil.” S. Chrys. hom. 67, in Jo., &c. Hence Orig., Periarch. 3. says: The Scripture showeth manifestly that Pharaoh was hardened by his own will; for God said to him, these shall not be: if thou wilt not dissemble Israel.”

24 And the Lord did so. And there came a very grievous swarm of flies into the houses of Pharaoh and of his servants, and into all the land of Egypt: and the land was corrupted of this kind of flies.

25 And Pharaoh called Moses and Aaron, and said to them: Go and sacrifice to your God in this land.

26 And Moses said: It cannot be so: for we shall suffice the abominations of the Egyptians to the Lord our God: now if we will kill those things which the Egyptians worship, in their presence, they will stone us.

27 We will go three days' journey into the wilderness; and we will sacrifice to the Lord our God, as he hath commanded us.

28 And Pharaoh said: I will let you go to sacrifice to the Lord your God in the wilderness, but go no farther: pray for me.

29 And Moses said: I will go out from thee, and will pray to the Lord: and the flies shall depart from Pharaoh, and from his servants, and from his people to-morrow: but do not deceive any more, in not letting the people go to sacrifice to the Lord.

30 So Moses went out from Pharaoh, and prayed to the Lord.

31 And he did according to his word: and he took away the flies from Pharaoh, and from his servants, and from his people: there was not so much as one.

32 And Pharaoh's heart was hardened, so that neither this time would he let the people go.

VER. 19. Finger, the spirit. (Luke xi. 20, compare Matt. xxii. 38,) or power of God. Isa. xi. 12. The magicians here confes that Moses is something more than themselves. C. —Thus God interposes, whenever a contest of miracles, real or apparent, might lead any sincerer asker astray. He caused the priests of Baal to be confounded (1 Kings xi. 25,) and Simon Magus, flying in the air, was buried down at the prayer of St. Peter. Hagena. Cyr. Oros. 2. 5. 1. The magicians, though fully convinced, were not still converted. Th. —The Lord, without the intervention of the rod, lost "any inherent power might be supposed to rest in it." M. —Corrupted, ravaged, men and beasts being destroyed by their bite or sting. 1 Kings xvii. 4: Wend. xvi. 9.

25 For the Lord, without the intervention of the rod, lost any inherent power might be supposed to rest in it. M. —Corrupted, ravaged, men and beasts being destroyed by their bite or sting. 1 Kings xvii. 4: Wend. xvi. 9.

26 The abominations, &c. That is, the things they worship for gods: oxen, rams, &c. It is the usual style of the Scriptures to call all idols and false gods, abominations; to signify how much the people of God ought to detest and abhor them. Ch.

27 Hardened. Heb. and Sept. "Pharaoh hardened his heart this time also." M.

VER. 20. The abominations, &c. That is, the things they worship for gods: oxen, rams, &c. It is the usual style of the Scriptures to call all idols and false gods, abominations; to signify how much the people of God ought to detest and abhor them. Ch.

VER. 22. Hardened. Heb. and Sept. "Pharaoh hardened his heart this time also." M.

CHAP. IX. 

25 And the Lord did so. And there came a very grievous swarm of flies into the houses of Pharaoh and of his servants, and into all the land of Egypt: and the land was corrupted of this kind of flies.

26 And Pharaoh called Moses and Aaron, and said to them: Go and sacrifice to your God in this land.

27 We will go three days' journey into the wilderness; and we will sacrifice to the Lord our God, as he hath commanded us.

28 And Pharaoh said: I will let you go to sacrifice to the Lord your God in the wilderness, but go no farther: pray for me.

29 And Moses said: I will go out from thee, and will pray to the Lord: and the flies shall depart from Pharaoh, and from his servants, and from his people to-morrow: but do not deceive any more, in not letting the people go to sacrifice to the Lord.

30 So Moses went out from Pharaoh, and prayed to the Lord.

31 And he did according to his word: and he took away the flies from Pharaoh, and from his servants, and from his people: there was not so much as one.

32 And Pharaoh's heart was hardened, so that neither this time would he let the people go.
4 And the Lord will make a wonderful difference between the possessions of Israel and the possessions of the Egyptians, that nothing at all shall die of those things that belong to the children of Israel.

5 And the Lord appointed a time, saying: To-morrow will the Lord do this thing in the land.

6 The Lord therefore did this thing the next day: and all the beasts of the Egyptians died, but of the beasts of the children of Israel there died not one.

7 And Pharaoh sent to see; and there was not any thing dead of that which Israel possessed. And Pharaoh's heart was hardened, and he did not let the people go.

8 And the Lord said to Moses and Aaron: Take to you handfuls of ashes out of the chimney, and let Moses sprinkle it in the air in the presence of Pharaoh.

9 And be there dust upon all the land of Egypt: for there shall be boils and swellings blains both in men and beasts, in the whole land of Egypt.

10 And they took ashes out of the chimney, and stood before Pharaoh, and Moses sprinkled it in the air; and there came boils with swellings blains in men and beasts.

11 Neither could the magicians stand before Moses, for the boils that were upon them, and in all the land of Egypt.

12 And the Lord hardened Pharaoh's heart, and he hearkened not unto them, as the Lord had spoken to Moses.

13 And the Lord said to Moses: Arise in the morning, and stand before Pharaoh, and thou shalt say to him: Thus saith the Lord, the God of the Hebrews: Let my people go to sacrifice to me.

14 For I will at this time send all my plagues upon thy heart, and upon thy servants, and upon thy people; that thou mayst know there is none like me in all the earth.

15 For now I will stretch out my hand to strike thee, and thy people, with pestilence, and thou shalt perish from the earth.

16 And therefore have I raised thee, that I may show my power in thee, and my name may be spoken of throughout all the earth.

17 Dost thou yet hold back my people; and wilt thou not let them go?

18 Behold I will cause it to rain to-morrow at this same hour, an exceeding great hail; such as hath not been in Egypt from the day that it was founded, until this present time.

19 Send therefore now presently, and gather together thy cattle, and all that thou hast in the field; for men and beasts, and all things that shall be found abroad, and not gathered together out of the fields which the hail shall fall upon, shall die.

