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THE
HOLY BIBLE

TRANSLATED FROM THE LATIN VULGATE

DILIGENTLY COMPARED WITH THE HEBREW, GREEK, AND OTHER EDITIONS IN DIVERS LANGUAGES.

THE OLD TESTAMENT

FIRST PUBLISHED BY THE ENGLISH COLLEGE AT DOUAY, A. D. 1609

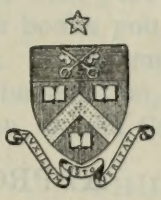
AND

THE NEW TESTAMENT

FIRST PUBLISHED BY THE ENGLISH COLLEGE AT RHEIMS, A. D. 1582

WITH ANNOTATIONS, REFERENCES, AND AN HISTORICAL AND CHRONOLOGICAL TABLE

BS
180



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HIS EMINENCE JAMES CARDINAL GIBBONS

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APPROBATION

OF

HIS EMINENCE JAMES CARDINAL GIBBONS

We hereby approve of the publication by Messrs. John Murphy Co. of the Catholic Bible, which is an accurate reprint of the Rheims and Douay edition, with Dr. Challoner's Notes.

The sacred volume is printed in an attractive style.

J. CARD. GIBBONS,
Archbishop of Baltimore.

APPROBATION

OF

HIS EMINENCE JOHN CARDINAL FARLEY

I hereby endorse your publication of the "Holy Bible." It is well edited and should commend itself to the patronage of all our Catholic Laity.

JOHN CARDINAL FARLEY,
Archbishop of New York.

APPROBATION

OF

HIS EMINENCE WILLIAM CARDINAL O'CONNELL

I willingly give my endorsement to your excellent reprint of the Douay Bible.

WILLIAM CARD. O'CONNELL,
Archbishop of Boston.

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INDULGENCES

An indulgence of three hundred days is granted to all the Faithful who read the Holy Gospels at least a quarter of an hour. A Plenary Indulgence under the usual conditions is granted once a month for the daily reading.

LEO XIII.

13 December, 1898.

The following Letter of His Holiness PIUS THE SIXTH, *to the Most Rev.* ANTHONY MARTINI, *now Archbishop of Florence, on his Translation of the Holy Bible into Italian, shows the benefit which the faithful may reap from their having the Holy Scriptures in the Vulgar Tongue.*

POPE PIUS THE SIXTH

BELOVED SON, *Health and Apostolic Benediction.*

At a time that a vast number of bad books, which most grossly attack the Catholic Religion, are circulated, even among the unlearned, to the great destruction of souls, you judge exceedingly well, that the faithful should be excited to the reading of the Holy Scriptures: For these are the most abundant sources which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times: This you have seasonably effected, as you declare, by publishing the Sacred Writings in the language of your country, suitable to every one's capacity: especially when you show and set forth that you have added explanatory notes, which, being extracted from the Holy Fathers, preclude every possible danger of abuse: Thus you have not swerved either from the laws of the Congregation of the Index, or from the Constitution published on this subject by BENEDICT XIV., that immortal Pope, our predecessor in the Pontificate, and formerly when We held a place near his person, our excellent Master in Ecclesiastical learning; circumstances which We mention as honourable to Us. We therefore applaud your eminent learning, joined with your extraordinary piety, and We return you our due acknowledgment for the books you have transmitted to Us, and which, when convenient, We will read over. In the meantime as a token of our Pontifical benevolence, receive our Apostolical benediction, which to you, beloved Son, We very affectionately impart. Given at Rome, on the Calends of April, 1778, the fourth year of our Pontificate.

PHILIP BUONAMICI, *Latin Secretary.*

To our Beloved Son,
Anthony Martini at Turin.

[A TRANSLATION FROM THE LATIN ORIGINAL]

A PRAYER BEFORE THE READING OF ANY PART OF THE HOLY SCRIPTURE.

COME, O Holy Spirit, fill the hearts and minds of thy faithful servants, and inflame them with the fire of thy divine love.

LET US PRAY:

O GOD, who by the inspiration of the Holy Ghost, didst instruct the hearts of thy faithful servants; grant us in the same Spirit, to discern what is right, and enjoy his comfort for ever, Through our Lord Jesus Christ, who liveth and reigneth one God, with thee and the same Spirit, world without end. Amen.

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PREFACE

This edition of the Sacred Scriptures is called the Douay Bible, since it is substantially the translation of the Latin Vulgate made toward the end of the sixteenth century by Gregory Martin of the English College of Douay, with the assistance of fellow exiles in France. The revision of Bishop Challoner in the middle of the eighteenth century and later minor changes, while adapting it to the needs of its modern readers, have not fundamentally affected its character. Its own excellent qualities and the authority of ecclesiastical superiors, continue to maintain its position as the Bible of English-speaking Catholics the world over.

The present issue contains the same text as its predecessors. The principal changes in the notes are in the matter of chronology. Recent discoveries in Bible lands and study of the Bible itself have led to new conclusions about some of the dates of the events of sacred history. The conclusions herein embodied are based on the authority of the best Catholic scholars.

THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD TESTAMENT

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THE

BOOK OF GENESIS.

This book is so called from its treating of the GENERATION, *that is, of the creation and the beginning of the world. The Hebrews call it* BERESHITH, *from the Word with which it begins. It contains not only the history of the Creation of the world; but also an account of its progress until the death of* JOSEPH.

CHAPTER 1.

God createth Heaven and Earth, and all things therein.

IN the beginning God created heaven, and earth.

2 [b] 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.

3 And God said: [c] Be light made. And light was made.

4 And God saw the light that it was good; and he divided the light from the darkness.

5 And he called the light Day, and the darkness Night; and there was evening and morning one day.

6 And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters.

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

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

9 God also 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, [e] 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 made in the firmament of heaven, to divide the day and the night, [f] and let them be for signs, and for seasons, and for days and years:

15 To shine in the firmament of heaven, and to give light upon the earth. And it was so done.

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

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

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

19 And the evening and morning were the fourth day.

20 God also said: Let the waters bring forth the creeping creature having life,

b Acts 14. 14, and 17. 24; Ps. 32. 6, and 135. 5; Eccli. 18. 1.
c Heb. 11. 3.

d Ps. 135. 5, and 148. 4; Jer. 10. 12, and 51. 15.
e Job 38. 4; Ps. 32. 7, and 88. 12, and 135. 7.
f Ps. 135. 7.

CHAP. 1. Ver. 6. *A firmament.* By this name is here understood the whole space between the earth, and the highest stars. The lower part of which divideth the waters that are upon the earth, from those that are above in the clouds.

Ver. 16. The moon, though much less than the stars, is here called a *great light*, from its giving a far greater light to the earth than any of them.

and the fowl that may fly over the earth under the firmament of heaven.

21 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.

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

23 And the evening and morning were the fifth day.

24 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.

25 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.

26 And he said: [g] 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, and the whole earth, and every creeping creature that moveth upon the earth.

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

28 And God blessed them, saying: [j] 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: [k]

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 [l] 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 2.

God resteth on the seventh day and blesseth it. The earthly paradise, in which God placeth man. He commandeth him not to eat of the tree of knowledge. And formeth 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: [m] 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 God created and made.

4 These are the generations of the heaven 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. [n]

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

g Infra 5. 1, and 9. 6; 1 Cor. 11. 7; Col. 3. 10.
h Wisd. 2. 23; Eccli. 17. 1. — *i* Matt. 19. 4.
j Infra 8. 17, and 9. 1. — *k* Infra 9. 3.

l Eccli. 39. 21; Mark 7. 37.
m Ex. 20. 11, and 31. 17; Deut. 5. 14; Heb. 4. 4.
n 1 Cor. 15. 45.

Ver. 26. *Let us make man to our image.* This *image* of God in man, is not in the body, but in the soul; which is a *spiritual* substance, endued with understanding and free will.

Ver. 28. *Increase and multiply.* This is not a precept, as some Protestant controvertists would have it, but a blessing, rendering them fruitful; for God had said the same words to the *fishes*, and *birds*, (ver. 22) who were incapable of receiving a precept.

CHAP. 2. Ver. 2. *He rested*, &c. That is, he ceased to make or create any new kinds of things. Though, as our Lord tells us, John 5. 17, *He still worketh*, viz., by conserving and governing all things, and creating souls.

Ver. 9. *The tree of life.* So called because it had that quality, that by eating of the fruit of it, man 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 superior kind of knowledge, beyond that which God was pleased to give.

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 [o]The name of the one is Phison: that is it which compasseth all the land of Hevilath, 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 Gehon: 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:

17 But of the tree of knowledge of good and evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.

18 And the Lord God said: It is not good for man to be alone: let us make him a help like unto himself.

19 And the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, brought them to Adam to see what he would call them: [p]for whatsoever Adam called any living creature the same is its name.

20 And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field: but for Adam there was not found a helper like himself.

21 Then the Lord God cast a deep sleep upon Adam: and when he was fast asleep, he took one of his ribs, and filled up flesh for it.

22 And the Lord God built the rib which he took from Adam into a woman: and brought her to Adam.

23 And Adam said: [q]This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man.

24 [r]Wherefore a man shall leave father and mother, and shall cleave to his wife: [s]and they shall be two in one flesh.

25 And they were both naked: to wit, Adam and his wife: and were not ashamed.

CHAPTER 3.

The serpent's craft. The fall of our first parents. Their punishment. The promise of a Redeemer.

NOW the serpent was more subtle than any of the beasts of the earth which the Lord God had made. And he said to the woman: Why hath God commanded you, that you should not eat of every tree of paradise?

2 And the woman answered him, *saying:* Of the fruit of the trees that are in paradise we do eat:

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: [t]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: [u]and she took of the fruit thereof, and did eat, and gave to her husband who did eat.

7 And the eyes of them both were 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.

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o Eccli. 24. 35. — *p* Ps. 146. 4.
q 1 Cor. 11. 9; Eph. 5. 31. — *r* Matt. 19. 5; Mark 10. 7.

s 1 Cor. 6. 16. — *t* 2 Cor. 11. 3.
u Eccli. 25. 33; 1 Tim. 2. 14.

CHAP. 3. Ver. 7. *And the eyes*, &c. Not that they were blind before, (for *the woman saw that the tree was fair to the eyes*, ver. 6,) nor yet that *their eyes were opened* to any more perfect knowledge of good; but only to the unhappy experience of having lost the *good* of original grace and innocence, and incurred the dreadful *evil* of sin. From whence followed a shame of their being naked; which they minded not before; because being now stript of original grace, they quickly began to be subject to the shameful rebellions of the flesh.

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 that thou shouldst not eat?

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

13 And the Lord God said to the woman: Why hast thou done this? And she answered: The serpent deceived me, and I did eat.

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, [v] and earth shalt 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. [w]

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 shall 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 into dust thou shalt return. [x]

20 [y] And Adam called the name of his wife Eve: because she was the mother of all the living.

21 And the Lord God made for Adam and his wife, garments of skins, and clothed them.

22 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.

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

24 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.

CHAPTER 4.

The history of Cain and Abel.

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

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

3 And it came to pass after many days, that Cain offered, of the fruits of the earth, gifts to the Lord.

4 [a] Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect to Abel, and to his offerings.

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

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

7 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.

8 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. [c]

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

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

11 Now, therefore, cursed shalt thou be

v Isa. 49. 23; 65. 25; Mich. 7. 17; Ps. 72. 9.
w Apoc. 12.; Infra 49. 17; 1 Cor. 14. 34.
x Infra 18. 27. — *y* Ps. 102. 14. and 22. 6; Eccli. 7. 12.

a Heb. 11. 4.
c Wisd. 10. 3; Matt. 23. 35; 1 John 3. 12; Jude 11.

Ver. 15. *She shall crush.* So divers of the fathers read this place, conformably to the Latin: others read it *ipsum*, viz., the seed. It is by her seed, *Jesus Christ*, that the woman crushes the serpent's head.

Ver. 22. *Behold Adam*, &c. This was spoken by way of reproaching him with his pride, in affecting a knowledge that might make him like to God.

CHAP. 4. Ver. 4. *Had respect.* That is, shewed his acceptance of his sacrifice (as coming from a heart full of devotion): and that, as we may suppose, by some visible token, such as sending fire from heaven upon his offerings.

upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand.

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

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

14 Behold thou dost cast me out this day from the face of the earth, and I shall be hidden from thy face, and I shall be a vagabond and a fugitive on the earth: every one, therefore, that findeth me, shall kill me.

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

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

17 And Cain knew his wife, and she conceived, and brought forth Henoch: and he built a city, and called the name thereof by the name of his son Henoch.

18 And Henoch 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 such as 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 Tubalcain, who was a hammerer and artificer in every work of brass and iron. And the sister of Tubalcain 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 stripling to my own bruising.

24 Sevenfold vengeance shall be taken for Cain: but for Lamech seventy times sevenfold. [d]

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.

CHAPTER 5.

