

Matthew Henry's Concise Bible Commentary for Kindle (KJV) (cross linked with built in Bible) (1)

Pages: 8107

Publisher: biblesforkindle; 1 edition (April 29, 2009)

Format: pdf, epub

Language: English

[[DOWNLOAD FULL EBOOK PDF](#)]

[Goto New Testament](#) [Old Testament](#)

[Genesis](#), [Exodus](#), [Leviticus](#), [Numbers](#), [Deuteronomy](#), [Joshua](#), [Judges](#), [Ruth](#), [1 Samuel](#), [2 Samuel](#),
[1 Kings](#), [2 Kings](#), [1 Chronicles](#), [2 Chronicles](#), [Ezra](#), [Nehemiah](#), [Esther](#), [Job](#), [Psalms](#), [Proverbs](#),
[Ecclesiastes](#), [Song of Solomon](#), [Isaiah](#), [Jeremiah](#), [Lamentations](#), [Ezekiel](#), [Daniel](#), [Hosea](#), [Joel](#), [Amos](#),
[Obadiah](#), [Jonah](#), [Micah](#), [Nahum](#), [Habakkuk](#), [Zephaniah](#), [Haggai](#), [Zechariah](#), [Malachi](#)
[Goto Old Testament](#) [New Testament](#) [Matthew](#), [Mark](#), [Luke](#), [John](#), [Acts](#), [Romans](#), [1 Corinthians](#),
[2 Corinthians](#), [Galatians](#), [Ephesians](#), [Philippians](#), [Colossians](#), [1 Thessalonians](#), [2 Thessalonians](#),
[1 Timothy](#), [2 Timothy](#), [Titus](#), [Philemon](#), [Hebrews](#), [James](#), [1 Peter](#), [2 Peter](#), [1 John](#), [2 John](#), [3 John](#),
[Jude](#), [Revelation](#) [Old Testament](#), [New Testament](#) Chapters in [Genesis](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#).
[11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#). [26](#). [27](#). [28](#). [29](#). [30](#). [31](#). [32](#). [33](#). [34](#). [35](#). [36](#). [37](#).
[38](#). [39](#). [40](#). [41](#). [42](#). [43](#). [44](#). [45](#). [46](#). [47](#). [48](#). [49](#). [50](#). [Old Testament](#), [New Testament](#) Chapters in
[Exodus](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#). [26](#). [27](#). [28](#).
[29](#). [30](#). [31](#). [32](#). [33](#). [34](#). [35](#). [36](#). [37](#). [38](#). [39](#). [40](#). [Old Testament](#), [New Testament](#) Chapters in
[Leviticus](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#). [26](#). [27](#).
[Old Testament](#), [New Testament](#) Chapters in [Numbers](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#).
[16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#). [26](#). [27](#). [28](#). [29](#). [30](#). [31](#). [32](#). [33](#). [34](#). [35](#). [36](#). [Old Testament](#),
[New Testament](#) Chapters in [Deuteronomy](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#).
[19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#). [26](#). [27](#). [28](#). [29](#). [30](#). [31](#). [32](#). [33](#). [34](#). [Old Testament](#), [New Testament](#)
Chapters in [Joshua](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#).
[Old Testament](#), [New Testament](#) Chapters in [Judges](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#).
[16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [Old Testament](#), [New Testament](#) Chapters in [Ruth](#) [1](#). [2](#). [3](#). [4](#).
[Old Testament](#), [New Testament](#) Chapters in [1 Samuel](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#).
[16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#). [26](#). [27](#). [28](#). [29](#). [30](#). [31](#). [Old Testament](#), [New Testament](#)
Chapters in [2 Samuel](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#).
[Old Testament](#), [New Testament](#) Chapters in [1 Kings](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#).
[16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [Old Testament](#), [New Testament](#) Chapters in [2 Kings](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#).
[9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#). [Old Testament](#), [New Testament](#)
Chapters in [1 Chronicles](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#).
[24](#). [25](#). [26](#). [27](#). [28](#). [29](#). [Old Testament](#), [New Testament](#) Chapters in [2 Chronicles](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#).
[8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#). [26](#). [27](#). [28](#). [29](#). [30](#). [31](#). [32](#). [33](#). [34](#). [35](#).
[36](#). [Old Testament](#), [New Testament](#) Chapters in [Ezra](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [Old Testament](#),
[New Testament](#) Chapters in [Nehemiah](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [Old Testament](#),
[New Testament](#) Chapters in [Esther](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [Old Testament](#), [New Testament](#)
Chapters in [Job](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#). [26](#).
[27](#). [28](#). [29](#). [30](#). [31](#). [32](#). [33](#). [34](#). [35](#). [36](#). [37](#). [38](#). [39](#). [40](#). [41](#). [42](#). [Old Testament](#), [New Testament](#)
Chapters in [Psalms](#) [1](#). [2](#). [3](#). [4](#). [5](#). [6](#). [7](#). [8](#). [9](#). [10](#). [11](#). [12](#). [13](#). [14](#). [15](#). [16](#). [17](#). [18](#). [19](#). [20](#). [21](#). [22](#). [23](#). [24](#). [25](#).
[26](#). [27](#). [28](#). [29](#). [30](#). [31](#). [32](#). [33](#). [34](#). [35](#). [36](#). [37](#). [38](#). [39](#). [40](#). [41](#). [42](#). [43](#). [44](#). [45](#). [46](#). [47](#). [48](#). [49](#). [50](#). [51](#). [52](#).