20 He that feared the word of the Lord among Pharaoh's servants, made his servants and his cattle flee into houses:

21 But he that regarded not the word of the Lord, left his servants, and his cattle in the fields.

22 And the Lord said to Moses: Stretch forth thy hand towards heaven, that there may be hail in the whole land of Egypt upon men, and upon beasts, and upon every herb of the field in the land of Egypt.

23 And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightnings running along the ground: and the Lord rained hail upon the land of Egypt.

24 And the hail and fire mixt with it drove on together: and it was of so great bigness, as never before was seen in the whole land of Egypt since that nation was founded.

25 And the hail destroyed through all the land of Egypt all things that were in the fields, both man and beast: and the hail smote every herb of the field, and it broke every tree of the country.

26 Only in the land of Gessen, where the children of Israel were, the hail fell not.

27 And Pharaoh sent and called Moses and Aaron, saying to them: I have sinned this time also, the Lord is just: I and my people are wicked.

28 Pray ye to the Lord that the thunderings of God and the hail may cease: that I may let you go, and that ye may stay here no longer.

29 Moses said: As soon as I am gone out of the city, I will stretch forth my hands to the Lord, and the thunder shall cease, and the hail shall be no more: that thou mayst know that the earth is the Lord's:

30 But I know that neither thou, nor thy servants do yet fear the Lord God.

31 The flax therefore, and the barley were hurt, because the barley was green, and the flax was now boiled:

32 But the wheat, and other winter corn were not hurt, because they were laterward.

33 And when Moses was gone from Pharaoh out of the city, he stretched forth his hands to the Lord: and the thunders and the hail ceased, neither did there drop any more rain upon the earth.

34 And Pharaoh seeing that the rain, and the hail, and the thunders were ceased, increased his sin:

35 And his heart was hardened, and the heart of his servants, and it was made exceeding hard: neither did he let the children of Israel go, as the Lord had commanded by the hand of Moses.
CHAP. X.

EXODUS.

The eighth plague of the locusts. The ninth, of darkness: Pharaoh is still harden

And the Lord said to Moses: Go in to Pharaoh; for I have hardened his heart, and the heart of his servants: that I may work these my signs in him.

2 And thou mayest tell in the ears of thy sons, and of thy grandsons, how often I have plagued the Egyptians, and wrought my signs amongst them: and you may know that I am the Lord.

3 Therefore Moses and Aaron went in to Pharaoh, and said to him: Thus saith the Lord God of the Hebrews: How long refusest thou to submit to me? let my people go, to sacrifice to me.

4 But if thou resist, and will not let them go, behold I will bring in to-morrow the locusts into thy coasts;

5 To cover the face of the earth, that nothing thereof may appear, but that which the hail hath left may be eaten: for they shall feed upon all the trees that spring in the fields.

6 And they shall fill thy houses, and the houses of thy servants, and of all the Egyptians: such a number as thy fathers have not seen, nor thy grandfathers, from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharaoh.

7 And Pharaoh's servants said to him: How long shall we endure this scandal? let the men go to sacrifice to the Lord their God. Dost thou not see that Egypt is undone?

8 And they called back Moses and Aaron, to Pharaoh; and he said to them: Go, sacrifice to the Lord your God: who are they that shall go?

9 Moses said: We will go with our young and old, with our sons and daughters, with our sheep and herds: for it is the solemnity of the Lord our God.

10 And Pharaoh answered: So be the Lord with you, as I shall let you and your children go: who can doubt but that you intend some great evil?

11 It shall not be so: but go ye men only, and sacrifice to the Lord: for this yourselves also desired. And immediately they were cast out from Pharaoh's presence.

12 And the Lord said to Moses: Stretch forth thy hand upon the land of Egypt unto the locust, that it come upon it, and devour every herb that is left after the hail.

13 And Moses stretched forth his rod upon the land of Egypt: and the Lord brought a burning wind all that day, and night; and when it was morning, the burning wind raised the locusts.

14 And they came up over the whole land of Egypt, and rested in all the coasts of the Egyptians innumerable, the like as had not been before that time, nor shall be hereafter.

15 And they covered the whole face of the earth, wasting all things. And the grass of the earth was devoured, and what fruits soever were on the trees, which the hail had left; and there remained not any thing that was green on the trees, or in the herbs of the earth, in all Egypt.

16 Wherefore Pharaoh in haste called Moses and Aaron, and said to them: I have sinned against the Lord your God, and against you.

17 But now forgive me my sin this time also, and pray to the Lord your God, that he take away from me this death.

18 And Moses going forth from the presence of Pharaoh, prayed to the Lord:

19 And he made a very strong wind to blow from the west, and it took the locusts and cast them into the Red Sea: there remained not so much as one in all the coasts of Egypt.

20 And the Lord hardened Pharaoh's heart, neither did he let the children of Israel go.

21 And the Lord said to Moses: Stretch out thy hand towards heaven: and may there be darkness upon the land of Egypt so thick that it may be felt.

22 And Moses stretched forth his hand towards heaven: and there came horrible darkness in all the land of Egypt for three days.

23 No man saw his brother, nor moved himself out of the place where he was: but wheresoever the children of Israel dwelt, there was light.

24 And Pharaoh called Moses and Aaron, and said to them: Go, sacrifice to the Lord: let your sheep only, and herds remain, let your children go with you.

25 Moses said: Thou shalt give us also sacrifices and burnt-offerings, to the Lord our God.

26 All the flocks shall go with us; there shall not a hoof remain of them: for they are necessary for the service of the Lord our God: especially as we know not what must be offered, till we come to the very place.

27 And the Lord hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said to Moses: Get thee from me, and beware thou see not my face any more: in what day soever thou shalt come in my sight, thou shalt die.

CHAP. X. VER. 1. Serpent. They took occasion, from God's withdrawing his chastisements, to become more odious. S. Aug. q. 30, and 35.

VER. 2. Hard. Out of which the Lord may choose what victimes he requires. V. The people of Egypt kept solemnities of this description. Herod. ii. 59, 69.