The genealogy, age, and death of the Patriarchs, from Adam to Noe. The translation of Henoch.

THIS is the book of the generation of Adam. In the day that God created man, [f] he made him to the likeness of God.

2 He created them male and female; and blessed them: and called their name Adam, in the day when they were created.

3 [g] 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.

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 Cainan.

10 After whose birth he lived eight hun-

d Matt. 18. 22.
f Wisd. 2. 23; Eccli. 17. 1; Infra 9. 6.

g 1 Par. 1. 1.

Ver. 14. *Every one that findeth me shall kill me.* His guilty conscience made him fear his own brothers and nephews; of whom, by this time, there might be a good number upon the earth; though in the compendious account given in the scriptures, only Cain and Abel are mentioned.

Ver. 17. *His wife.* She was the daughter of Adam, and Cain's own sister; God dispensing with such marriages in the beginning of the world, as mankind could not otherwise be propagated. *He built a city*, viz., In process of time, when his race was multiplied, so as to be numerous enough to people it. For in the many hundred years he lived, his race might be multiplied even to millions.

Ver. 26. *Began to call upon*, &c. Not that Adam and Seth had not called upon God, before the birth of Enos; but that Enos used more solemnity in the worship and invocation of God.

dred 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 Cainan lived seventy years, and begot Malaleel.

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

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

15 And 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 Henoch.

19 And Jared lived after he begot Henoch, 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 Henoch lived sixty-five years, and begot Mathusala.

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

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

24 And he walked with God, and was seen no more: because God took him.

25 And Mathusala lived a hundred and eighty-seven years, and begot Lamech.

26 And Mathusala lived after he 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 Noe, 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 Noe, 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 Noe, when he was five hundred years old, begot Sem, Cham, and Japheth.

CHAPTER 6.

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

AND after that men began to be multiplied upon the earth, and daughters were born to them,

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

3 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 after 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. [l]

5 And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, [m]

6 It repented him that he had made man on the earth. And being touched inwardly 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 the creeping thing even to the fowls of the air, for it repenteth me that I have made them.

CHAP. 6. Ver. 2. *The sons of God.* The descendants of Seth and Enos are here called *sons of God* from their religion and piety: whereas the ungodly race of Cain, who by their carnal affections lay grovelling upon the earth, are called the children of men. The unhappy consequence of the former marrying with the latter, ought to be a warning to Christians to be very circumspect in their marriages; and not to suffer themselves to be determined in their choice by their carnal passion, to the prejudice of virtue or religion.

l Bar. 3. 26; Amos 2. 9; Wisd. 14. 6; Eccli. 16. 8.—*m* Infra 8. 21; Matt. 15. 19.

Ver. 3. *His days shall be,* &c. The meaning is, that God would allow men this term of 120 years, for their repentance and conversion, before he would send the deluge.

Ver. 6. *It repented him,* &c. God, who is unchangeable, is not capable of repentance, grief, or any other passion. But these expressions are used to declare the enormity of the sins of men, which was so provoking as to determine their Creator to destroy these his creatures, whom before he had so much favoured.

8 But Noe found grace before the Lord.

9 These are the generations of Noe:[n] Noe was a just and perfect man in his generations, he walked with God.

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

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

12 And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth,)

13 He said to Noe: 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.[o]

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

15 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.

16 Thou shalt make a window in the ark, and in a cubit shalt thou finish the top or 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, thou shalt bring two of a sort into the ark, that they may live 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.

CHAPTER 7.

Noe with his family go into the ark. The deluge overflows the earth.

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.[p]

2 Of all 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. 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.

4 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.

5 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.

7[q] 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, in 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.

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n Eccli. 44. 17. — *o* 1 Peter 3. 20; 2 Peter 2. 5. *p* Heb. 11. 7; 2 Peter 2. 5.

q Matt. 24. 37; Luke 17. 26; 1 Peter 3. 20.

Ver. 15. *Three hundred cubits*, &c. The ark, according to the dimensions here set down, contained four hundred and fifty thousand square cubits.

CHAP. 7. Ver. 2. *Of all clean.* The distinction of clean and unclean beasts appears to have been made before the law of Moses.

13 In the selfsame 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 [s] 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.

22 And all things wherein there is the breath of life on the earth, died.

23 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.

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

CHAPTER 8.

The deluge ceaseth. Noe goeth out of the ark, and offereth a sacrifice. God's covenant to him.

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.

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

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

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

5 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.

6 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 spoke to Noe, saying:

16 Go out of the ark, thou and thy wife,

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s Wisd. 10. 4: Eccli. 39. 28; 1 Peter 3. 20.

thy sons, and the wives of thy sons with thee.

17 All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and go ye upon the earth: [t] 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: [u] 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, seedtime and harvest, cold and heat, summer and winter, night and day, shall not cease.

CHAPTER 9.

God blesseth Noe: forbiddeth 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: [v] 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: [w]

4 Saving that flesh with blood you shall not eat. [x]

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 [y] Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God. [z]

7 [a] 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 [b] I will establish my covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither 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 [c] 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 Chanaan.

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

t Supra 1. 28; Infra 9. 1. — *u* Supra 6. 5; Matt. 15. 19. — *v* Supra 1. 22, and 8. 17. *w* Supra 1. 29.

x Lev. 17. 14; Acts 15. 29. — *y* Matt. 26. 52. *z* Apoc. 13. 19. — *a* Supra 1. 28 and 8. 17. *b* Isa. 54. 2. — *c* Eccli. 43. 12.

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.

Ver. 21. *Smelled*, &c. A figurative expression, denoting that God was well pleased with the sacrifices which his servant offered.

till the ground, and planted a vineyard.

21 And drinking of the wine was made drunk, and was uncovered in his tent.

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.

CHAPTER 10.

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. [d]

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

3 And the sons of Gomer: Ascenez and Riphath and Thogorma.

4 And the sons of Javan: Elisa and Tharsis, Cetthim 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 Mesram, and Phuth, and Chanaan.

7 And the sons of Chus: Saba, and Hevila, and Sabatha, and Regma, and Sabatacha. 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 Chale.

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

13 And Mesraim begot Ludim, and Anamim, and Laabim, Nepthuim,

14 And Phetrusim, and Chasluim; of whom came forth the Philistines, and the Capthorim.

15 And Chanaan begot Sidon, his firstborn, the Hethite,

16 And the Jebusite, and the Amorrhite, and the Gergesite,

17 The Hevite and the 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 Gerara even to Gaza, until thou enter Sodom and Gomorrha, and Adama, and Seboim even to Lesa.

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

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d 1 Par. 3. 5.

CHAP. 9. Ver. 21. *Drunk.* Noe by the judgment of the fathers was not guilty of sin, in being overcome by wine: because he knew not the strength of it.

Ver. 23. *Covered the nakedness.* Thus, as St. Gregory takes notice L. 35; Moral. c. 22, we ought to cover the nakedness, that is, the sins, of our spiritual parents and superiors.

Ver. 25. *Cursed be Chanaan.* The *curses*, as well as the *blessings*, of the patriarchs, were *prophetical*: And this in particular is here recorded by Moses, for the children of Israel, who were to possess the land of Chanaan.

CHAP. 10. Ver. 5. *The islands.* So the Hebrews called all the remote countries, to which they went by ships from Judea, to Greece, Italy, Spain, &c.

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: [e] Elam and Assur, and Arphaxad, and Lud, and Aram.

23 The sons of Aram: Us and Hull, and Gether: and Mess.

24 But Arphaxad begot Sale, of whom was born Heber.

25 And to Heber were born two sons: the name of the one was Phaleg, because in his days the earth was divided: and his brother's name Jectan.

26 Which Jectan begot Elmodad, and Saleph, and Asarmoth, Jare,

27 And Aduram, and Uzal, and Decla,

28 And Ebal, and Abimael, Saba,

29 And Ophir, and Hevila, and Jobab. All these were the sons of Jectan.

30 And their dwelling was from Messa as we go on as far as Sephar, 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 peoples and nations. By these were the nations divided on the earth after the flood.

CHAPTER 11.

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

AND the earth was of one tongue, [f] and of the same speech.

2 And when they removed from the east, they found a plain in the land of Sennaar, 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 name 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 from 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.

8 And so the Lord scattered them from that place into all lands, and they ceased to build the city.

9 And therefore the name thereof was called Babel, because there the language of the whole earth was confounded: and from thence the Lord scattered them abroad upon the face of all countries.

10 These are the generations of Sem: [h] Sem was a hundred years old when he begot Arphaxad, two years after the flood.

11 And Sem lived after he begot Arphaxad, five hundred years, and begot sons and daughters.

12 And Arphaxad lived thirty-five years, and begot Sale.

13 And Arphaxad lived after he begot Sale, three hundred and three years; and begot sons and daughters.

14 Sale also lived thirty years, and begot Heber.

15 And Sale lived after he begot Heber, four hundred and three years; and begot sons and daughters.

16 And Heber lived thirty-four years, and begot Phaleg.

17 And Heber lived after he begot Phaleg, four hundred and thirty years: and begot sons and daughters.

18 Phaleg also lived thirty years, and begot Reu.

19 [i] And Phaleg lived after he begot Reu, two hundred and nine years, and begot sons and daughters.

20 And Reu lived thirty-two years, and begot Sarug.

21 And Reu lived after he begot Sarug, two hundred and seven years, and begot sons and daughters.

22 And Sarug lived thirty years, and begot Nachor.

23 And Sarug lived after he begot Nachor, two hundred years: and begot sons and daughters.

24 And Nachor lived nine and twenty years, and begot Thare.

25 [j] And Nachor lived after he begot Thare, a hundred and nineteen years and begot sons and daughters.

e 1 Par. 1. 17.—*f* Wisd. 10. 5.

h 1 Par. 1. 17.—*i* 1 Par. 1. 19.
j 1 Par. 1. 26.

CHAP. 11. Ver. 9. *Babel.* That is, *confusion.*

26 [k] And Thare lived seventy years, and begot Abram, and Nachor, and Aran.

27 And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.

28 And Aran died before Thare his father, in the land of his nativity in Ur of the Chaldees.

29 And Abram and Nachor married wives: the name of Abram's wife was Sarai: and the name of Nachor's wife, Melcha, the daughter of Aran, father of Melcha, and father of Jescha.

30 And Sarai was barren, and had no children.

31 [l] And Thare 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 Chanaan: and they came as far as Haran, and dwelt there.

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

CHAPTER 12.

The call of Abram, and the promise made to him. He sojourneth in Chanaan, and then by occasion of a famine, goeth down to Egypt.

AND the Lord said to Abram: [m] 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 shew thee.

2 And I will make of 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 [n] IN THEE shall all the kindred 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 Chanaan. And when they were come into it,

6 Abram passed through the country into the place of Sichem, as far as the noble vale: now the Chanaanite was at that time in the land.

7 And the Lord appeared to Abram, and said to him: [p] 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 [r] 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.

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

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

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

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

18 And Pharao 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 Pharao gave *his* men orders

k Jos. 24. 2; Neh. 9. 7.—*l* Judith 5. 6; Acts 7. 2.
m Acts 7. 3.—*n* Infra 18. 18, and 22. 18, and 26. 4; Gal. 3. 8; Heb. 11. 8.

p Gal. 3. 17; Infra 13. 14, and 15. 18, and 26. 2; Deut. 34. 4.
r Infra 20. 11.

CHAP. 12. Ver. 13. *My sister.* This was no lie; because she was his niece, being daughter to his brother Aran, and therefore, in the style of the Hebrews, she might truly be called his *sister*, as Lot is called Abram's *brother*, Gen. xiv. 14. See Gen. 20. 12.

concerning Abram: and they led him away, and his wife, and all that he had.

CHAPTER 13.

Abram and Lot part from each other. God's promise to Abram.

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 [s] 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: [t] 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 about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, 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: [u] Lift up thy eyes, and look from the place wherein thou now art, to the north and 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.

CHAPTER 14.

The expedition of the four kings: the victory of Abram; he is blessed by Melchisedech.

AND it came to pass at that time, that Amraphel king of Sennaar, and Arioch king of Pontus, and Chodorlahomor king of the Elamites, and Thadal king of nations,

2 Made war against Bara king of Sodom, and against Bersa king of Gomorrha, and against Sennaab king of Adama, and against Semeber king of Seboim, and against the king of Bala, which is Segor.

3 All these came together into the woodland vale, which now is the salt sea. [v]

4 For they had served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

5 And in the fourteenth year [w] came Chodorlahomor, and the kings that were with him: and they smote the Raphaim in Astarothcarnaim, and the Zuzim with them, and the Emim in Save 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 Misphat, the same is Cades: and they smote all the country of the Amalecites, and the Amorrhean that dwelt in Asasonthamar.

8 And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Bala, which is Segor, went out: and they set themselves against them in battle array in the woodland vale:

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s Supra 12. 7. — *t* Infra 36. 7. — *u* Supra 12. 7; Infra 15. 18, and 26. 4; Deut. 34. 4.

v Infra 19. 24.
w About B. C. 1920, probably.