[53.](#) [54.](#) [55.](#) [56.](#) [57.](#) [58.](#) [59.](#) [60.](#) [61.](#) [62.](#) [63.](#) [64.](#) [65.](#) [66.](#) [67.](#) [68.](#) [69.](#) [70.](#) [71.](#) [72.](#) [73.](#) [74.](#) [75.](#) [76.](#) [77.](#) [78.](#) [79.](#) [80.](#) [81.](#) [82.](#) [83.](#) [84.](#) [85.](#) [86.](#) [87.](#) [88.](#) [89.](#) [90.](#) [91.](#) [92.](#) [93.](#) [94.](#) [95.](#) [96.](#) [97.](#) [98.](#) [99.](#) [100.](#) [101.](#) [102.](#) [103.](#) [104.](#) [105.](#) [106.](#) [107.](#) [108.](#) [109.](#) [110.](#) [111.](#) [112.](#) [113.](#) [114.](#) [115.](#) [116.](#) [117.](#) [118.](#) [119.](#) [120.](#) [121.](#) [122.](#) [123.](#) [124.](#) [125.](#) [126.](#) [127.](#) [128.](#) [129.](#) [130.](#) [131.](#) [132.](#) [133.](#) [134.](#) [135.](#) [136.](#) [137.](#) [138.](#) [139.](#) [140.](#) [141.](#) [142.](#) [143.](#) [144.](#) [145.](#) [146.](#) [147.](#) [148.](#) [149.](#) [150.](#) [Old Testament, New Testament](#) Chapters in Proverbs [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [17.](#) [18.](#) [19.](#) [20.](#) [21.](#) [22.](#) [23.](#) [24.](#) [25.](#) [26.](#) [27.](#) [28.](#) [29.](#) [30.](#) [31.](#) [Old Testament, New Testament](#) Chapters in Ecclesiastes [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [Old Testament, New Testament](#) Chapters in Song of Solomon [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [Old Testament, New Testament](#) Chapters in Isaiah [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [17.](#) [18.](#) [19.](#) [20.](#) [21.](#) [22.](#) [23.](#) [24.](#) [25.](#) [26.](#) [27.](#) [28.](#) [29.](#) [30.](#) [31.](#) [32.](#) [33.](#) [34.](#) [35.](#) [36.](#) [37.](#) [38.](#) [39.](#) [40.](#) [41.](#) [42.](#) [43.](#) [44.](#) [45.](#) [46.](#) [47.](#) [48.](#) [49.](#) [50.](#) [51.](#) [52.](#) [53.](#) [54.](#) [55.](#) [56.](#) [57.](#) [58.](#) [59.](#) [60.](#) [61.](#) [62.](#) [63.](#) [64.](#) [65.](#) [66.](#) [Old Testament, New Testament](#) Chapters in Jeremiah [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [17.](#) [18.](#) [19.](#) [20.](#) [21.](#) [22.](#) [23.](#) [24.](#) [25.](#) [26.](#) [27.](#) [28.](#) [29.](#) [30.](#) [31.](#) [32.](#) [33.](#) [34.](#) [35.](#) [36.](#) [37.](#) [38.](#) [39.](#) [40.](#) [41.](#) [42.](#) [43.](#) [44.](#) [45.](#) [46.](#) [47.](#) [48.](#) [49.](#) [50.](#) [51.](#) [52.](#) [Old Testament, New Testament](#) Chapters in Lamentations [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [Old Testament, New Testament](#) Chapters in Ezekiel [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [17.](#) [18.](#) [19.](#) [20.](#) [21.](#) [22.](#) [23.](#) [24.](#) [25.](#) [26.](#) [27.](#) [28.](#) [29.](#) [30.](#) [31.](#) [32.](#) [33.](#) [34.](#) [35.](#) [36.](#) [37.](#) [38.](#) [39.](#) [40.](#) [41.](#) [42.](#) [43.](#) [44.](#) [45.](#) [46.](#) [47.](#) [48.](#) [Old Testament, New Testament](#) Chapters in Daniel [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [Old Testament, New Testament](#) Chapters in Hosea [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [Old Testament, New Testament](#) Chapters in Joel [1.](#) [2.](#) [3.](#) [Old Testament, New Testament](#) Chapters in Amos [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [Old Testament, New Testament](#) Chapters in Obadiah [1.](#) [Old Testament, New Testament](#) Chapters in Jonah [1.](#) [2.](#) [3.](#) [4.](#) [Old Testament, New Testament](#) Chapters in Micah [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [Old Testament, New Testament](#) Chapters in Nahum [1.](#) [2.](#) [3.](#) [Old Testament, New