VER. 10. So be. A form of imprecation mixed with advice: as, I shall not let you go, so may God abandon you. C.

VER. 11. Destroyed. Moses had requested that all might go. He had not specified the men only, as the king boldly asserts. M.

VER. 18. Wind from "the south," (Sept.) or "east," (Kedem) or perhaps blown from the south-east. Reference. The locusts would come from Ephraim or from Arabia, in both which countries they abound. Ludek, &c. They lay their eggs in autumn, and hatch in spring. Frequently they devastate one country after another. They are very large in the East, and sometimes will fasten upon the heads of serpents, and destroy them, as they did on this occasion the Egyptians. Wld. xvi. 9.

VER. 14. Hitherto. Joel, i. 2, speaking of locusts which infested Judæa, uses the same expression: to denote a heavy judgment. C.

VER. 16. West. Heb. ben, (Mediterranean,) to the north and west of Egypt.—Red Sea. Heb. "of surf," or green herbs, which abound there. It has also a reddish appearance in some places, from the coral branches of a saffron colour. C.

VER. 21. Darkness upon the land of Egypt so thick that it may be felt. By means of the gross exhalations, which were to cause and accompany the darkness. Ch. Thus were the Egyptians punished, for keeping the Hebrews in dark prisons. M.—Pilso says, even a lighted lamp or fire was extinguished. The Egyptians were afflicted with hideous spectres and evil angels. Paul. lxvii. 49; Wld. xvil. 4.
Chap. XI

EXODUS.

Chap. XII.

CHAP. XI.

Pharaoh and his people are threatened with the death of their first-born.

And the Lord said to Moses: Yet one plague more will I bring upon Pharaoh and Egypt, and after that he shall let you go, and thrust you out.

2. Therefore thou shalt tell all the people, that every man ask of his friend, and every woman of her neighbour, vessels of silver, and of gold.

3. And the Lord will give favour to his people in the sight of the Egyptians. And Moses was a very great man in the land of Egypt, in the sight of Pharaoh's servants, and of all the people.

4. And he said: Thus saith the Lord: At midnight I will enter into Egypt:

5. And every first-born in the land of the Egyptians shall die, from the first-born of Pharaoh who sitteth on his throne, even to the first-born of the handmaid that is at the mil, and all the first-born of beasts.

6. And there shall be a great cry in all the land of Egypt, such as neither hath been before, nor shall be after.

7. But with all the children of Israel there shall not a dog make the least noise, from man even to beast; that you may know how wonderful a difference the Lord maketh between the Egyptians and Israel.

8. And all these thy servants shall come down to me, and shall worship me, saying: Go forth thou, and all the people that is under thee: after that we will go out.

9. And he went out from Pharaoh exceeding angry. But the Lord said to Moses: Pharaoh will not hear you, last many signs may be done in the land of Egypt.


Chap. XII. Ver. 1. To Moses, before he was gone out from Pharaoh. M. --

This revelation had been made at Mount Horeb.

Ver. 3. The Lord. The Sam. makes this a continuation of God's speech, and I will give this people favour in the sight of the Egyptians, so that they shall give them what they ask. 4. For, about midnight, I will go forth into the midst of the land of Egypt. 5. And every first-born in the land of Egypt shall die, as in our fifth verse. 6. And there, 7.-7. But against any of the children of Israel shall not a dog move his tongue, against man, nor even against beast, that thou mayest know that Jehovah doth put a difference between the Egyptians and Israel. 8. And thou shalt be greatly honoured in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. 9. Then said Moses unto Pharaoh. Thus saith Jehovah: Israel is my son, my first-born, and I said unto him, Let my son go, that he may serve me. 10. But thou hast refused to let him go, behold, therefore Jehovah slayeth thy son, thy first-born.

11. And Moses said, as above, 4, 5, 6, 7, 8, 9, 10. The Jews have retained the parts of the 5th and 6th verses, which were honourable to their nation, but they have given them as an historical narration. The 9th and 10th verses in the Sam. copy, record what God had before commanded Moses to declare, chap. iv. 32, 33.

As, therefore, all had been once written in the Heb. text, their transcribers might probably think themselves dispenscd from repeating the same things; and thus they might change some passages, and still read the accustion of any wilful corruption. Moses. This exillation of Moses and the people took place only after the slaughter of the first-born. Chap. xii. 60. Rehearse the seven laws here, the Egyptians gave up, but them (children) all. H.

Chap. IV. 4. I will enter, by means of a good angel, (Wisd. xlviii. 14. S. Cynara,) or by evil angels. Psa. lxxviii. 40. S. Aug. ibid. C.--Moses spoke this on the morning of the 14th Nisan; and that same night, after the paschal lamb had been slain, the dreadful carnage commenced. M.

Chap. V. Angrily, at such obstinacy. M.

Chap. XIV. 10. The Lord hardened, see also the annotations above, chap. iv. 21, and chap. vi. 3. C. S. S. S. E. S. Chap. XII. 1. Said, some time before. Moses mentions all the plagues together. M.
morning. "If there be any thing left, you shall burn it with fire.

1 And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Phase (that is the Passage) of the Lord.

2 And I will pass through the land of Egypt that night, and will kill every first-born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgments; I am the Lord.

3 And the blood shall be unto you for a sign in the houses where you shall be; and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt.

4 And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations, with an everlasting observance.

5 Seven days shall you eat unleavened bread: in the first day there shall be no leaven in your houses; whatsoever shall eat any thing leavened, from the first day until the seventh day, that soul shall perish out of Israel.

6 And the first day shall be holy and solemn, and the seventh day shall be kept with the like solemnity: you shall do no work in them, except those things that belong to eating.

7 And you shall observe the feast of the unleavened bread: for in this same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance.

8 The first month, the fourteenth day of the month, in the evening, you shall eat unleavened bread, until the one and twentieth day of the same month, in the evening.

9 Seven days there shall not be found any leaven in your houses: he that shall eat leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger or born in the land.