9 To wit, against Chodorlahomor king of the Elamites, and Thadal 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 Gomorrha turned their backs and were overthrown there: and they that remained fled to the mountain.

11 And they took all the substance of the Sodomites, and Gomorrhites, 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 Amorrhite, the brother of Escol, and the brother of Aner: for these had made 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 Chodorlahomor, and of the kings that were with him in the vale of Save, which is the king's vale.

18 [x] 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: Give me 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 latchet, 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.

CHAPTER 15.

God promiseth seed to Abram. His faith, sacrifice and vision.

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: [z] Look up to heaven and number the stars, if thou canst. And he said to him: So shall thy seed be.

6 [a] Abram believed God, and it was reputed to him unto justice.

7 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.

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

9 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.

10 [b] 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.

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

12 And when the sun was setting, a

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x Heb. 7. 1. *z* Rom. 4. 18.

a Rom. 4. 3; Gal. 3. 6; James 2. 23. — *b* Jer. 34. 18.

CHAP. 14. Ver. 10. *Of slime. Bituminis.* This was a kind of pitch, which served for mortar in the building of Babel, Gen. xi. 3, and was used by Noe in pitching the ark,

deep sleep fell upon Abram, and a great and darksome horror seized upon him.

13 And it was said unto him: [c] Know thou beforehand 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 Amorrhites 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 [d] 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.

19 The Cineans and Cenezites, the Cedmonites,

20 And the Hethites, and the Pherezites, the Raphaim also,

21 And the Amorrhites, and the Chanaanites, and the Gergesites, and the Jebusites.

CHAPTER 16.

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, perceiving 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 perceiving 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, whence comest 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 to 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 will 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. [f]

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

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.

CHAPTER 17.

The Covenant of circumcision.

AND 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.

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c Acts 7. 6. — *d* Supra 12. 7, and 13. 15; Infra 26. 4; Deut. 34. 4; 2 Par. 9. 26; 1 Kings 4. 20, and 3 Kings 4. 21.

f Ex. 33. 20 and 23. Infra 24. 62.

CHAP. 16. Ver. 3. *To wife.* Plurality of wives, though contrary to the primitive institution of marriage, Gen. 2. 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. Matt. 19.

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.

5 Neither shall thy name be called any more Abram: but 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 Chanaan for a perpetual possession, and I will be their God.

9 Again God said to Abraham: [g] 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 [h] 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 in 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: [i] Sara thy wife shall bear thee a son, and thou shalt call his name Isaac, 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 Isaac, 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 selfsame 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.

CHAPTER 18.

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

AND [j] 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 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

g Acts 7. 8. — *h* Rom. 4. 11; Lev. 12. 3; Luke 2. 21.

i Infra 18. 10. and 21. 2. — *j* Heb. 13. 2.

CHAP. 17. Ver. 5. *Abram*, in the Hebrew, signifies *a high father*: but *Abraham*, the *father of the multitude*; *Sarai* signifies *my Lady*, but *Sara* absolutely *Lady*.

favour in thy sight, pass not away from thy servant:

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 into 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: [k] 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 [l] 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 towards 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 [m] 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 Gomorrha is multiplied, and their sin is become exceedingly grievous.

21 I will go down and see whether 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 beseeming 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

k Supra 17. 19; Infra 21. 1; Rom. 9. 9.

l 1 Peter 3. 6. — *m* Supra 12. 3; Infra 22. 18.

CHAP. 18. Ver. 21. *I will go down*, &c. The Lord here accommodates his discourse to the way of speaking and acting amongst men; for he knoweth all things, and needeth 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.

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 should 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.

CHAPTER 19.

Lot, entertaining Angels in his house, is delivered from Sodom, which is destroyed: his wife for looking back is turned into a statue of salt.

AND [n] 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,

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 in to 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 you 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. [o] And they pressed very violently upon Lot: and they were even at the point of breaking open the doors.

10 And behold the men put out their hand, and drew in Lot unto them, and shut the door:

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

12 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:

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

14 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.

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

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

17 [q] 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.

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

19 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:

20 There is this city here at hand, to which I may flee, it is a little one, and I shall be saved in it: is it not a little one, and my soul shall live?

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 [r] 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 Segor.

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

n Heb. 13. 2.
o 2 Peter 2. 8.

p Wisd. 19. 16; 2 Kings 18. 6. — *q* Wisd. 10. 6.
r Wisd. 10. 6.

CHAP. 19. Ver. 22. *Segor.* That is, *a little one.*

24 [s] 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 [t] And his wife looking behind her, was turned into a statue of salt.

27 And Abraham got up early in the morning, and in the place where he had stood before with the Lord, [u]

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, remembering 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 their 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 Ammon, that is, the son of my people: he is the father of the Ammonites unto this day.

s Deut. 29. 23; Isa. 13. 19; Jer. 50. 40; Ezech. 16. 49; Osee 11. 8; Amos 4. 11; Luke 17. 29; Jude 1. 7. — t Luke 17. 32. u Supra 18. 1.

CHAPTER 20.

Abraham sojourned in Gerara: Sara is taken into king Abimelech's house, but by God's commandment is restored untouched.

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

2 And he said of Sara his wife: She is my sister. So Abimelech the king of Gerara sent, 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 thou hast taken: for she hath a husband.

4 Now Abimelech had not touched her, and he said: Lord, wilt thou slay a nation, that is ignorant and just?

5 Did not he say to me: She is my sister: and she say, He is my brother? in the simplicity of my heart, and cleanness of my hands have I done this.

6 And God said to him: And I know that thou didst it with a sincere heart: and therefore I withheld thee from sinning against me, and I suffered thee not to touch her.

7 Now therefore restore the man his wife, for he is a prophet: and he shall pray for thee, and thou shalt live: but if thou wilt not restore her, know that thou shalt surely die, thou and all that are thine.

8 And Abimelech forthwith rising up in the night, called all his servants: and spoke all these words in their hearing, and all the men were exceedingly afraid.

9 And Abimelech called also for Abraham, and said to him: What hast thou done to us? what have we offended thee in, that thou hast brought upon me and upon my kingdom a great sin? thou hast done to us what thou oughtest not to do.

10 And again he expostulated with him, and said, What sawest thou, that thou hast done this?

11 Abraham answered: I thought with myself, saying: Perhaps there is not the fear of God in this place: and they will kill me for the sake of my wife:

Ver. 26. *And his wife.* As a standing memorial to the servants of God to proceed in virtue, and not to look back to vice or its allurements.

12 Howbeit, otherwise also she is truly my sister, [w] the daughter of my father, and not the daughter of my mother, and I took her to wife.

13 And after God brought me out of my father's house, I said to her: [x] Thou shalt do me this kindness: In every place, to which we shall come, thou shalt say that I am thy brother.

14 And Abimelech took sheep and oxen, and servants and handmaids, and gave to Abraham: and restored to him Sara, his wife.

15 And said: The land is before you, dwell wheresoever it shall please thee.

16 And to Sara he said: Behold I have given thy brother a thousand pieces of silver: this shall serve thee for a covering of thy eyes to all that are with thee, and whithersoever thou shalt go: and remember thou wast taken.

17 And when Abraham prayed, God healed Abimelech and his wife, and his handmaids, and they bore children:

18 For the Lord had closed up every womb of the house of Abimelech on account of Sara, Abraham's wife.

CHAPTER 21.

Isaac is born. Agar and Ismael are cast forth.

AND the Lord visited [y] Sara, as he had promised: and fulfilled what he had spoken.

2 [z] And she conceived and bore a son in her old age, at the time that God had foretold her.

3 And Abraham called the name of his son, whom Sara bore him, Isaac.

4 And he circumcised him the eighth day, [b] as God had commanded him,

5 When he was a hundred years old: for at this age of his father was Isaac born.

6 And Sara said: God hath made a laughter for me: whosoever shall hear of it will laugh with me.

7 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.

8 And the child grew and was weaned: and Abraham made a great feast on the day of his weaning.

9 And when Sara had seen the son of Agar the Egyptian playing with Isaac her son, she said to Abraham:

10 Cast out this bondwoman, and her son: for the son of the bondwoman shall not be heir with my son Isaac.

11 Abraham took this grievously for his son.

12 And God said to him: Let it not seem grievous to thee for the boy, and for thy bondwoman: in all that Sara hath said to thee, hearken to her voice: [c] for in Isaac shall thy seed be called.

13 But I will make the son also of the bondwoman a great nation, because he is thy seed.

14 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 Bersabee.

15 And when the water in the bottle was spent, she cast the boy under one of the trees that were there.

16 And she went her way, and sat over against him a great way off as far as a bow can carry, for she said: I will not see the boy die: and sitting over against, she lifted up her voice and wept.

17 And God heard the voice of the boy: and an angel of God called to Agar from heaven, saying: What art thou doing, Agar? fear not: for God hath heard the voice of the boy, from the place wherein he is.

18 Arise, take up the boy, and hold him by the hand: for I will make him a great nation.

19 And God opened her eyes: and she saw a well of water, and went and filled the bottle, and gave the boy to drink.

20 And *God* was with him: and he grew, and dwelt in the wilderness, and became a young man, an archer.

21 And he dwelt in the wilderness of Pharan, and his mother took a wife for him out of the land of Egypt.

22 At the same time Abimelech, and Phicol the general of his army said to Abraham: God is with thee in all that thou dost.

23 Swear therefore by God, that thou

w Supra 12. 13, and 11. 29.—*x* Infra 21. 23.
y Supra 17. 19, and 18. 10.—*z* Gal. 4. 23; Heb. 11. 11.

b Supra 17. 10; Matt. 1. 2.
c Rom. 9. 7; Heb. 11. 18.

wilt not hurt me, nor my posterity, nor my stock: but according to the kindness [e] that I have done to thee, thou shalt do to me, and to the land wherein thou hast lived a stranger.

24 And Abraham said: I will swear.

25 And he reproved Abimelech for a well of water, which his servants had taken away by force.

26 And Abimelech answered: I knew not who did this thing: and thou didst not tell me, and I heard not of it till to day.

27 And Abraham took sheep and oxen, and gave them to Abimelech: and both of them made a league.

28 And Abraham set apart seven ewe lambs of the flock.

29 And Abimelech said to him: What mean these seven ewe lambs which thou hast set apart?

30 But he said: Thou shalt take seven ewe lambs at my hand: that they may be a testimony for me, that I dug this well.

31 Therefore that place was called Bersabee: because there both of them did swear.

32 And they made a league for the well of oath.

33 And Abimelech, and Phicol the general of his army arose and returned to the land of the Palestines. But 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.

CHAPTER 22.

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

AFTER these things, [f] 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 thou shalt offer him for an holocaust upon one of the mountains which I will shew 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 shewn 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 [h] 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:

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e Supra 20. 13.
f Judith 8. 22; Heb. 11. 17.

h James 2. 21.

Ver. 31. *Bersabee.* That is, *the well of oath.*

CHAP. 22. Ver. 1. *God tempted,* &c. God *tempteth no man to evil,* James 1. 13; but by trial and experiment maketh known to the world, and to ourselves, what we are, as here by this trial the singular faith and obedience of Abraham was made manifest.

16 [i] 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 [j] 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 firstborn, 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 concubine, named Roma, bore Tabee, and Gaham, and Tahas, and Maacha.

CHAPTER 23.

Sara's death and burial in the field bought of Ephron.

AND Sara lived a hundred and twenty-seven years.

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

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

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

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 spoke 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 I will bury my dead in it.

14 And Ephron answered:

15 My lord, hear me. The ground which thou desirest, is worth four hundred sicles of silver: this is the price 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 sicles of silver of common current money.

17 And the field that before was Ephron's, wherein was the double cave, looking towards Mambre, 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 a double cave of the field, that looked towards [l] Mambre, this is Hebron in the land of Chanaan.

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[i] Ps. 104. 9; Eccli. 44. 21; 1 Mac. 2. 52; Luke 1. 73; Heb. 6. 13 and 17.

[j] Supra 12. 3, and 18. 18; Infra 26. 4; Eccli. 44. 25; Acts 3. 25.

[l] Infra 35. 27.

CHAP. 23. Ver. 7. *Bowed down to the people. Adoravit*, literally *adored*. 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.

20 And the field was made sure to Abraham, and the cave that was in it, for a possession to bury in, by the children of Heth.

CHAPTER 24.

Abraham's servant, sent by him into Mesopotamia, bringeth from thence Rebecca, who is married to Isaac.

NOW Abraham was old; and advanced in age: and 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: [o] 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: [p] 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. [q]

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 shew kindness to my master Abraham.

13 Behold I stand nigh the spring of water, and the daughters 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 servant Isaac: and by this I shall understand, that thou hast shewn kindness to my master.

15 He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel, son of Melcha, wife to Nachor the brother of Abraham, having a pitcher on her shoulder: [r]

16 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.