Testament](#) Chapters in Habakkuk [1.](#) [2.](#) [3.](#) [Old Testament, New Testament](#) Chapters in Zephaniah [1.](#) [2.](#) [3.](#) [Old Testament, New Testament](#) Chapters in Haggai [1.](#) [2.](#) [Old Testament, New Testament](#) Chapters in Zechariah [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [Old Testament, New Testament](#) Chapters in Malachi [1.](#) [2.](#) [3.](#) [4.](#) [Old Testament, New Testament](#) Chapters in Matthew [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [17.](#) [18.](#) [19.](#) [20.](#) [21.](#) [22.](#) [23.](#) [24.](#) [25.](#) [26.](#) [27.](#) [28.](#) [Old Testament, New Testament](#) Chapters in Mark [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [Old Testament, New Testament](#) Chapters in Luke [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [17.](#) [18.](#) [19.](#) [20.](#) [21.](#) [22.](#) [23.](#) [24.](#) [25.](#) [26.](#) [27.](#) [28.](#) [Old Testament, New Testament](#) Chapters in John [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [17.](#) [18.](#) [19.](#) [20.](#) [21.](#) [22.](#) [23.](#) [24.](#) [25.](#) [26.](#) [27.](#) [28.](#) [Old Testament, New Testament](#) Chapters in Acts [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [17.](#) [18.](#) [19.](#) [20.](#) [21.](#) [22.](#) [23.](#) [24.](#) [25.](#) [26.](#) [27.](#) [28.](#) [Old Testament, New Testament](#) Chapters in Romans [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [Old Testament, New Testament](#) Chapters in 1 Corinthians [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [Old Testament, New Testament](#) Chapters in 2 Corinthians [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [Old Testament, New Testament](#) Chapters in Galatians [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [Old Testament, New Testament](#) Chapters in Ephesians [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [Old Testament, New Testament](#) Chapters in Philippians [1.](#) [2.](#) [3.](#) [4.](#) [Old Testament, New Testament](#) Chapters in Colossians [1.](#) [2.](#) [3.](#) [4.](#) [Old Testament, New Testament](#) Chapters in 1 Thessalonians [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [Old Testament, New Testament](#) Chapters in 2 Thessalonians [1.](#) [2.](#) [3.](#) [Old Testament, New Testament](#) Chapters in 1 Timothy [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [Old Testament, New Testament](#) Chapters in 2 Timothy [1.](#) [2.](#) [3.](#) [4.](#) [Old Testament, New Testament](#) Chapters in Titus [1.](#) [2.](#) [3.](#) [Old Testament, New Testament](#) Chapters in Philemon [1.](#) [Old Testament, New Testament](#) Chapters in Hebrews [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [Old Testament, New Testament](#) Chapters in James [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [Old Testament, New Testament](#) Chapters in 1 Peter [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [Old Testament, New Testament](#) Chapters in 2 Peter [1.](#) [2.](#) [3.](#) [Old Testament, New Testament](#) Chapters in 1 John [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [Old Testament, New Testament](#) Chapters in 2 John [1.](#) [Old Testament, New Testament](#) Chapters in 3 John [1.](#) [Old Testament, New Testament](#) Chapters in Jude [1.](#) [Old Testament, New Testament](#) Chapters in Revelation [1.](#) [2.](#) [3.](#) [4.](#) [5.](#) [6.](#) [7.](#) [8.](#) [9.](#) [10.](#) [11.](#) [12.](#) [13.](#) [14.](#) [15.](#) [16.](#) [17.](#) [18.](#) [19.](#) [20.](#) [21.](#) [22.](#) [chapters books](#) Genesis 1 [Read Commentary](#) **The Creation** [1.1](#)