10 You shall not eat any thing leavened: in all your habitations you shall eat unleavened bread;

11 And Moses called all the ancients of the children of Israel, and said to them: Go take a lamb by your families, and sacrifice the Phase.

12 And dip a bunch of hyssop in the blood that is at the door, and sprinkle the transom of the door thereof, and both the door-cheeks: let none of you go out of the door of his house till morning.

13 For the Lord will pass through the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt you.

14 Thou shalt keep this thing as a law for thee and thy children for ever.

15 And when you have entered into the land which the Lord will give you, as he hath promised you, you shall observe these ceremonies.

16 And when your children shall say to you: What is the meaning of this service?

17 You shall say to them: It is the victim of the passage of the Lord, when he passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses. And the people bowing themselves, adored.

18 And the children of Israel going forth, did as the Lord had commanded Moses and Aaron.

19 And it came to pass at midnight, the Lord slew every first-born in the land of Egypt, from the first-born of Pharao, who sat on his throne, unto the first-born of the captive woman that was in the prison, and all the first-born of cattle.

20 And Pharao arose in the night, and all his servants, and all Egypt: and there arose a great cry in Egypt; for there was not a house wherein there lay not one dead.

21 And Pharao calling Moses and Aaron, in the night, said: Arise and go forth from among my people, you and the children of Israel; go, sacrifice to the Lord as you say.

22 Your sheep and herds take along with you, as you demanded, and departing bless me.

23 And the Egyptians pressed the people to go forth out of the land speedily, saying: We shall all die.

24 The people therefore took dough before it was leavened; and tying it in their cloaks, put it on their shoulders.


the original, nor in the Sept. We may supply it, however, or "you shall roast all, head," &c., but in eating, you shall avoid breaking any bone, as the Sept. and Syr. express it. (ver. 10.) and as we read, ver. 48, and Num. ix. 12. These were to be burnt, that they might not be profaned. C.

Ins. 11. Huso, as all the aforesaid prepositions intimate. M. — Many of them regarded only this occasion, and were not regarded afterwards. — Phase, which the Chaldee writes Psacho, signifies the passing over (C) of the destroying angel, when he spared those houses only which were marked with blood, to annihilate the necessity of faith in Christ's death.

Ins. 12. First-born, often denotes the most beloved; or, when spoken of those under oppression, the most miserable. Isai. xiv. 30; Psal. lxxvii. 27. Moses observes, (ver. 30.) that every house had one dead, which would not probably be the case, unless every house were an isolated one, adapted to a literal sense; but where there was a child, there the most dear and honourable person was cut off. Hab. iii. 13, 14. — Gods, idols, whose statues some sort were overthrown (S. Jer. ep. ad Franklin. Raso. v. x. ul.); sacred animals, which were adored by the Egyptians (Origin.); or the word may imply that the princes and judges of the land would be most destroyed. C.

Ins. 14. This day. The Jews assert, that as their fathers were delivered out of Egypt in the 10th of Nisan, so Israel will be redeemed on that day by the Messiah; which has osc. literally verified in Jesus Christ. — Reviving. This is what will be done with respect to our Christian passover, (C) of which the Jewish was a figure, designed to subsist as long as their republic. M.

Ins. 15. Perish, either by sudden death, or by forfeiting all the privileges of God's people (ver. 19.); or, his offence shall be deemed mortal. See Gen. 65.
35 And the children of Israel did as Moses had commanded: and they asked of the Egyptians vessels of silver and gold, and very much raiment.

36 And the Lord gave favour to the people in the sight of the Egyptians, so that they lent unto them: and they stripped the Egyptians.

37 And the children of Israel set forward from Ramesses to Succoth, being about six hundred thousand men on foot, beside children.

38 And a mixed multitude, without number, went up also with them, sheep and herds, and beasts of divers kinds, exceeding many.

39 And they baked the meal, which a little before they had brought out of Egypt in dough: and they made hearth-cakes unleavened: for it could not be leavened, the Egyptians pressing them to depart, and not suffering them to make any stay; neither did they think of preparing any meat.

40 And the abode of the children of Israel that they made in Egypt, was four hundred and thirty years:

41 Which being expired, the same day all the army of the Lord went forth out of the land of Egypt.

42 This is the observable night of the Lord, when he brought them forth out of the land of Egypt: this night all the children of Israel must observe in their generations.

43 And the Lord said to Moses and Aaron: This is the service of the Phase; no foreigner shall eat of it.

44 But every bought servant shall be circumcised, and so shall eat.

45 The stranger and the hireling shall not eat thereof.

46 In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.

47 All the assembly of the children of Israel shall keep it.

48 And if any stranger be willing to dwell among you, and to keep the Phase of the Lord, all his males shall first be circumcised, and then shall he celebrate it according to the manner: and he shall be as he that is born in the land: but if any man be uncircumcised, he shall not eat thereof.

49 The same law shall be to him that is born in the land, and to the proselyte that sojourneth with you.

50 And all the children of Israel did as the Lord had commanded Moses and Aaron.

51 And the same day the Lord brought forth the children of Israel out of the land of Egypt by their companies.

CHAP. XIII.

The passover solemnity is to be observed: and the first-born are to be consecrated to God. The people are conducted through the desert by a pillar of fire in the night, and a cloud in the day.

AND the Lord spoke to Moses, saying:

2 Sanctify unto me every first-born that openeth the womb among the children of Israel, as well of men as of beasts: for they are all mine.

3 And Moses said to the people: Remember this day in which you came forth out of Egypt, and out of the house of bondage, for with a strong hand hath the Lord brought you forth out of this place: that you eat no leavened bread.

4 This day you go forth in the month of new corn.

5 And when the Lord shall have brought thee into the land of the Chanaanite, and the Hethite, and the Amorite, and the Hivite, and the Jebusite, which he swore to thy fathers that he would give thee, a land that floweth with milk and honey, thou shalt celebrate this manner of sacrifices in this month.

6 Seven days shalt thou eat unleavened bread: and on the seventh day shall be the solemnity of the Lord.

7 Unleavened bread shall you eat seven days: there shall not be seen any thing leavened with thee, nor in all thy coasts.