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

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

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

20 And pouring out the pitcher into the troughs, she ran back to the well to draw water: and having drawn she gave to all the camels.

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 drunk, the man took out golden earrings, weighing two sicles: and as many bracelets of ten sicles 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 Bathuel, the son of Melcha, whom she bore to Nachor.

25 And she said moreover to him: We

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o Infra 47. 29.

p Supra 12. 7, and 13. 15, and 15. 8.
q Infra 26. 2. — *r* Ex. 11. 16; Infra 29. 8.

CHAP. 24. Ver. 7. *He will send his angel before thee.* This shows that the Hebrews believed that God gave them guardian angels for their protection.

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 my 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 earrings 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 in 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.

34 And he said: I am the servant of Abraham:

35 And the Lord hath blessed my master wonderfully, and he is become great: and he hath given him sheep and oxen, silver and gold, menservants and womenservants, camels and asses.

36 And Sara my master's wife hath borne my master a son in her old age, and he hath given him all that he had.

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

38 But thou shalt go to my father's house, and shalt take a wife of my own kindred for my son:

39 But I answered my master: What if the woman will not come with me?

40 The Lord, said he, in whose sight I walk, will send his angel with thee, and will direct thy way: and thou shalt take a wife for my son of my own kindred, and of my father's house.

41 But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one.

42 And I came to day to the well of water, and said: O Lord God of my master Abraham, if thou hast prospered my way, wherein I now walk,

43 Behold I stand by the well of water, and the virgin, that shall come out to draw water, who shall hear me say: Give me a little water to drink of thy pitcher:

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

45 And whilst I pondered these things secretly with myself, Rebecca appeared coming with a pitcher, which she carried on her shoulder: and she went down to the well and drew water. And I said to her: Give me a little to drink.

46 And she speedily let down the pitcher from her shoulder, and said to me: Both drink thou, and to thy camels I will give drink. I drank, and she watered the camels.

47 And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel, the son of Nachor, whom Melcha bore to him. So I put earrings on her to adorn her face, and I put bracelets on her hands.

48 And falling down I adored the Lord, blessing the Lord God of my master Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son.

49 Wherefore if you do according to mercy and truth with my master, tell me: but if it please you otherwise, tell me that also, that I may go to the right hand, or to the left.

50 And Laban and Bathuel answered: The word hath 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, said 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 [s] 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.

CHAPTER 25.

Abraham's children by Cetura; his death and that of Ismael. Isaac hath Esau and Jacob twins. Esau selleth his first birthright to Jacob.

AND Abraham married another wife named Cetura: [t]

2 Who bore him Zamran, and Jecsan, and Madan, and Madian, and Jesboc, and Sue.

3 Jecsan also begot Saba and Dadan. The children of Dadan were Assurim, and Latusim and Loomin.

4 But of Madian was born Epha, and Opher, and Henoch, and Abida, and Eldaa: all these were the children of Cetura.

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 a 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 Mambre;

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 Ismael 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. [v] The firstborn of Ismael was Nabajoth, then Cedar, and Adbeel, and Mabsam.

14 And Masma, and Duma, and Massa,

15 Hadar, and Thema, and Jethur, and Naphis, and Cedma.

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s Supra 16. 14.

t 1 Par. 1. 32.

v 1 Par. 1. 29.

Ver. 57. *Let us call the maid, and ask her will.* Not as to her marriage, as she had already consented, but of her quitting her parents and going to her husband.

CHAP. 25. Ver. 6. *Concubines.* Agar and Cetura are here called *concubines*, (though they were lawful wives, and in other places are so called,) because they were of an inferior degree, and such in scripture are usually called concubines.

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

17 And the years of Ismael's life were a hundred and thirty-seven, and decaying 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 Abraham: Abraham begot Isaac:

20 Who when he was forty years old, took to wife Rebecca the daughter of Bathuel 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: [z] 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 [a] He that came forth first was red, and hairy like a skin: and his name was called Esau. [b] 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,

30 Said: Give me of this red pottage, for I am exceeding faint. For which reason his name was called Edom. [d]

31 And Jacob said to him: Sell me thy first birthright.

32 He answered: Lo I die, what will the first birthright avail me.

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

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 birthright.

CHAPTER 26.

Isaac sojourneth in Gerara, where God reneweth to him the promise made to Abraham. King Abimelech maketh league with him.

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 Palestines to Gerara.

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, [f] to fulfil 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. [g]

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

6 So Isaac abode in Gerara.

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 Palestines looking out through a window, saw him playing with Rebecca his wife.

9 And calling for him, he said: It is 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.

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w Supra 17. 20.

z Rom. 9. 10.

a Osee 12. 13. — *b* Matt. 1. 2.

d Heb. 12. 16; Abd. 1. 1.

f Supra 12. 7, and 15. 18.

g Supra 12. 3, and 18. 18, and 22. 18: Infra 28. 14.

10 And Abimelech said: Why hast thou deceived us? Some man of the people might have lain with thy wife, and 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 hundredfold: 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 Palestines 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 Gerara, 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 Palestines 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 Gerara 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.[h]

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 thy seed 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 Ochozath his friend, and Phicol chief captain of his soldiers came from Gerara,

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 wives, Judith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place.

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

CHAPTER 27.

Jacob, by his mother's counsel, obtaineth his father's blessing instead of Esau. And by her is advised to fly to his uncle Laban.

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 some thing by hunting,

h Ps. 4. 1.

CHAP. 26. Ver. 19 *Torrent* That is, a channel where sometimes a torrent or violent stream has run.

j Infra 27. 46.

Ver. 22 *Latitude.* That is, wilderness, or room.

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.

12 If my father shall 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 meats, 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 firstborn: I have done as thou didst command me: arise, sit, 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 not.

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 meats 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.

28 God give thee the dew of heaven, and of the fatness of the earth, abundance of corn and wine.

29 And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings.

30 Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came,

31 And brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison; that thy soul may bless me.

32 And Isaac said to him: Why! who art thou? He answered: I am thy firstborn son Esau.

33 Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said: Who is

CHAP. 27. Ver. 19. *I am Esau thy firstborn.* St. Augustine (L. *Contra mendacium*, c. 10), treating at large upon this place, excuseth Jacob from a lie, because this whole passage was mysterious, as relating to the preference which was afterwards to be given to the Gentiles before the carnal Jews, which Jacob by prophetic light might understand. So far is certain, that the first birthright, both by divine election and by Esau's free cession belonged to Jacob: so that if there were any lie in the case, it could be no more than an officious and venial one.

he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed.

34 Esau having heard his father's words, roared out with a great cry: and being in a great consternation, said: Bless me also, my father.

35 And he said: Thy brother came deceitfully and got thy blessing.

36 But he said again: Rightly is his name called Jacob; for he hath supplanted me lo this second time: [l] my first birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing?

37 Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son?

38 And Esau said to him: Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry, [m]

39 Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above,

40 Shall thy blessing be. Thou shalt live by the sword and shalt serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck.

41 Esau therefore always hated Jacob for the blessing wherewith his father had blessed him: and he said in his heart: [n] The days will come of the mourning of 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 Esau 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: [o] 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.

CHAPTER 28.

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 Bathuel 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 mayst 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 sojournment, which he promised to thy grandfather.

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

6 And Esau 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:

7 And that Jacob obeying his parents was gone into Syria:

8 Experiencing also that his father was not well pleased with the daughters of Chanaan:

9 He went to Ismael, and took to wife, besides them he had before, Maheleth the daughter of Ismael, Abraham's son, the sister of Nabajoth.

10 But Jacob being departed from Bersabee, went on to Haran.

11 And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place.

12 And he saw in his sleep a ladder standing upon the earth, and the top

l Supra 25. 34. — *m* Heb. 11. 20.
n Abd. 1. 10.

o Supra 26. 35.
q Osee 12. 12.

Ver. 36. *Jacob.* That is, a *supplanter.*

thereof touching heaven: the angels also of God ascending and descending by it;

13 And the Lord leaning upon the ladder, saying to him: [r] I am the Lord God of Abraham thy father, and the God of Isaac; the land, wherein thou sleepest, I will give to thee and to thy seed.

14 And thy seed shall be as the dust of the earth: [s] thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and IN THEE and thy seed all the tribes of the earth SHALL BE BLESSED.

15 And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.

16 And when Jacob awaked out of sleep, he said: Indeed the Lord is in this place, and I knew *it* not.

17 And trembling he said: How terrible is this place! this is no other but the house of God, and the gate of heaven.

18 And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. [t]

19 And he called the name of the city Bethel, which before was called Luza.

20 And he made a vow, saying: If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on,

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.

CHAPTER 29.

Jacob serveth Laban seven years for Rachel: but is deceived with Lia: he afterwards marrieth Rachel. Lia bears him four sons.

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 his 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 Rebecca: 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. And when he had heard the causes of his journey,

14 He answered: Thou art my bone and my flesh. And after the days of one month were expired,

15 He said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have.

16 Now he had two daughters, the name of the elder was Lia: and the younger was called Rachel.

17 But Lia was blear eyed: Rachel was

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r Infra 35. 1, and 48. 3. — *s* Deut. 12. 20, and 19. 8; Supra 26. 4. — *t* Infra 31. 13.

CHAP. 28. Ver. 19. *Bethel.* This name signifies the house of God.

well favoured, and of a beautiful countenance.

18 And Jacob being in love with her, said: I will serve thee seven years for Rachel thy younger daughter.

19 Laban answered: It is better that I give her to thee than to another man; stay with me.

20 So 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 Lia 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 not I 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 her 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 Bala 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.

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 Juda.[z] And she left bearing.

CHAPTER 30.

Rachel, being barren, delivereth her handmaid to Jacob; she beareth two sons. Lia ceasing to bear, giveth also her handmaid, and she beareth two more. Then Lia beareth other two sons and one daughter. Rachel beareth Joseph. Jacob, desirous to return home, is hired to stay for a certain part of the flock's increase, whereby he becometh 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 and bore a son.

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 Nephtali.

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,

11 She said: Happily. And therefore called his name Gad.

12 Zelpha also bore another.

13 And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser.

14 And Ruben, going out in the time of the wheat harvest into the field, found

[z] Matt. 1. 2.

mandrakes: which he brought to his mother Lia. And Rachel said: Give me part of thy son's mandrakes.

15 She answered: Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son's mandrakes? Rachel said: He shall sleep with thee this night, for thy son's mandrakes.

16 And when Jacob returned at even from the field, Lia went out to meet him, and said: Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that night.

17 And God heard her prayers: and she conceived and bore the fifth son,

18 And said: God hath given me a reward, because I gave my handmaid to my husband. And she called his name Issachar.

19 And Lia conceived again, and bore the sixth son,

20 And said: God hath endowed me with a good dowry: this turn also my husband will be with me, because I have borne him six sons: and therefore she called his name Zabulon.

21 After whom she bore a daughter, named Dina.

22 The Lord also remembering Rachel, heard her, and opened her womb.

23 And she conceived, and bore a son, saying: God hath taken away my reproach.

24 And she called his name Joseph, saying: The Lord give me also another son.

25 And when Joseph was born, Jacob said to his father in law: Send me away that I may return into my country, and to my land.

26 Give me my wives, and my children, for whom I have served thee, that I may depart: thou knowest the service that I have rendered thee.

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 Appoint thy wages which I shall give thee.

29 But he answered: Thou knowest how I have served thee, and how great thy possession hath been in my hands.

30 Thou hadst but little before I came to thee, and now thou art become rich: and the Lord hath blessed thee at my coming. It is reasonable therefore that I should now provide also for my own house.

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 Go round through all thy flocks, and separate all the sheep of divers colours, and speckled: and all that is brown and spotted, and of divers colours, as well among the sheep, as among the goats, shall be my wages.

33 And my justice shall answer for me to morrow before thee when the time of the bargain shall come: and all that is not of divers colours, and spotted, and brown, as well among the sheep as among the goats, shall accuse me of theft.

34 And Laban said: I like well what thou demandest.

35 And he separated 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.

36 And he set the space of three days' journey betwixt himself and his son in law, who fed the rest of his flock.

37 And Jacob took green rods of poplar, and of almond, and of plane trees, and pilled them in part: so when the bark was taken off, in the parts that were pilled, there appeared whiteness: but the parts that were whole remained green: and by this means the colour was divers.

38 And he put them in the troughs, where the water was poured out: that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive.

39 And it came to pass that in the very heat of coition, the sheep beheld the rods, and brought forth spotted, and of divers colours, and speckled.

40 And Jacob separated the flock, and put the rods in the troughs before the eyes of the rams: and all the white and

the black were Laban's: and the rest were Jacob's, when the flocks were separated one from the other.

41 So when the ewes went first to ram, 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:

42 But when the latter coming was, and the last conceiving, he did not put them. And those that were lateward, became Laban's: and they of the first time, Jacob's.