In the beginning God created the heaven and the earth. 1.2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face

of the waters. [1.3](#) And God said, Let there be light: and there was light. 1.4 And God saw the light, that it was good: and God divided the light from the darkness. 1.5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. [1.6](#) And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. 1.7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. 1.8 And God called the firmament Heaven. And the evening and the morning were the second day. 1.9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. 1.10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. 1.11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. 1.12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. 1.13 And the evening and the morning were the third day. [1.14](#) And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 1.15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 1.16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 1.17 And God set them in the firmament of the heaven to give light upon the earth, 1.18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 1.19 And the evening and the morning were the fourth day. [1.20](#) And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. 1.21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. 1.22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. 1.23 And the evening and the morning were the fifth day. 1.24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. 1.25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. [1.26](#) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 1.27 So God created man in his own image, in the image of God created he him; male and female created he them. 1.28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. [1.29](#) And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. 1.30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. [1.31](#) And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. [chapters books](#) Genesis 2 [Read Commentary](#) [2.1](#) Thus the heavens and the earth were finished, and all the host of them. 2.2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. 2.3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. **Man in the Garden of Eden** [2.4](#) These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, 2.5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. 2.6 But there went up a mist from the earth, and watered the whole face of the ground. 2.7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. [2.8](#) And the LORD God planted a garden eastward in Eden; and there he put

the man whom he had formed. 2.9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. 2.10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 2.11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; 2.12 And the gold of that land is good: there is bdellium and the onyx stone. 2.13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 2.14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. 2.15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. 2.16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 2.17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 2.18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. 2.19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 2.20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. 2.21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 2.22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 2.23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 2.24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 2.25 And they were both naked, the man and his wife, and were not ashamed. [chapters books](#) Genesis 3 [Read Commentary](#) **Man's Disobedience** 3.1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 3.2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3.3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 3.4 And the serpent said unto the woman, Ye shall not surely die: 3.5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 3.6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 3.7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 3.8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 3.9 And the LORD God called unto Adam, and said unto him, Where art thou? 3.10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 3.11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 3.12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 3.13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 3.14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 3.15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 3.16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 3.17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 3.18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 3.19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out

of it wast thou taken: for dust thou art, and unto dust shalt thou return. [3.20](#) And Adam called his wife's name Eve; because she was the mother of all living. [3.21](#) Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. [3.22](#) And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: [3.23](#) Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. [3.24](#) So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. [chapters books](#) Genesis 4

[Read Commentary Cain and Abel](#) [4.1](#) And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. [4.2](#) And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. [4.3](#) And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. [4.4](#) And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: [4.5](#) But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. [4.6](#) And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? [4.7](#) If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. [4.8](#)

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. [4.9](#) And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? [4.10](#) And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. [4.11](#) And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

[4.12](#) When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth. [4.13](#) And Cain said unto the LORD, My punishment is greater than I can bear. [4.14](#) Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. [4.15](#) And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. [4.16](#) And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden. [4.17](#) And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. [4.18](#) And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. [4.19](#) And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. [4.20](#) And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. [4.21](#) And his brother's name was Jubal: he was the father of all such as handle the harp and organ. [4.22](#) And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah. [4.23](#) And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. [4.24](#) If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. [4.25](#) And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. [4.26](#) And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

[chapters books](#) Genesis 5 [Read Commentary The Descendants of Adam](#) [5.1](#) This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; [5.2](#) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. [5.3](#) And Adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his name Seth: [5.4](#) And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: [5.5](#) And all the days that Adam lived were nine hundred and thirty years: and he died. [5.6](#) And Seth lived an hundred and five years, and begat Enos: [5.7](#) And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: [5.8](#) And all the days of Seth were nine hundred and twelve years: and he died. [5.9](#) And Enos lived ninety years, and begat Cainan: [5.10](#) And

Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 5.11 And all the days of Enos were nine hundred and five years: and he died. 5.12 And Cainan lived seventy years and begat Mahalaleel: 5.13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 5.14 And all the days of Cainan were nine hundred and ten years: and he died. 5.15 And Mahalaleel lived sixty and five years, and begat Jared: 5.16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 5.17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died. 5.18 And Jared lived an hundred sixty and two years, and he begat Enoch: 5.19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: 5.20 And all the days of Jared were nine hundred sixty and two years: and he died. [5.21](#) And Enoch lived sixty and five years, and begat Methuselah: 5.22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 5.23 And all the days of Enoch were three hundred sixty and five years: 5.24 And Enoch walked with God: and he was not; for God took him. [5.25](#) And Methuselah lived an hundred eighty and seven years, and begat Lamech. 5.26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 5.27 And all the days of Methuselah were nine hundred sixty and nine years: and he died. 5.28 And Lamech lived an hundred eighty and two years, and begat a son: 5.29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. 5.30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 5.31 And all the days of Lamech were seven hundred seventy and seven years: and he died. 5.32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth. [chapters books](#) Genesis 6 [Read Commentary](#) **The Wickedness of Mankind** [6.1](#) And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, 6.2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. 6.3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 6.4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. 6.5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6.6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart. 6.7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. [6.8](#) But Noah found grace in the eyes of the LORD. 6.9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. 6.10 And Noah begat three sons, Shem, Ham, and Japheth. 6.11 The earth also was corrupt before God, and the earth was filled with violence. [6.12](#) And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. 6.13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. 6.14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. 6.15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. 6.16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. 6.17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. 6.18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 6.19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 6.20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. 6.21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them. [6.22](#) Thus

did Noah; according to all that God commanded him, so did he. [chapters books](#) Genesis 7
[Read Commentary](#) **The Flood** [7.1](#) And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. [7.2](#) Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. [7.3](#) Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. [7.4](#) For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. [7.5](#) And Noah did according unto all that the LORD commanded him. [7.6](#) And Noah was six hundred years old when the flood of waters was upon the earth. [7.7](#) And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. [7.8](#) Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, [7.9](#) There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. [7.10](#) And it came to pass after seven days, that the waters of the flood were upon the earth. [7.11](#) In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. [7.12](#) And the rain was upon the earth forty days and forty nights. [7.13](#) In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; [7.14](#) They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. [7.15](#) And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. [7.16](#) And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in. [7.17](#) And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. [7.18](#) And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. [7.19](#) And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. [7.20](#) Fifteen cubits upward did the waters prevail; and the mountains were covered. [7.21](#) And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: [7.22](#) All in whose nostrils was the breath of life, of all that was in the dry land, died. [7.23](#) And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. [7.24](#) And the waters prevailed upon the earth an hundred and fifty days. [chapters books](#) Genesis 8
[Read Commentary](#) [8.1](#) And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; [8.2](#) The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; [8.3](#) And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated. [8.4](#) And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. [8.5](#) And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. [8.6](#) And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: [8.7](#) And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. [8.8](#) Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; [8.9](#) But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. [8.10](#) And he stayed yet other seven days; and again he sent forth the dove out of the ark; [8.11](#) And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. [8.12](#) And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. [8.13](#)
And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark,

and looked, and, behold, the face of the ground was dry. 8.14 And in the second month, on the seven and twentieth day of the month, was the earth dried. 8.15 And God spake unto Noah, saying, 8.16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. 8.17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. 8.18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 8.19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. [8.20](#) And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. 8.21 And the LORD smelled a sweet savor; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. 8.22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. [chapters books](#) Genesis 9 [Read Commentary](#)

God's Covenant with Noah [9.1](#) And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 9.2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. 9.3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. [9.4](#) But flesh with the life thereof, which is the blood thereof, shall ye not eat. 9.5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. 9.6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. 9.7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. [9.8](#) And God spake unto Noah, and to his sons with him, saying, 9.9 And I, behold, I establish my covenant with you, and with your seed after you; 9.10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. 9.11 And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. 9.12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: 9.13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 9.14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 9.15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. 9.16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 9.17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. **Noah's Drunkenness** [9.18](#) And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. 9.19 These are the three sons of Noah: and of them was the whole earth overspread. 9.20 And Noah began to be an husbandman, and he planted a vineyard: 9.21 And he drank of the wine, and was drunken; and he was uncovered within his tent. 9.22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 9.23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. [9.24](#) And Noah awoke from his wine, and knew what his younger son had done unto him. 9.25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. 9.26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. 9.27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. 9.28 And Noah lived after the flood three hundred and fifty years. 9.29 And all the days of Noah were nine hundred and fifty years: and he died. [chapters books](#) Genesis 10 [Read Commentary](#) **The Descendants of the Sons of Noah** [10.1](#) Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