8 And thou shalt tell thy son in that day, saying: This is what the Lord did to me when I came forth out of Egypt.

9 And it shall be as a sign in thy hand, and as a memorial before thy eyes; and that the law of the Lord be always in thy mouth, for with a strong hand the Lord hath brought thee out of the land of Egypt.

10 Thou shalt keep this observance at the set time from days to days.

11 And when the Lord shall have brought thee into the land of the Chanaanite, as he swore to thee and thy fathers, and shall give it thee:

12 Thou shalt set apart all that openeth the womb for the Lord, and all that is first brought forth of thy cattle: whatsoever thou shalt have of the male sex, thou shalt consecrate to the Lord.

13 The first-born of an ass thou shalt change for a sheep: and if thou do not redeem it, thou shalt kill it. And every first-born of men thou shalt redeem with a price.
14 And when thy son shall ask thee to-morrow, saying: What is this? thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage.

15 For when Pharaoh was hardened, and would not let us go, the Lord slew every first-born in the land of Egypt, from the first-born of man to the first-born of beasts: therefore I sacriﬁce to the Lord all that openeth the womb of the male sex, and all the ﬁrst-born of my sons I redeem.

16 And it shall be as a sign in thy hand, and as a thing hung between thy eyes, for a remembrance: because the Lord hath brought us forth out of Egypt by a strong hand.

17 And when Pharaoh had sent out the people, the Lord led them not by the way of the land of the Philistines, which is near; thinking lest perhaps they would repent, if they should see wars arise against them, and would return into Egypt.

18 But he led them by the way of the desert, which is by the Red Sea: and the children of Israel went up armed out of the land of Egypt.

19 And Moses took Joseph’s bones with him: because he had abjured the children of Israel, saying: God shall visit you, carry out my bones from hence with you.

20 And marching from Soco, they encamped in Etham, in the utmost coasts of the wilderness.

21 And the Lord went before them to show the way, by day in a pillar of a cloud, and by night in a pillar of ﬁre; that he might be the guide of their journey at both times.

22 There never failed the pillar of the cloud by day, nor the pillar of ﬁre by night, before the people.

CHAP. XIV.

Pharaoh pursueth the children of Israel. They murmur against Moses, but are encouraged by him, and pass through the Red Sea. Pharaoh and his army, following them, are drowned.

AND the Lord spoke to Moses, saying:

2 Speak to the children of Israel: Let them turn and encamp over against PhilBahrioth, which is between Magdala and the sea over against Beesphoyn: you shall encamp before it upon the sea.

1 Cor. x. 1—6; Ex. xxvi. 6; 1 Man. iv. 2.

3 And Pharaoh will say of the children of Israel: They are straitened in the land, the desert hath shut them in.

4 And I shall harden his heart, and he will pursue you: and I shall be gloried in Pharaoh, and in all his army: and the Egyptians shall know that I am the Lord. And they did so.

5 And it was told the king of the Egyptians that the people was ﬂed: and the heart of Pharaoh and of his servants was changed with regard to the people, and they said: What meant we to do, that we let Israel go from serving us?

6 So he made ready his chariot, and took all his people with him.

7 And he took six hundred chosen chariots, and all the chariots that were in Egypt: and the captains of the whole army.

8 And the Lord hardened the heart of Pharaoh, king of Egypt, and he pursued the children of Israel; but they were gone forth in a mighty hand.

9 And when the Egyptians followed the steps of them who were gone before, they found them encamped at the sea side: all Pharaoh’s horse and chariots, and the whole army were in Phaihatho, before Beesphoyn.

10 And when Pharaoh drew near, the children of Israel lifting up their eyes, saw the Egyptians behind them, and they feared exceedingly, and cried to the Lord.

11 And they said to Moses: Perhaps there were no graves in Egypt, therefore thou hast brought us to die in the wilderness: why wouldst thou do this, to lead us out of Egypt?

12 Is not this the word that we spoke to thee in Egypt, saying: Depart from us, that we may serve the Egyptians, for it was much better to serve them, than to die in the wilderness.

13 And Moses said to the people: Fear not: stand and see the great wonders of the Lord, which he will do this day; for the Egyptians, whom you see now, you shall see no more for ever.

14 The Lord will ﬁght for you, and you shall hold your peace.

1 Cor. x. 1—6; Ex. xxvi. 6; 1 Man. iv. 2.

Some think an idol was thus decried: whose ofﬁce it was to prevent people from quitting the country: how vain were his efforts against God’s people!

VER. 10. Is. Between craggy mountains and the Red Sea. H. V. and he will. Prophets falsely translate, “that he may,” &c., contrary to the Heb. and other versions. V. 11. People, ﬁt for war, who could be got ready on such short warning. Exceiled (up Iran.) makes the number amount to a million.

VER. 16. Wilderness. This is the language of distinctly saeas. They had begun to be almost in love with their chains. Every diﬃculty given them occasion to repine at the gracious purposes of God, and the extremities of his servant Moses. But God bears patiently with the defects of a carnal and bruised-pressed nation. H. V. 15. —Thy word and pray to God, while others that uphold Moses.

VER. 14. Peace. They will not have to draw a sword. The Syriac subjoin, Therefore Moses came into the land,” which connects this with the following verse. C. 1
And the Lord said to Moses: Why criest thou to me?
Speak to the children of Israel to go forward.
But lift up thy rod, and stretch forth thy hand over the sea, and divide it: that the children of Israel may go through the midst of the sea on dry ground.
And I will harden the heart of the Egyptians to pursue you: and I will be glorified in Pharaoh, and in all his host, and in his chariots and in his horsemen.
And the Egyptians shall know that I am the Lord, when I shall be glorified in Pharaoh, and in his chariots, and in his horsemen.
And the angel of God, who went before the camp of Israel, removing, went behind them: and together with him the pillar of the cloud, leaving the fore-part,
Stood behind, between the Egyptians' camp and the camp of Israel: and it was a dark cloud, and enlightening the night, so that they could not come at one another all the night.
And when Moses had stretched forth his hand over the sea, the Lord took it away by a strong and burning wind blowing all the night, and turned it into dry ground: and the water was divided.
And the children of Israel went in through the midst of the sea dried up; for the water was as a wall on their right hand and on their left.
And the Egyptians pursuing went in after them, and all Pharaoh's horses, his chariots and horsemen, through the midst of the sea.
And now the morning watch was come, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host.
And overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel; for the Lord fighteth for them against us.
And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen.
And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves.