43 And the man was enriched exceedingly, and he had many flocks, maidservants and menservants, camels and asses.

CHAPTER 31.

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

BUT after that he 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,

3 Especially 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 Lia into the field, where he fed the flocks,

5 And said to them: I see your father's countenance is 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 also hath overreached 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 that time came of the ewes conceiving, I lifted up my eyes, and saw in my sleep *that* the males which leaped 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 leaping upon the females, *are* of divers colours, spotted, and speckled. For I have seen all that Laban hath done to thee.

13 I am the God of Bethel, [c] 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

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CHAP. 31. Ver. 19. *Her father's idols.* By this it appears that Laban was an idolater; and some of the fathers are of opinion that Rachel stole away these idols to withdraw him from idolatry, removing the occasion of his sin.

[c] Supra 28. 18.

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: [d] Take heed thou speak not any thing harshly against Jacob.

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

31 Jacob answered: That I departed unknown to thee, *it was* for fear lest thou wouldst take away thy daughters by force.

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,

34 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 thy 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 shew 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:

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

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

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

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

50 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.

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

52 Shall be a witness: this heap, I say,

[d] Infra 48. 16.

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.

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

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

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

CHAPTER 32.

Jacob's vision of angels; his message and presents to Esau; his wrestling with an angel.

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

2 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.

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

4 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.

5 I have oxen, and asses, and sheep, and menservants, and womenservants: and now I send a message to my lord, that I may find favour in thy sight.

6 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.

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

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

9 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,

10 I am not worthy of the least 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.

11 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.

12 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.

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

14 Two hundred she goats, twenty he goats, two hundred ewes, and twenty rams,

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

16 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.

17 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?

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

19 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.

20 And ye shall add: Thy servant Jacob himself also followeth 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.

21 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 behold a man wrestled with him till morning.

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e Infra 48. 16.

CHAP. 32. Ver. 24. *A man*, &c. This was an angel in human shape, as we learn from Osee 12. 4. He is called *God*, ver. 28 and 30, because he represented the person of the Son of God. This wres-

25 And when he saw that he could not overcome him, he touched the sinew of his thigh, and forthwith 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 if 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 Phanuel, saying: I have seen God face to face, and my soul has been saved.

31 And immediately the sun rose upon him, after he was past Phanuel; but he halted on his foot.

32 Therefore the children of Israel, unto this day, eat not the sinew, that shrank in Jacob's thigh: because he touched the sinew of his thigh and it shrank.

CHAPTER 33.

Jacob and Esau meet: Jacob goeth to Salem, where he raiseth an altar.

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 overdriven, 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 Socoth: where having built a house, and pitched tents he called the name of the place Socoth 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.

20 And raising an altar there, he in

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tling, in which Jacob, assisted by God, was a match for an angel, was so ordered (ver. 28,) 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 appeareth by his earnest prayer, urging and at last obtaining the angel's blessing.

Ver. 30. *Phanuel.* This word signifies *the face of God*, or *the sight*, or *seeing of God.*

voked upon it the most mighty God of Israel.

CHAPTER 34.

Dina 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 Hevite, the prince of that land, 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 gifts, 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 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 we 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: [i]

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 the fields.

29 And their children and wives they took captive,

30 And when they had boldly perpetrated these things, Jacob said to Simeon

i Infra 49. 6.

CHAP. 34. Ver. 13. *Deceitfully.* The sons of Jacob, on this occasion, were guilty of a grievous sin, as well by falsely pretending religion, as by excess of revenge: though otherwise their zeal against so foul a crime was commendable.

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?

CHAPTER 35.

Jacob purgeth his family from Idols: goeth by God's commandment to Bethel, and there buildeth an altar. God appearing again to Jacob blesseth him, and changeth his name into Israel. Rachel dieth in childbirth. Isaac also dieth.

IN the mean time God said to Jacob: Arise, and go up to Bethel, and dwell there, and make there an altar to God, [j] 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 they had, and the earrings which were in their ears: [k] and he buried them under the turpentine 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 Luza, 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: [l] 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 he blessed him,

10 Saying: [m] 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.

14 But he set up a monument of stone, in the place where God had spoken to him: pouring drink offerings upon it, and pouring oil thereon:

15 And calling the name of that place Bethel.

16 And going forth from thence, he came in the springtime to the land which leadeth to Ephrata: wherein when Rachel was in travail,

17 By reason of her hard labour she began to be in danger, and the midwife said to her: Fear not, for thou shalt have this son also.

18 And when her soul was departing for pain, and death was now at hand, she called the name of her son Benoni, that is, The son of my pain: but his father called him Benjamin, that is, The son of the right hand.

19 So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem.

20 And Jacob erected a pillar over her sepulchre: [o] this is the pillar of Rachel's monument, to this day.

21 Departing thence, he pitched his tent beyond the Flock tower.

22 [p] And when he dwelt in that country, Ruben went, and slept with Bala, the concubine of his father: which he was not ignorant of. Now the sons of Jacob were twelve.

23 The sons of Lia: Ruben the firstborn, and Simeon, and Levi, and Juda, and Issachar, and Zabulon.

24 The sons of Rachel: Joseph and Benjamin.

25 The sons of Bala, Rachel's handmaid: Dan and Nephtali.

26 The sons of Zelpha, Lia's handmaid:

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j Supra 28. 13.
k Ex. 32. 20; 4 Kings 18. 4.

l Supra 28. 18. — *m* Supra 32. 28.
o Infra 48. 7. — *p* Infra 49. 4.

CHAP. 35. Ver. 10. *Israel.* This name signifieth one that prevaileth with God.

Ver. 22. *The concubine.* She was his lawful wife; but, according to the style of the Hebrews, is called *concubine*, because of her servile extraction.

Gad and Aser: these are the sons of Jacob, that were born to him in Mesopotamia of Syria.

27 And he came to Isaac his father in Mambre, the city of Arbee, this is Hebron: wherein Abraham and Isaac sojourned.

28 And the days of Isaac were a hundred and eighty years.

29 And being spent with age he died, and was gathered to his people, being old and full of days: and his sons Esau and Jacob buried him.

CHAPTER 36.

Esau with his wives and children parteth from Jacob. An account of his descendants, and of the first kings of Edom.

AND these are the generations of Esau, the same is Edom.

2 Esau took wives of the daughters of Chanaan: Ada the daughter of Elon the Hethite, and Oolibama the daughter of Ana, the daughter of Sebeon the Hevite:

3 And Basemath the daughter of Ismael, sister of Nabajoth.

4 [s] And Ada bore Eliphaz: Basemath bore Rahuel:

5 Oolibama bore Jehus and Ihelon and Core. These *are* the sons of Esau, that were born to him in the land of Chanaan.

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 Chanaan: and went into another country, and departed from his brother Jacob.

7 [t] 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 [u] 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 these the names of his sons: [v] Eliphaz the son of Ada the wife of Esau: and Rahuel the son of Basemath his wife.

11 And Eliphaz had sons: Theman, Omar, Sepho, and Gatham, and Cenez.

12 And Thamna was the concubine of Eliphaz the son of Esau: and she bore him Amalech. These are the sons of Ada the wife of Esau.

13 And the sons of Rahuel *were* Nahath and Zara, Samma and Meza. These *were* the sons of Basemath the wife of Esau.

14 And these were the sons of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, whom she bore to him, Jehus, and Ihelon, and Core.

15 These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn of Esau: duke Theman, duke Omar, duke Sepho, duke Cenez,

16 Duke Core, duke Gatham, duke Amalech: these are the sons of Eliphaz in the land of Edom, and these the sons of Ada.

17 And these *were* the sons of Rahuel the son of Esau: duke Nahath, duke Zara, duke Samma, duke Meza. And these *are* the dukes of Rahuel, in the land of Edom: these the sons of Basemath the wife of Esau.

18 And these the sons of Oolibama the wife of Esau: duke Jehus, duke Ihelon, duke Core. These are the dukes of Oolibama, the daughter of Ana, and wife of Esau.

19 These are the sons of Esau, and these the dukes of them: the same is Edom.

20 [w] These are the sons of Seir the Horrite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana,

21 And Dison, and Eser, and Disan. These *are* dukes of the Horrites, the sons of Seir in the land of Edom.

22 And Lotan had sons: Hori and Heman. And the sister of Lotan was Thamna.

23 And these the sons of Sobal: Alvan and Manahat, and Ebal, and Sepho, and Oman.

24 And these the sons of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon his father:

25 And he had a son Dison, and a daughter Oolibama

s 1 Par. 1. 35.

t Supra 13. 6. — *u* Jos. 24. 4. — *v* 1 Par. 1. 35. *w* 1 Par. 1. 38.

CHAP. 36. Ver. 2. *Ada.* These wives of Esau are called by other names, Gen. 26. But it was very common amongst the ancients for the same persons to have two names, as Esau himself was also called Edom.

26 And these *were* the sons of Dison: Hamdan, and Eseban, and Jethram, and Charan.

27 These also *were* the sons of Eser: Balaan, and Zavan, and Acan.

28 And Disan had sons: Hus, and Aram.

29 These *were* dukes of the Horrites: duke Lotan, duke Sobal, duke Sebeon, duke Ana,

30 Duke Dison, duke Eser, duke Disan: these *were* dukes of the Horrites that ruled in the land of Seir.

31 And the kings that ruled in the land of Edom, before the children of Israel had a king, were these:

32 Bela the son of Beor, and the name of his city Denaba.

33 And Bela died, and Jobab the son of Zara of Bosra reigned in his stead.

34 And when Jobab was dead, Husam of the land of the Themanites reigned in his stead.

35 And after his death, Adad the son of Badad reigned in his stead, who defeated the Madianites in the country of Moab: and the name of his city was Avith.

36 And when Adad was dead, there reigned in his stead, Semla of Masreca.

37 And he being dead, Saul of the river Rohoboth, reigned in his stead.

38 And when he also was dead, Balanan the son of Achobor succeeded to the kingdom.

39 This man also being dead, Adar reigned in his place, and the name of his city was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab.

40 And these *are* the names of the dukes of Esau in their kindreds, and places, and callings: duke Thamna, duke Alva, duke Jetheth,

41 Duke Oolibama, duke Ela, duke Phinon,

42 Duke Cenez, duke Theman, duke Mabsar,

43 Duke Magdiel, duke Hiram: these *are* the dukes of Edom dwelling in the land of their government; the same is Esau the father of the Edomites.

CHAPTER 37.

Joseph's dreams: he is sold by his brethren, and carried into Egypt.

AND Jacob dwelt in the land of Chanaan wherein his father sojourned.

2 And these are his generations: [y] 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 had him 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 meaneth this dream that thou hast dreamed? 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,

13 Israel said to him: Thy brethren feed

CHAP. 37. Ver. 5. *A dream.* These dreams of Joseph were *prophetical*, and sent from God; as were also those which he interpreted, Gen. 40. and 41.; otherwise generally speaking, the observing of dreams is condemned in the Scripture, as superstitious and sinful. See Deut. 13: Eccli. 34. 2, 3.

[y] Supra 35. 25 and 26.

Ver. 10. *Worship.* This word is not used here to signify *divine worship*, but an *inferior veneration*, expressed by the bowing of the body, and that, according to the manner of the eastern nations, down to the ground.

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 Dothain. And Joseph went forward after his brethren, and found them in Dothain.
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 [z] And Ruben hearing this, endeavoured to deliver him out of their hands, and said:
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 stript him of his outside coat, that was of divers colours:
24 And cast him into an old pit, where there was no water.
25 And sitting down to eat bread, they saw some Ismaelites on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh to Egypt.
26 And Juda 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 Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words.
28 [a] And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, 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 their 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 Putiphar, an eunuch of Pharao, captain of the soldiers.

CHAPTER 38.

The sons of Juda: the death of Her and Onan: the birth of Phares and Zara.

AT that time Juda went down from his brethren, and turned in to a certain Odollamite, named Hiras.
2 [c] 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 [d] 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 firstborn, whose name was Thamar.

z Infra 42. 22. — *a* Wisd. 10. 13.

c 1 Par. 2. 3.
d Num. 26. 19.

Ver 35. *Into hell.* That is, into *limbo*, the place where the souls of the just were received before the death of our Redeemer. For allowing that the word *hell* sometimes is taken for the *grave*, it cannot be so taken in this place; since Jacob did not believe his son to be in the *grave*, (whom he supposed to be devoured by a wild beast,) and therefore could not mean to go down to him thither: but certainly meant the place of rest where he believed his soul to be.

Ver. 36. *An eunuch.* This word sometimes signifies a *chamberlain*, *courtier*, or *officer* of the king: and so it is taken in this place.

7 [e] And Her, the firstborn 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, 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 Thamar 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 Thamnas, to the shearers of his sheep, he and Hiras the Odollamite the shepherd of *his* flock.

13 And it was told Thamar that her father in law was come up to Thamnas to shear his sheep.

14 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 Thamnas: because Sela was grown up, and she had not been married to him.