28 And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain.
29 But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left:
30 And the Lord delivered Israel in that day out of the hands of the Egyptians.
31 And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them, and the people feared the Lord, and they believed the Lord, and Moses his servant.

CHAP. XV.
The canticle of Moses. The bitter waters of Marã are made sweet.

THEN Moses and the children of Israel sang this canticle to the Lord, and said: Let us sing to the Lord: for he is gloriously magnified, the horse and the rider he hath thrown into the sea.
2 The Lord is my strength and my praise, and he is become salvation to me: he is my God, and I will glorify him: the God of my father, and I will exalt him.
3 The Lord is as a man of war, Almighty is his name.
4 Pharaoh's chariots and his army he hath cast into the sea: his chosen captains are drowned in the Red Sea.
5 The depths have covered them, they are sunk to the bottom like a stone.
6 Thy right hand, O Lord, is magnified in strength: thy right hand, O Lord, hath slain the enemy.
7 And in the multitude of thy glory thou hast put down thy adversaries: thou hast sent thy wrath, which hath devoured them like stubble.
8 And with the blast of thy anger the waters were gathered together: the flowing water stood, the depths were gathered together in the midst of the sea.
9 The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill: I will draw my sword, my hand shall slay them.
10 Thy wind blew and the sea covered them: they sunk as lead in the mighty waters.
11 Who is like to thee, among the strong? O Lord? who is like to thee, glorious in holiness, terrible and praise-worthy, doing wonders?

VER. 15. Cries. "A vehement desire is a cry, which reaches the ears of the Lord." S. BERN.
VER. 17. To pursue. God did not restrain the perverse will of the Egyptians; but suffered them to be guided by their blind passions, and to rush presumptuously into the bed of the sea. If the writhing of its waters had been owing to any natural cause, this wise nation could not be ignorant but that, at the stated time, the ebbing would cease, and consequently that they would be overtaken by the waters. But the waters stood up like walls on both sides; and they were so exasperated as to suppose that the miracle would be continued for their protection.
VER. 20. A dark cloud, and enlightening the night. It was a dark cloud to the Egyptians; but enlightened the night to the Israelites, by giving them a great light.
VER. 21. Wind. This served to dry up the sandy channel of the Red Sea, which was mixed with mud and weeds.
VER. 24. Watch. About four o'clock, The Hebrews divided the night into three equal parts, (C) or four, consisting each of three hours, (M) which varied in length as the night was longer.
VER. 31. See above. The Hebrews would thus again be enriched by their spoils. "The Hebrews were to pass through the Red sea, which fixed the last sea to the mission of Moses, the Fathers contemplate how God's servants are rescued by baptism, and by the merits of Jesus Christ, from Satan and from all sin. 1 Cor. x. 1, 4. Orig. hom. 5. H.
CHAP. XV. VER. 1. Canticule. Origen reckons this to be the most ancient piece of poetry. C.—Let us sing. So the Sept. The Heb. has "I will sing to the Lord." 1491 years B. C. H.
VER. 2. Praise. The printed Heb. is here irregular, but some MSS. agree with the Vulg., Chal. and Arab. Kenn. i. p. 400. To him my praise is due on all titles. H.—God. Heb. el, 'the strong one.'
VER. 3. The Lord. Sept. "breaking wars in pieces," a man of war. C.—Almighty. Here, I om. This is the most awful and incomunicable name. H.
VER. 7. Wrath. A tempest of lightning. See Is. lxxii. 11; Hab. iii. 16.
VER. 8. Together. "Coatened on either side," as the Chal. and Sept. express it. C.
VER. 11. Who is like to thee? H. The initials of these four Hebrew letters, which the Maccabees placed on their banners, (m. c. s. j.) probably gave that title to
12 Thou stretchedst forth thy hand, and the earth swelled up them.

13 In thy mercy thou hast been a leader to the people whom thou hast redeemed: and in thy strength thou hast carried them to thy holy habitation.

14 Nations rose up, and were angry: sorrows took hold upon the inhabitants of Philistia.

15 Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

16 Let fear and dread fall upon them, in the greatness of thy arm: let them become unmovable as a stone, until thy people, O Lord, pass by: until this thy people pass by, which thou hast possessed.

17 Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord; thy sanctuary, O Lord, which thy hands have established.

18 The Lord shall reign for ever and ever.

19 For Pharaoh went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.

20 So Mary the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went forth after her with timbrels and with dances.

21 And she began the song to them, saying: Let us sing to the Lord, for he is gloriously magnified; the horse and his rider he hath thrown into the sea.

22 And Moses brought Israel from the Red Sea, and they went forth into the wilderness of Sur: and they marched three days through the wilderness, and found no water.

23 And they came into Mara, and they could not drink the waters of Mara, because they were bitter: whereupon he gave a name also agreeable to the place, calling it Mara, that is, bitterness.

24 And the people murmured against Moses, saying: What shall we drink?

25 But he cried to the Lord, and he showed him a tree, which when he had cast into the waters, they were turned into sweetmeats. There he appointed him ordinances, and judgments, and there he proved him.

26 Saying: If thou wilt hear the voice of the Lord thy God, and do what is right before him, and obey his commandments, and keep all his precepts, none of the evil that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer.

27 And the children of Israel came into Elim, where there were twelve fountains of water, and seventy palm trees: and they encamped by the waters.

CHAP. XVI.

The people murmured for want of meat: God gave them quails and manna.

And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came out of the land of Egypt.

2 And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots, and ate bread to the full.

4 Why have you brought us into this desert, that you might destroy all the multitude with famine?

5 And the Lord said to Moses: Behold I will give bread from heaven for you: let the people go forth, and gather what is sufficient for every day: that I may prove them whether they will walk in my law, or not.

6 But the sixth day let them provide for to bring in, and let it be doubled to that they were wont to gather every day.

6 But the sixth day let them provide for to bring in, and let it be doubled to that they were wont to gather every day.

6 And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt.

7 And in the morning you shall see the glory of the Lord: for he hath heard your murmuring against the Lord: but as for us, what are we, that you mutter against us?

Judith v. 15; Exch. xxxviii. 5.—Num. xxxiv. 6.

VER. 22. Sur, which is called Etham, "Pough," (Num. xxxiii. 7.) on which account both sides of the Red Sea are described by the same name: hence some have groundlessly asserted that the Hebrews came out of the Red Sea by the same way they entered it. H.

VER. 23. Mara, about half way between Sina and M. Sindi. C.

VER. 25. A tree, (lignum,) or piece of wood, which had the natural power, here ascribed to it. Exch. xxxviii. 4. C.—Though we can hardly suppose that all that collection of water was thus rendered sweet, unless God had given it a miraculous efficacy. H. It foreshadowed the virtue of the cross. Theodoret ix. 26.—Hengstenberg, and the people of Israel, of which we now see the shadow. H.

VER. 26. Baked. God delivered his people from every inclination, which might prevent any one from joining the rest of their tribes on the night of the exodus. Psal. cv. 37.

VER. 27. The east, to the north-west of Sina. Shaw says there are now only nine fountains. H. The holy job probably lived about this time, so that his book may serve to corroborate those truths, which were the objects of faith to his countrymen during the time of the Generations of the Gentiles, as well as to the more favoured nations of the Jews. H.

CHAP. XVI. VER. 1. Sin, after they had encamped on the Red Sea. Num. xxxxi. 16. The old station was also in the desert of Sin, or Sodes. But that is far remote from this desert. Num. xx. 1. C.

VER. 4. With experience. Therefore he orders the Hebrews to gather manna only for one day, except on Friday. C.

VER. 5. Prepare. Hence this day was called Pashuca, or the day of preparation.

VER. 7. Morning, when manna fell, as quails were brought the former evening, ver. 12, and 13. These fresh instances of protection might convince them that they had not been imposed upon by Moses in leaving Egypt. M.
21 Now every one of them gathered in the morning as much as they seemed to eat: and after the sun was up, it melted.

22 But on the sixth day they gathered twice as much, that is, two gomor every man: and all the rulers of the multitude came, and told Moses.

23 And he said to them: This is what the Lord hath spoken: To-morrow is the rest of the sabbath sanctified to the Lord. Whatev er work is to be done, do it; and the meats that are to be dressed, dress them; and whatsoever shall remain, lay it up until the morning.

24 And they did so as Moses had commanded, and it did not putrefy, neither was there worm found in it.

25 And Moses said: Eat it to-day, because it is the sabbath of the Lord: to-day it shall not be found in the field.

26 Gather it six days; but on the seventh day is the sabbath of the Lord, therefore it shall not be found.

27 And the seventh day came: and some of the people going forth to gather, found none.

28 And the Lord said to Moses: How long will you refuse to keep my commandments, and my law?

29 See that the Lord hath given you the sabbath, and for this reason on the sixth day he giveth you a double provision: let each man stay at home, and let none go forth of his place the seventh day.

30 And the people kept the sabbath on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white, and the taste thereof like to flour with honey.

32 And Moses said: This is the word which the Lord hath commanded: Fill a gomor of it, and let it be kept unto generations to come hereafter; that they may know the bread, wherewith I fed you in the wilderness, when you were brought forth out of the land of Egypt.

33 And Moses said to Aaron: Take a vessel, and put manna into it, as much as a gomor can hold; and lay it up before the Lord, to keep it for your generations.

34 As the Lord commanded Moses. And Aaron put it in the tabernacle to be kept.

35 And the children of Israel ate manna forty years,
till they came to a habitable land: with this meat were they fed, until they reached the borders of the land of Chanaan.

36 Now a gomer is the tenth part of an ephah.

CHAP. XVII.

The people murmured again for want of drink: the Lord gave them water out of a rock. Moses lifted up his hand in prayer, Amaleek is overcome.

THEN all the multitude of the children of Israel setting forward from the desert of Sin, by their mansions, according to the word of the Lord, encamped in Raphidim, where there was no water for the people to drink.

2 And they chose with Moses, and said: Give us water, that we may drink. And Moses answered them: Why chide you with me? Wherefore do you tempt the Lord?

3 So the people were thirsty there for want of water, and murmured against Moses, saying: Why didst thou make us go forth out of Egypt, to kill us and our children, and our beasts with thirst?

4 And Moses cried to the Lord, saying: What shall I do to this people? Yet a little more and they will stone me.

5 And the Lord said to Moses: Go before the people, and take with thee of the ancients of Israel: and take in thy hand the rod wherewith thou didst strike the river, and go.

6 Behold I will stand there before thee, upon the rock Horeb; and thou shalt strike the rock, and water shall come out of it that the people may drink. Moses did so before the ancients of Israel.

7 And he called the name of that place Temptation, because of the chiding of the children of Israel, and for that they tempted the Lord, saying: Is the Lord amongst us or not?

8 And Amaleek came, and fought against Israel in Raphidim.

9 And Moses said to Josue: Choose out men; and go out and fight against Amaleek: to-morrow I will stand on the top of the hill, having the rod of God in my hand.

10 Josue did as Moses had spoken, and he fought against Amaleek; but Moses, and Aaron, and Hur, went up upon the top of the hill.

11 And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amaleek overcame.

12 And Moses's hands were heavy: so they took a stone, and put under him, and he sat on it: and Aaron and Hur stayed up his hands on both sides. And it came to pass, that his hands were not weary until sun-set.

13 And Josue put Amaleek and his people to flight, by the edge of the sword.

14 And the Lord said to Moses: Write this for a memorial in a book, and deliver it to the ears of Josue; for I will destroy the memory of Amaleek from under heaven.