15 When Juda saw her, he thought she was a harlot: for she had covered her face, lest she should be known.

16 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?

17 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 give a pledge, till thou send what thou promisest,

18 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.

19 And she arose and went her way: and putting off the apparel which she had taken, put on the garments of her widowhood.

20 And Juda sent a kid by his shepherd, the Odollamite, that he might receive the pledge again, which he had given to the woman: but he, not finding her,

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.

23 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.

24 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.

25 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 is.

26 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 no more.

27 [f] And when she was ready to be brought to bed, there appeared twins in her womb: and in the very delivery of the infants, one put forth a hand, whereon the midwife tied a scarlet thread, saying:

28 This shall come forth the first.

29 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.

30 [g] Afterwards his brother came out, on whose hand was the scarlet thread: and she called him Zara.

CHAPTER 39.

Joseph hath charge of his master's house: rejecteth his mistress's solicitations: is falsely accused by her, and cast into prison, where he hath the charge of all the prisoners.

AND Joseph was brought into Egypt, and Putiphar an eunuch of Pharao, chief captain of the army, an Egyptian,

e Num. 26. 19. — *f* Matt. 1. 3.

g 1 Par. 2. 4.

CHAP. 38. Ver. 29. *Phares.* That is, a breach or division.

bought him of the Ismaelites, by whom he was brought.

2 And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house,

3 Who knew very well that the Lord was with him, and made all that he did to prosper in his hand.

4 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:

5 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.

6 Neither knew he any other thing, but the bread which he ate. And Joseph was of a beautiful countenance, and comely to behold.

7 And after many days his mistress cast her eyes on Joseph, and said: Lie with me.

8 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:

9 Neither is there any thing which is not in my power, or that he hath not delivered to me, but thee, who art his wife: how then can I do this wicked thing, and sin against my God?

10 With such words as these day by day, both the woman was importunate 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 shewed 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.

CHAPTER 40.

Joseph interpreteth the dreams of two of Pharao'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 Pharao 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

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CHAP. 39. Ver. 16. *A proof of her fidelity*, or *an argument to gain credit, argumentum fidei.*

4 Ps. 104. 18.

CHAP. 40. Ver. 8. *Doth not interpretation belong to God?* When dreams are from God, as these

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 Pharao was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharao.

12 Joseph answered: This is the interpretation of the dream: The three branches are yet three days:

13 After which Pharao 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 Pharao 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 Pharao 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 birthday of Pharao: and he made a great feast for his servants, and 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 shewn.

23 But the chief butler, when things prospered with him, forgot his interpreter.

CHAPTER 41.

Joseph interpreteth 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 up 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 leanfleshed: 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 upon one stalk full and fair:

6 Then seven other ears sprung up thin and blasted,

7 And devoured all the beauty of the former. Pharao awaked 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 so. For I was restored to my office: and he was hanged upon a gibbet.

14 Forthwith at the king's command,

were, the interpretation of them is a gift of God. But the generality of dreams are not of this sort; but either proceed from the natural complexions and dispositions of persons, or the roving of their imaginations in the day on such objects as they are much affected with, or from their mind being disturbed with cares and troubles, and oppressed with bodily infirmities: or they are suggested by evil spirits, to flatter, or to terrify weak minds, in order to gain belief, and so draw them into error or superstition: or at least to trouble them in their sleep, whom they cannot move when they are awake: so that the general rule, with regard to dreams, is not to observe them, nor to give any credit to them.

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 no one that can expound them: now I have heard that thou art very wise at interpreting them.

16 Joseph answered: Without me, [l] 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, so 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 then* fell asleep again,

22 And dreamed a dream: Seven ears of corn grew upon one stalk, full and very fair.

23 Other seven also thin and blasted, sprung of the stock:

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 shewn 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 so 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 countries: 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 corn be laid up under Pharao's hands, and be reserved in the cities.

36 And let it be in readiness, against the famine of seven years to come, which shall oppress Egypt, and the land shall not be consumed with scarcity.

37 The counsel pleased Pharao and all his servants.

38 And he said to them: Can we find such another man, that is full of the spirit of God?

39 He said therefore to Joseph: Seeing God hath shewn thee all that thou hast said, can I find one wiser and one like unto thee?

40 [m] Thou shalt be over my house, and at the commandment of thy mouth all the people shall obey: only in the kingly throne will I be above thee.

41 And again Pharao said to Joseph: Behold, I have appointed thee over the whole land of Egypt.

42 And he took his ring from his own hand, and gave it into his hand: and he put upon him a robe of silk, and put a chain of gold about his neck.

43 And he made him go up into his second chariot, the crier proclaiming that all should bow their knee before him, and that they should know he was made governor over the whole land of Egypt.

44 And the king said to Joseph: I am Pharao; without thy commandment no man shall move hand or foot in all the land of Egypt.

45 And he turned his name, and called him in the Egyptian tongue, The saviour of the world. And he gave him to wife

l Matt. 10. 20.

m Ps. 104. 21; 1 Mac. 2. 53; Acts 7. 10.

CHAP. 41. Ver. 45. *The saviour of the world.* Zaphnath paaneah.

Aseneth the daughter of Putiphare priest of Heliopolis. Then Joseph went out to the land of Egypt:

46 (Now he was thirty years old when he stood before king Pharao) and he went round all the countries of Egypt.

47 And the fruitfulness of the seven years came: and the corn being bound up into sheaves was gathered together into the barns of Egypt.

48 And all the abundance of grain was laid up in every city.

49 And there was so great abundance of wheat, that it was equal to the sand of the sea, and the plenty exceeded measure.

50 [n] And before the famine came, Joseph had two sons born: whom Aseneth the daughter of Putiphare priest of Heliopolis bore unto him.

51 And he called the name of the first-born Manasses, saying: God hath made me to 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 past:

54 The seven years of scarcity, which Joseph had foretold, began to come: and the famine prevailed in the whole world, but there was bread in all the land of Egypt.

55 And when there also they began to be famished, the people cried to Pharao 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.

CHAPTER 42.

Jacob sendeth 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.

10 But they said: It is not so, my lord, but thy servants are come to buy food.

11 We are all the sons of one man: we are come as peaceable men, neither do thy servants go about any evil.

12 And he answered them: It is otherwise: you are come to consider the unfenced parts of this land.

13 But they said: We thy servants are twelve brethren, the sons of one man in the land of Chanaan: the youngest is with our father, the other is not living.

14 He saith: This is it that I said: You are spies.

15 I shall now presently try what you are: by the health of Pharao you shall not depart hence, until your youngest brother come.

16 Send one of you to fetch him: and

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n Infra 46. 20, and 48. 20.

Ver. 51. *Manasses.* That is, *oblivion*, or *forgetting.*

Ver. 52. *Ephraim.* That is, *fruitful*, or *growing.*

CHAP. 42. Ver. 9. *You are spies.* This he said by way of examining them, to see what they would answer.

Ver. 16. *Or else by the health of Pharao you are spies.* That is, if these things you say be proved false, you are *to be held for spies* for your lying, and shall be treated as such. Joseph dealt in this manner with his brethren, to bring them by the means of affliction to a sense of their former sin, and a sincere repentance for it.

you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharao you are spies.

17 So he put them in prison three days.

18 And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God.

19 If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways and carry the corn that you have bought, unto your houses.

20 [q] And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said.

21 And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us.

22 And Ruben, one of them, said: Did not I say to you: [r] Do not sin against the boy: and you would not hear me? Behold his blood is required.

23 And they knew not that Joseph understood, because he spoke to them by an interpreter.

24 And he turned himself away a little while, and wept: and returning he spoke to them.

25 And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way: and they did so.

26 But they having loaded their asses with the corn, went their way.

27 And one of them opening his sack, to give his beast provender in the inn, saw the money in the sack's mouth;

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 gray hairs with sorrow to hell.

CHAPTER 43.

The sons of Jacob go again into Egypt with Benjamin. They are entertained by Joseph.

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.

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q Infra 43. 3 and 5. — *r* Supra 37. 21.

Ver. 38. *To hell.* That is, to that place, where the souls then remained, as above, chapter 37. ver. 35.

5 But if thou wilt not, we will not go: for the man, as we have often said, declared unto us, saying: [t] 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 said to his father: Send the boy with me, that we may set forward, and may live: lest both we and our children perish.

9 [u] 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, 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: [v] We came down once before to buy food:

21 And when we had bought, and 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 into 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.

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t Supra 42. 20. — *u* Infra 44. 32.

v Supra 42. 3.

CHAP. 43. Ver. 11. *Balm.* Literally *rosin, resinæ*: but here by that name is meant *balm.*

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 firstborn according to his birthright, 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.

CHAPTER 44.

Joseph's contrivance to stop his brethren. The humble supplication of Juda.

AND 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 spoke 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 Chanaan: how then should it be that we should steal out of thy lord's house, gold or silver?

9 With whomsoever of thy servants shall be found that which thou seekest, 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 whomsoever 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.

13 Then they rent their garments, and loading their asses again, returned into the town.

14 And Juda at the head of his brethren went in to Joseph, (for he was not yet gone out of the place,) and they altogether fell down before him on the ground.

15 And he said to them: Why would you do so? know you not that there is no one like me in the science of divining.

16 And Juda said to him: What shall we answer my lord? or what shall we say, or be able justly to allege? God hath found out the iniquity of thy servants: behold, we are all bondmen to my lord, both we, and he with whom the cup was found.

17 Joseph answered: God forbid that I should do so: he that stole the cup, he shall be my bondman: and go you away free to your father.

18 Then Juda coming nearer, said boldly: I beseech thee, my lord, let thy servant speak a word in thy ears, and be not angry with thy servant: for after Pharao thou art,

19 My lord. [w] Thou didst ask thy servants the first time: Have you a father or a brother?

20 And we answered thee, my lord: We have a father an old man, and a young boy, that was born in his old age; whose brother by the mother is dead: and he alone is left of his mother, and his father loveth him tenderly.

[w] Supra 42. 13.

CHAP. 44. Ver. 15. *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 more without comparison than any of the Egyptian sorcerers.

21 And thou saidst to thy servants: Bring him hither to me, and I will set my eyes on him.

22 We suggested to my lord: The boy cannot leave his father: for if he leave him, he will die.

23 [x] And thou saidst to thy servants: Except your youngest brother come with you, you shall see my face no more.

24 Therefore when we were gone up to thy servant our father, we told him all that my lord had said.

25 And our father said: Go again, and buy us a little wheat.

26 And we said to him: We cannot go: if our youngest brother go down with us, we will set out together: otherwise, without him we dare not see the man's face.

27 Whereunto he answered: You know that my wife bore me two.

28 One went out, and you said: [y] A beast devoured him: and hitherto he appeareth not.

29 If you take this also, and any thing befall him in the way, you will bring down my gray 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 gray hairs with sorrow unto hell.

32 Let me be thy proper servant, who took him into my trust, and promised, saying: [z] 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.

CHAPTER 45.

Joseph maketh himself known to his brethren: and sendeth for his father.

JOSEPH 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 Pharao 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 exceeding great fear.

4 And he said mildly to them: Come nearer to me. And when they were come near him, he said: [a] 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: [b] 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 Pharao, 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 of 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

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x Supra 43. 3 and 5. — *y* Supra 37. 20 and 33.

z Supra 43. 9. — *a* Acts 7. 13. — *b* Infra 50. 20.

Ver. 31. *His gray hairs.* That is, his person, now far advanced in years. — *With sorrow unto hell.* The Hebrew word for *hell* is here *sheol*, the Greek *hades*: it is not taken for the *hell* of the damned; but for that place of souls below where the servants of God were kept before the coming of Christ. Which place, both in the Scripture and in the Creed, is named *hell*.

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 Pharao 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 marrow of the land.

19 Give orders also that they take wagons 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 bid. And Joseph gave them wagons according to Pharao'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.

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 is living: 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 wagons 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.

CHAPTER 46.

Israel, warranted by a vision from God, goeth down into Egypt with all his family.

AND Israel taking his journey, 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 saying 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: [d] and his sons took him up, with their children and wives in the wagons, which Pharao 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: [e]

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. [f] His firstborn Ruben,

9 The sons of Ruben: Henoch and Phallu, and Hesron and Charmi.

10 [g] The sons of Simeon: Jamuel and Jamin and Ahod, and Jachin and Sohar, and Saul the son of a woman of Chanaan.

11 [h] The sons of Levi: Gerson and Caath and Merari.

12 [i] The sons of Juda: 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 [j] The sons of Issachar: Thola and Phua and Job and Semron.

d Acts 7. 15.
e Jos. 24. 4; Ps. 101. 23; Isa. 52. 4.
f Ex. 1. 2, and 6. 14; Num. 26. 5; 1 Par. 5. 1 and 3.
g Ex. 6. 15; 1 Par. 4. 24.
h 1 Par. 6. 1.—*i* 1 Par. 2. 3, and 4. 21.
j 1 Par. 7. 1.

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 Dina his daughter. All the souls of her sons and daughters, thirty-three.

16 The sons of Gad: Sephian and Haggi and Suni and Esebon and Heri and Arodi and Areli.

17 [k] The sons of Aser: Jamne and Jesua and Jessuri and Beria, 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 [l] And sons were born to Joseph, in the land of Egypt, whom Aseneth the daughter of Putiphare priest of Heliopolis bore him: Manasses and Ephraim.

21 The sons of Benjamin: [m] Bela and Bechor and Asbel and Gera and Naaman and Echi and Ros 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 Guni and Jeser and Sallem.

25 These are the sons of Bala, 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. [n] All the souls of the house of Jacob, that entered into Egypt, were seventy.

28 And he sent Juda 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 Pharao, 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.

CHAPTER 47.

Jacob and his sons are presented before Pharao: he giveth them the land of Gessen. The famine forceth the Egyptians to sell all their possessions to the king.

THEN Joseph went in and told Pharao, 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

k 1 Par. 7. 30. — *l* Supra 41. 50.

m 1 Par. 7. 6, and 8. 1. — *n* Deut. 10. 22.

CHAP. 47. Ver. 2. *The last. Extremos.* Some interpret this word of the *chiefest*, and *most rightly*: but Joseph seems rather to have chosen out such as had the meanest appearance, that Pharao might not think of employing them at court, with danger of their morals and religion.

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?

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 Pharao 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 into 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 Pharao'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 Pharao: take seed and sow the fields,

24 That you may have corn. The fifth part you shall 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 king, 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, [q] put thy hand under my thigh; and thou shalt shew 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 buryingplace of my ancestors. [r] 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.

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q Supra 24. 2. — *r* Supra 23. 17.

Ver. 31. *To the bed's head.* St. Paul, Heb. 11. 21, following the Greek translation of the Septuagint, reads *adored the top of his rod.* Where note, that the same word in the Hebrew, according to the different pointing of it, signifies both a *bed* and a *rod.* And to verify both these sentences, we must understand that Jacob leaning on Joseph's rod adored, turning towards the head of his bed: which adoration, inasmuch as it was referred to God, was an absolute and sovereign worship: but inasmuch as it was referred to the rod of Joseph, as a figure of the sceptre, that is, of the royal dignity of Christ was only an inferior and relative honour.

CHAPTER 48.

Joseph visiteth his father in his sickness, who adopteth his two sons Manasses and Ephraim, and blesseth them, preferring the younger before the elder.

AFTER these things, it was told Joseph 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: [t] God Almighty appeared to me at Luza, which is in the land of Chanaan: and he blessed me,

4 And he 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 [u] So thy two sons who were born to thee in the land of Egypt before I came hither to thee, shall be mine: [v] 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, [w] Rachel died from me in the land of Chanaan in the very journey, and it was springtime: 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 shewed 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 [x] 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 [y] The angel that delivereth me from all evils, bless 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 firstborn, put thy right hand upon his head.

19 But he refusing, said: I know, my son, I know: and this also shall become peoples, and shall be multiplied: but this 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 do 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 [z] I give thee a portion above thy brethren, which I took out of the hand of the Amorrhite [a] with my sword and bow.

CHAPTER 49.

Jacob's prophetical blessings of his twelve sons: his death.

AND 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:

t Supra 28. 13. — *u* Supra 41. 50. *v* Jos. 13. 7 and 29. — *w* Supra 35. 19.

x Heb. 11. 21. — *y* Supra 31. 29 and 32. *z* Matt. 18. 10. — *a* Jos. 16. 1, and 15. 7.

3 Ruben, my firstborn, 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: [b] because thou wentest up to thy father's bed, and didst defile his couch.

5 Simeon and Levi brethren: vessels of iniquity, waging war.

6 Let not my soul go into their counsel, nor my glory be in their assembly: [c] because in their fury they slew a man, and in their selfwill they undermined a wall.

7 Cursed be their fury, because it was stubborn: and their wrath because it was cruel: [d] I will divide them in Jacob, and will scatter them in Israel.

8 Juda, thee shall thy brethren praise: thy hands shall be on the necks of thy enemies: the sons of thy father shall bow down to thee.

9 [e] Juda *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, who shall rouse him?

10 [f] 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.

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 [g] 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 quarrelled 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 hands 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 be-

b Jos. 24. 8; Deut. 13. 6. — *c* Supra 34. 25.
d Jos. 19. 1. — *e* 1 Par. 5. 2.

f Matt. 2. 6; John 8. 45.
g 1 Par. 5. 1.

CHAP. 49. Ver. 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 sorrow*, because *cares* and *sorrows* usually come on with the birth of children. *Excelling in gifts*, &c., because the firstborn had a title to a *double portion*, and to have the command over his brethren, which Ruben forfeited by his sin; being *poured out as water*, that is, spilt and lost.

Ver. 4. *Grow thou not.* This was not meant by way of a curse or imprecation; but by way of a prophecy foretelling that the tribe of Ruben should not inherit the pre-eminences usually annexed to the first birthright, viz., the double portion, the being prince or lord over the other brethren, and the priesthood: of which the double portion was given to Joseph, the princely office to Juda, and the priesthood to Levi.

Ver. 6. *Slew a man*, viz., Sichem the son of Hemor, with all his people, Gen. 34.

Ver. 9. *A lion's whelp*, &c. This blessing of Juda foretelleth the strength of his tribe, the fertility of his inheritance; and principally that the sceptre and legislative power should not be utterly taken away from his race till about the time of the coming of Christ: as in effect it never was: which is a demonstration against the modern Jews, that the Messiah is long since come; for the sceptre has long since been utterly taken away from Juda.

Ver. 16. *Dan shall judge*, &c. This was verified in Samson, who was of the tribe of Dan, and began to deliver Israel. Judges 13. 5. But as this deliverance was but temporal and very imperfect, the holy patriarch (ver. 18) aspires after another kind of deliverer, saying: *I will look for thy salvation, O Lord.*

Ver. 19. *Gad being girded*, &c. It seems to allude to the tribe of Gad; when after they had received for their lot the land of Galaad, they marched in arms before the rest of the Israelites, to the conquest of the land of Chanaan: from whence they afterwards returned loaded with spoils. See Jos. 4. and 12.

Ver. 22. *Run to and fro*, &c. To behold his beauty: whilst his envious brethren turned their darts against him, &c.

Ver. 24. *His bow rested upon the strong*, &c. That is, upon God, who was his strength: who also *loosed his hands*, and brought him out of prison to be the *pastor*, that is, the feeder and ruler of Egypt, and the *stone*, that is, the rock and support of Israel.

neath, 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 Mambre in the land of Chanaan, [h] 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.

CHAPTER 50.

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 Pharao: If I have found favour in your sight, speak in the ears of Pharao:

5 For my father made me swear to him, saying: Behold I die: thou shalt bury me in my sepulchre [j] which I have digged for myself in the land of Chanaan. So I will go up and bury my father, and return.

6 And Pharao 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 Pharao'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 threshingfloor 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, [k] they buried him in the double cave which Abraham had bought together with the field for a possession of a buryingplace, of Ephron the Hethite over against Mambre.

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.

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h Supra 23. 17.

j Supra 47. 29. — *k* Acts 7. 16; Supra 23. 17.

Ver. 26. *The blessings of thy father*, &c. That is, my father's blessings are made more prevalent and effectual in thy regard, by the additional strength they receive from his inheriting the blessings of his progenitors Abraham and Isaac. *The desire of the everlasting hills*, &c. These blessings all looked forward towards Christ, called *the desire of the everlasting hills*, as being longed for, as it were, by the whole creation. Mystically, the patriarchs and prophets are called the *everlasting hills*, by reason of the eminence of their wisdom and holiness. *The Nazarite.* This word signifies one *separated;* and agrees to Joseph, as being separated from, and more eminent than, his brethren. As the ancient *Nazarites* were so called from their being set aside for God, and vowed to him.

Ver. 29. *To be gathered to my people.* That is, I am going to die, and so to follow my ancestors that are gone before me, and to join their company in another world.

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 worshipping 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 [l] 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 [m] 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. [n] The children also of Machir the son of Manasses were born on Joseph's knees.

23 After which he told his brethren: [o] 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, [p] 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.

THE

BOOK OF EXODUS.

The Second Book of MOSES *is called* EXODUS, *from the Greek word* EXODOS, *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* VEELLE SEMOTH: These are the names *It contains transaction for* 145 *years; that is, from the death of Joseph to the erecting of the tabernacle.*

CHAPTER 1.

The Israelites are multiplied in Egypt. They are oppressed by a new king, who commandeth all their male children to be killed.

THESE are the names of the children of Israel, that went into Egypt with Jacob: they went in, every man with his household: [r]

2 Ruben, Simeon, Levi, Juda,

3 Issachar, Zabulon, and Benjamin,

4 Dan, and Nephtali, Gad and Aser.

5 And all the souls that came out of Jacob's thigh, were seventy: [s] but Joseph was in Egypt.

6 After he was dead, and all his brethren, and all that generation,

7 [t] 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 Pharao cities of tabernacles, Phithom and Ramesses.

12 But the more they oppressed them, the more they were multiplied, and increased:

13 And the Egyptians hated the chil-

l Supra 45. 5. — *m* Supra 47. 12.
n Num. 32. 39. — *o* Heb. 11. 22.
p Ex. 13. 19; Jos. 24. 32.

r Gen. 46. 8. — *s* Gen. 46. 27.
t Acts 7. 17.

CHAP. 1. Ver. 11 *Of tabernacles*, or of storehouses.

dren 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, wherewith 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 do as the king of Egypt had commanded, but saved the men children.

18 And the king called for them and said: What is 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 skilful 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 Pharao therefore charged all his people, saying: Whatsoever shall be born of the male sex, ye shall cast into the river: whatsoever of the female, ye shall save alive.

CHAPTER 2.

Moses is born and exposed on the bank of the river; where he is taken up by the daughter of Pharao, and adopted for her son. He killeth an Egyptian, and fleeth into Madian; where he marrieth a wife.

AFTER this there went a man of the house of Levi;[u] and took a wife of his own kindred.

2 And she conceived, and bore a son; [v] and seeing him a goodly *child*, hid him three months.

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 little babe therein, and laid him in the sedges by the river's brink,

4 His sister standing afar off, and taking notice what would be done

5 And behold the daughter of Pharao came down to wash herself in the river: and her maids walked by the river's brink. And when she saw the basket in 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 babes 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 Pharao'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 Pharao's daughter.

10 And she adopted him for a son, and called him Moses, saying: Because I took him out of the water.

11 [x] In those days after Moses was grown up, [y] 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 strikest thou thy neighbour?

14 But he answered: Who hath appointed thee prince and judge over us: wilt thou kill me, as thou didst yester-

u Infra 6. 20.—*v* Heb. 11. 23.

x B. C. 1485.
y Heb. 11. 24.

Ver. 21. *Because the midwives feared God*, &c. The midwives were rewarded, not for their lie, which was a venial sin; but for their fear of God, and their humanity: but this reward was only temporal, in *building them houses*, that is, in establishing and enriching their families.

CHAP. 2. Ver. 10. *Moses* or *Moyses*, in the Egyptian tongue, signifies one *taken or saved out of the water.*

Ver. 12. *He slew the Egyptian.* This he did by a particular inspiration of God; as a prelude to his delivering the people from their oppression and bondage. *He thought*, says St. Stephen, Acts 7. 25, *that his brethren understood that God by his hand would save them.* But such particular and extraordinary examples are not to be imitated.

day kill the Egyptian? Moses feared, and said: How is this come to be known?

15 And Pharao heard of this word and sought to kill Moses: but he fled from his sight, and abode in the land of Madian, and he sat down by a well.

16 And the priest of Madian had seven daughters, who came to draw water: and when the troughs were filled, desired to water their father's flocks.

17 And the shepherds came and drove them away: and Moses arose, and defending the maids, watered their sheep.

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. [z] And he took Sephora his daughter to wife:

22 And she bore him a son, whom he called Gersam, saying: I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying: For the God of my father, my helper hath delivered me out of the hand of Pharao.

23 Now after a long time the king of Egypt died: and the children of Israel groaning, cried out because 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 he knew them.

CHAPTER 3.

God appeareth to Moses in a bush, and sendeth him to deliver Israel.

NOW Moses fed the sheep of Jethro his father in law, the priest of Madian: and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb. [a]

2 [b] 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: [c] 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 good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, and Hethite, and Amorrhite, 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 Pharao, that thou mayst 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 Pharao, 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

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z Infra 18. 2 and 3; 1 Par. 23. 15.
a About B. C. 1445.

b Acts 7. 30.
c Matt. 22. 32; Mark 12. 26; Luke 20. 37.