15 And Moses built an altar, and called the name thereof, The Lord, my exaltation, saying:

16 Because the hand of the throne of the Lord, and the war of the Lord shall be against Amaleek, from generation to generation.

CHAP. XVIII.

Jethro brings to Moses his wife and children. His council.

AND when Jethro the priest of Madian, the kinsman of Moses, had heard all the things that God had done to Moses, and to Israel his people, and that the Lord had brought forth Israel out of Egypt:

2 He took Sephora, the wife of Moses, whom he had sent back:

3 And her two sons, of whom one was called Gursam, his father saying: I have been a stranger in a foreign country.

4 And the other Eliezer: For the God of my father, said he, is my helper, and hath delivered me from the sword of Pharaoh.

5 And Jethro, the kinsman of Moses, came with his sons, and his wife to Moses into the desert, where he was camped by the mountain of God.

6 And he sent word to Moses, saying: I Jethro, thy kinsman, come to thee, and thy wife, and thy two sons with her.

7 And he went out to meet his kinsman, and worship ped and kissed him; and they saluted one another with words of peace. And when he was come into the tent,

8 Moses told his kinsman all that the Lord had done to Pharaoh and the Egyptians in favour of Israel: and all...

4 Deut. xxv. 17; Judith iv. 15; Wed. xl. 2— A. M. 3594, A. C. 1100— Supra, ii. 22.
So Moses and Aaron went in unto Pharaoh, and did as the Lord had commanded. And Aaron took the rod before Pharaoh and his servants, and it was turned into a serpent.—Exodus VII. 10.
And Cain said to Abel his brother: Let us go forth abroad. And when they were in the field, Cain rose up against his brother Abel, and slew him.—Genesis IV. 8.
And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it. — Genesis xxviii. 12
But Samson slept till midnight, and then rising, he took both the doors of the gate, with the post thereof, and carried them up to the top of the hill. — Judges XVI. 3.
And when they sounded their trumpets in three places round about the camp, and had broken their pitchers, they cried out, The sword of the Lord and of Gideon. — Judges VII. 20.
BIRD'S EYE VIEW OF THE HOLY LAND.

Showing Cities, Mountains, Seas, Rivers, and other Important Places mentioned in the HOLY SCRIPTURES.

the labour which he had beheld them in the journey, and that the Lord had delivered them.

9 And Jethro rejoiced for all the good things that the Lord had done to Israel, because he had delivered them out of the hands of the Egyptians.

10 And he said: Blessed is the Lord, who hath delivered his people out of the hand of Egypt.

11 Now I know, that the Lord is great above all gods; because they dealt proudly against them.

12 So Jethro, the kinsman of Moses, offered holocausts and sacrifices to God: and Aaron and all the ancients of Israel came, to eat bread with him before God.

13 And the next day Moses sat to judge the people, who stood by Moses from morning until night.

14 And when his kinsman had seen all things that he did among the people, he said: What is it that thou dost among the people? Why sittest thou alone, and all the people wait from morning till night?

15 And Moses answered him: The people come to me to seek the judgment of God.

16 And when any controversy falleth out among them, they come to me to judge between them, and to show the precepts of God, and his laws.

17 But he said: The thing thou dost is not good.

18 Thou art spent with foolish labour, both thou, and this people that is with thee; the business is above thy strength, thou alone cannot bear it.

19 But hear my words and counsels, and God shall be with thee. Be thou to the people in those things that pertain to God, to bring their words to him:

20 And to show the people the ceremonies, and the manner of worshipping, and the way wherein they ought to walk, and the work that they ought to do.

21 And provide out of all the people able men, such as fear God, in whom there is truth, and that hate avarice, and appoint of them rulers of thousands, and of hundreds, and of fifties, and of tens.

22 Who may judge the people at all times: and when any great matter sweareth, let them refer it to thee, and let them judge the lesser matters only: that so it may be lighter for thee, the burden being shared out among others.

3 If thou dost this, thou shalt fulfill the commandment of God, and shalt be able to bear his precepts: and all this people shall return to their places with peace.

24 And when Moses heard this, he did all things that he had suggested unto him.

25 And, choosing able men out of all Israel, he appointed them rulers of the people, rulers over thousands, and over hundreds, and over fifties, and over tens.

26 And they judged the people at all times: and whatsoever was of greater difficulty they referred to him, and they judged the easier cases only.

27 And he let his kinsman depart: and he returned and went into his own country.

CHAP. XIX.

In the third month of the departure of Israel out of the land of Egypt, on this day they came into the wilderness of Sinai:

2 For departing out of Raphidim, and coming to the desert of Sinai, they camped in the same place, and there Israel pitched their tents over against the mountain.

3 And Moses went up to God; and the Lord called unto him from the mountain, and said: Thus shalt thou say to the house of Jacob, and tell the children of Israel:

4 You have seen what I have done to the Egyptians, how I have carried you upon the wings of eagles, and have taken you to myself.

5 If therefore you will hear my voice, and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine.

6 And you shall be to me a priestly kingdom, and holy nation. These are the words thou shalt speak to the children of Israel.

7 Moses came; and calling together the elders of the people, he declared all the words which the Lord had commanded.

8 And all the people answered together: All that the Lord hath spoken, we will do. And when Moses had related the people's words to the Lord,

9 The Lord said to him: Lo now will I come to thee in the darkness of a cloud, that the people may hear me.

CHAP. XX.

Ver. 27. Depart, upon his consenting to leave his son Hobah for a guide. (Bonfrerius on Num. x. 30), or perhaps he departed for a time, and returned again: Moses shows by his example, that priests ought not to disdain receiving prudent admonitions from any one.

Ver. 28. A journey of 90 miles, as is evident from the distances of the places.

Ver. 29. Not to be rendered the law of Moses, as some render, but the commandments. (Henderson).

Ver. 31. Egypt. (Henderson). Egypt, as ye should say, for it is: (Bonfrerius).

Ver. 33. Not to be translated, as some, the people of God; but the assembly of the people of God. (Henderson).

Ver. 39. Pagan. (Henderson). The Israelites are commanded not to marry with the pagans. (Henderson).