Ver. 15. *Madian.* A city and country of Arabia, which took its name from Madian the son of Abraham, by Cetura, and was peopled by his posterity.

Ver. 18. *Raguel.* He had two names, being also called *Jethro*, as appears from the first verse of the following chapter.

Ver. 22. *Gersam*, or *Gershom.* This name signifies *a stranger there*: as *Eliezer* signifies *the help of God.*

Ver. 25. *Knew them*: that is, he had respect to them, he cast a merciful eye upon them.

CHAP. 3. Ver. 2. *The Lord appeared.* That is, an angel representing God, and speaking in his name.

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 should 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, 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, the Hethite, and the Amorrhite, 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: [d] 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.

CHAPTER 4.

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.

4 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.

5 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.

6 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.

7 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.

8 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.

9 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.

10 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 impediment and slowness of tongue.

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d Infra 11. 2, and 12. 35.

Ver. 14. *I am who am.* That is, I am *being* itself, eternal, self-existent, independent, infinite; without beginning, end, or change; and the source of all other beings.

Ver. 22. *Shall spoil,* &c. That is, you shall strip, and take away the goods of the Egyptians. This was not authorizing theft or injustice; but was a just disposal made by Him, who is the great lord and master of all things, in order to pay the children of Israel some part of what was due to them from the Egyptians for their labours.

11 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?

12 Go therefore,[e] and I will be in thy mouth: and I will teach thee what thou shalt speak.

13 But he said: I beseech thee, Lord, send whom thou wilt send.

14 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.

15 Speak to him, and put my words in his mouth: and I will be in thy mouth, and in his mouth, [f] and will shew you what you must do.

16 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.

17 And take this rod in thy hand, wherewith thou shalt do the signs.

18 Moses went 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.

19 And the Lord said to Moses, in Madian: Go, and return into Egypt: for they are all dead that sought thy life.

20 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.

21 And the Lord said to him as he was returning into Egypt: See that thou do all the wonders before Pharao, which I have put in thy hand: I shall harden his heart, and he will not let the people go.

22 And thou shalt say to him: Thus saith the Lord: Israel is my son, my firstborn.

23 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 firstborn.

24 And when he was in his journey, in the inn, the Lord met him, and would have killed him.

25 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.

26 And he let him go after she had said: A bloody spouse art thou to me, because of the circumcision.

27 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.

28 And Moses told Aaron all the words of the Lord, by which he had sent him, and the signs that he had commanded.

29 And they came together, and they assembled all the ancients of the children of Israel.

30 And Aaron spoke all the words which the Lord had said to Moses: and he wrought the signs before the people,

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.

CHAPTER 5.

Pharao refuseth to let the people go. They are more oppressed.

AFTER these things Moses and Aaron went in, and said to Pharao: [g] 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 Pharao said: The people of the land is numerous: you see that the

e Matt. 10. 20. —*f* Infra 7. 2.

g About B. C. 1445.

CHAP. 4. Ver. 21. *I shall harden*, &c. Not by being the efficient cause of his sin; but by withdrawing from him, for his just punishment, the dew of grace that might have softened his heart; and so suffering him to grow harder and harder.

Ver. 24. *The Lord met him, and would have killed him.* This was an angel representing the Lord, who treated Moses in this manner, for having neglected the circumcision of his younger son; which his wife understanding, circumcised her child upon the spot upon which the angel let Moses go.

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 taskmasters of the people, saying:

7 You shall give straw no more to the people to make brick, as before: but let them go and gather straw.

8 And you shall lay upon them the task of bricks, which they did before, neither shall you diminish any thing thereof: for they are idle, and therefore they cry, saying: Let us go and sacrifice to our God.

9 Let them be oppressed, with works, and let them fulfil them: that they may not regard lying words.

10 And the overseers of the works and the taskmasters went out and said to the people: Thus saith Pharao, 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 you 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 Pharao's taskmasters, 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 Pharao, saying: Why dealest 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 withal.

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 Pharao:

21 And they said to them: The Lord see and judge, because you have made our savour to stink before Pharao 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 Pharao to speak in thy name, he hath afflicted thy people: and thou hast not delivered them.

CHAPTER 6.

God reneweth his promise. The genealogies of Ruben, Simeon and Levi, down to Moses and Aaron.

AND the Lord said to Moses: Now thou shalt see what I will do to Pharao: 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 shew 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

CHAP. 6. Ver. 3. *My name Adonai.* The name, which is in the Hebrew text, is that most proper name of God, which signifieth his *eternal, self-existent being*, Ex. 3. 14, which the Jews out of reverence never pronounce; but, instead of it, whenever it occurs in the Bible, they read *Adonai*, which signifies *the Lord*: and, therefore, the ' put the points or vowels, which belong to the name *Adonai*, to the four letters of that other ineffable name Jod, He, Vau, He. Hence some moderns have framed the name *Jehovah*, unknown to all the ancients, whether Jews or Christians: for the true pronunciation of the name, which is in the Hebrew text, by long disuse, is now quite lost.

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 Pharao 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 Pharao 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 Pharao the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.

14 *i* These are the heads of their houses by their families. The sons of Ruben the firstborn of Israel. Henoch and Phallu, Hesron and Charmi.

15 These are the kindreds of Ruben. *j* The sons of Simeon: Jamuel, and Jamin, and Ahod, and Jachin, 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 *k* The sons of Gerson: Lobni and Semei, by their kindreds.

18 *l* The sons of Caath: Amram, and Isaar, and Hebron, and Oziel. And the years of Caath's life were a hundred and thirty-three.

19 The sons of Merari: Moholi and Musi. These are the kindreds of Levi by their families.

20 And Amram took to wife Jochabed his aunt by the 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 Isaar: Core, and Nepheg, and Zechri.

22 The sons also of Oziel: Mizael, and Elizaphan, and Sethri.

23 And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.

24 The sons also of Core: Aser, and Elcana, and Abiasaph. These are the kindreds of the Corites.

25 But Eleazar the son of Aaron took a wife of the daughters of Phutiel: and she bore him Phinees. 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 Pharao 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 Pharao king of Egypt all that I say to thee.

30 And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharao hear me?

CHAPTER 7.

Moses and Aaron go in to Pharao: 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 Pharao's heart is hardened.

AND the Lord said to Moses: Behold I have appointed thee the God of Pharao: and Aaron thy brother shall be thy prophet.

2 *n* Thou shalt speak to him all that I command thee; and he shall speak to Pharao, that he let the children of Israel go out of his land.

3 But I shall harden his heart, and shall

i Gen. 46 9; Num. 26 5; 1 Par. 5. 1.
j 1 Par. 4. 24.—*k* 1 Par. 6. 1, and 23. 6.

l Num. 3. 19, and 26. 57, 58; 1 Par. 6. 2. and
n Supra 4.15.

Ver. 12 *Uncircumcised lips.* So he calls the defect he had in his words, or utterance.

CHAP 7. Ver. 1. *The God of Pharao,* viz., to be his *judge*; and to exercise a *divine power,* as God's instrument, over him and his people.

Ver. 3. *I shall harden,* &c. Not by being the efficient cause of his hardness of heart, but by permitting it; and by withdrawing grace from him, in punishment of his malice; which alone was the proper cause of his being hardened.

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.

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 Pharao.

8 And the Lord said to Moses and Aaron:

9 When Pharao shall say to you, Shew signs: thou shalt say to Aaron: Take thy rod, and cast it down before Pharao, and it shall be turned into a serpent.

10 So Moses and Aaron went in unto Pharao, and did as the Lord had commanded. And Aaron took the rod before Pharao, and his servants, and it was turned into a serpent.

11 [o]And Pharao 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 Pharao's heart was hardened, and he did not hearken to them, as the Lord had commanded.

14 And the Lord said to Moses: Pharao'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: [p] and lifting up the rod he struck the water of the river before Pharao 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.

22 [q] And the magicians of the Egyptians with their enchantments did in like manner: and Pharao'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.

CHAPTER 8.

The second plague is of frogs: Pharao promiseth to let the Israelites go, but breaketh his promise. The third plague is of sciniphs. The fourth is of flies. Pharao again promiseth to dismiss the people, but doth it not.

AND the Lord said to Moses: Go in to Pharao, 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

o 2 Tim. 3. 8.

p Infra 17. 5; Ps. 77. 44. — *q* Wisd. 17. 7.

Ver. 11. *Magicians*, *Jannes*, and *Mombres*, or *Jambres*. 2 Tim. 3. 8.

bedchamber, 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 Pharao 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 Pharao: 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 mayst 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.

12 And Moses and Aaron went forth from Pharao: and Moses cried to the Lord for the promise, which he had made to Pharao 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 Pharao 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 sciniphs 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 sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt.

18 And the magicians with their enchantments practised in like manner, to bring forth sciniphs, and they could not: and there were sciniphs as well on men as on beasts.

19 And the magicians said to Pharao: This is the finger of God. And Pharao'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 Pharao: 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 wherein my people is, 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.

24 And the Lord did so. [r] And there came a very grievous swarm of flies into the houses of Pharao and of his ser-

r Wisd. 16. 9.

CHAP. 8. 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 abridge 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, were forced to acknowledge *the finger of God*.

Ver. 15. *Pharao hardened his own heart*. By this we see that Pharao was himself the efficient cause of his heart being hardened, and not God. — See the same repeated in ver. 32. *Pharao hardened his heart at this time also*: likewise chap. 9. 7, 35, and chap. 13. 15.

Ver. 16. *Sciniphs*, or *Cinifs*, Hebrew *Chinnim*, small flying insects, very troublesome both to men and beasts.

vants, and into all the land of Egypt: and the land was corrupted by this kind of flies.

25 And Pharao 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 sacrifice the abominations of the Egyptians to the Lord our God: now if we 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, [s] as he hath commanded us.

28 And Pharao 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 Pharao, 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 Pharao, and prayed to the Lord.

31 And he did according to his word: and he took away the flies from Pharao, and from his servants, and from his people: there was not left so much as one.

32 And Pharao's heart was hardened, so that neither this time would he let the people go.

CHAPTER 9.

The fifth plague is a murrain among the cattle. The sixth, of boils in men and beasts. The seventh, of hail. Pharao promiseth again to let the people go, and breaketh his word.

AND the Lord said to Moses: Go in to Pharao, and speak to him: Thus saith the Lord God of the Hebrews: Let my people go to sacrifice to me.

2 But if thou refuse, and withhold them still:

3 Behold my hand shall be upon thy fields: and a very grievous murrain upon thy horses, and asses, and camels, and oxen, and sheep.

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 Pharao sent to see: and there was not any thing dead of that which Israel possessed. And Pharao'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 Pharao.

9 And be there dust upon all the land of Egypt: for there shall be boils and swelling blains both in men and beasts, in the whole land of Egypt.

10 And they took ashes out of the chimney, and stood before Pharao, and Moses sprinkled it in the air: and there came boils with swelling 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 Pharao'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 Pharao, 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 [t] And therefore have I raised thee, that I may shew my power in thee, and

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s Supra 3. 18.

Ver. 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.

t Rom. 9. 17.

CHAP. 9. Ver. 6. *All the beasts.* That is, many of *all* kinds.

Ver. 12. *Hardened*, &c. See the annotations above, chap. 4. 21, chap. 7. 3, and chap. 8 15.

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 Pharao'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 [u] And Moses stretched forth his rod towards heaven, and the Lord sent thunder and hail, and lightning running along the ground: and the Lord rained hail upon the land of Egypt.

24 And the hail and fire mixed 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 Pharao 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 you 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 thunders 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 bolled:

32 But the wheat, and other winter corn were not hurt, because they were lateward.

33 And when Moses was gone from Pharao 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 Pharao 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.

CHAPTER 10.

The eighth plague of the locusts. The ninth, of darkness: Pharao is still hardened.

AND the Lord said to Moses: Go in to Pharao; 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 Pharao, 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 [v] But if thou resist, and wilt not let them go, behold I will bring in to morrow the locust 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.

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u Wisd. 16. 16, and 19. 19.

v Wisd. 16. 9

from the time they were first upon the earth, until this present day. And he turned himself away, and went forth from Pharao.

7 And Pharao'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 Pharao: 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 Pharao 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 Pharao'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 Pharao 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 Pharao, 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 Pharao'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 [w] No man saw his brother, nor moved himself out of the place where he was: [x] but wheresoever the children of Israel dwelt there was light.

24 And Pharao 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 Pharao's heart, and he would not let them go.

28 And Pharao 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.

29 Moses answered. So shall it be as thou hast spoken, I will not see thy face any more.

CHAPTER 11.

Pharao and his people are threatened with the death of their firstborn.

AND the Lord said to Moses: Yet one plague more will I bring upon Pharao and Egypt, and after that he shall let you go and thrust you out.

2 [y] Therefore thou shalt tell all the peo-

w Wisd. 17. 2. —*x* Wisd. 18. 1.

y Supra 3. 22; Infra 12. 35.

CHAP. 10. 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.