10.2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 10.3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. 10.4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim. 10.5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. 10.6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. 10.7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan. [10.8](#) And Cush begat Nimrod: he began to be a mighty one in the earth. 10.9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. 10.10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. 10.11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, 10.12 And Resen between Nineveh and Calah: the same is a great city. 10.13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 10.14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim. [10.15](#) And Canaan begat Sidon his first born, and Heth, 10.16 And the Jebusite, and the Amorite, and the Girgasite, 10.17 And the Hivite, and the Arkite, and the Sinite, 10.18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. 10.19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha. 10.20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations. 10.21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. 10.22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. 10.23 And the children of Aram; Uz, and Hul, and Gether, and Mash. 10.24 And Arphaxad begat Salah; and Salah begat Eber. 10.25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. 10.26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 10.27 And Hadoram, and Uzal, and Diklah, 10.28 And Obal, and Abimael, and Sheba, 10.29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan. 10.30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. 10.31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. 10.32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood. [chapters books](#) Genesis 11 [Read Commentary](#) **The Tower of Babel** [11.1](#) And the whole earth was of one language, and of one speech. 11.2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 11.3 And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. 11.4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. [11.5](#) And the LORD came down to see the city and the tower, which the children of men builded. 11.6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 11.7 Go to, let us go down, and there confound their language, that they may not understand one another's speech. 11.8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. 11.9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. **The Descendants of Shem** [11.10](#) These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood: 11.11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters. 11.12 And Arphaxad lived five and thirty years, and begat Salah: 11.13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. 11.14 And Salah lived thirty years, and begat Eber: 11.15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters. 11.16 And Eber lived four and thirty years, and begat Peleg: 11.17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. 11.18 And Peleg lived thirty years, and begat Reu: 11.19 And Peleg lived after he begat Reu two hundred

and nine years, and begat sons and daughters. 11.20 And Reu lived two and thirty years, and begat Serug: 11.21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. 11.22 And Serug lived thirty years, and begat Nahor: 11.23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. 11.24 And Nahor lived nine and twenty years, and begat Terah: 11.25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters. 11.26 And Terah lived seventy years, and begat Abram, Nahor, and Haran. **The Descendants of Terah** [11.27](#) Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. 11.28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. 11.29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. 11.30 But Sarai was barren; she had no child. 11.31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. 11.32 And the days of Terah were two hundred and five years: and Terah died in Haran. [chapters books](#) Genesis 12 [Read Commentary](#) **God's Call to Abram** [12.1](#) Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: 12.2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 12.3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. [12.4](#) So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. 12.5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. [12.6](#) And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. 12.7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. 12.8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. 12.9 And Abram journeyed, going on still toward the south. **Abram in Egypt** [12.10](#) And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. 12.11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: 12.12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. 12.13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. 12.14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 12.15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. 12.16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. 12.17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 12.18 And Pharaoh called Abram and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? 12.19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. 12.20 And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had. [chapters books](#) Genesis 13 [Read Commentary](#) **Abram and Lot Separate** [13.1](#) And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. 13.2 And Abram was very rich in cattle, in silver, and in gold. 13.3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 13.4 Unto the place of the altar, which he had make there at the first: and there Abram called on the name of the LORD. [13.5](#) And Lot also, which went with Abram, had flocks, and herds, and tents. 13.6 And the land was not able to bear them, that they might dwell together: for their

substance was great, so that they could not dwell together. 13.7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. 13.8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. 13.9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. [13.10](#)

And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. 13.11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. 13.12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. 13.13 But the men of Sodom were wicked and sinners before the LORD exceedingly. [13.14](#) And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

13.15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 13.16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 13.17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. 13.18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD. [chapters books](#)

Genesis 14 [Read Commentary](#) **Abram Rescues Lot** [14.1](#) And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; 14.2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

14.3 All these were joined together in the vale of Siddim, which is the salt sea. 14.4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled. 14.5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, 14.6 And the Horites in their mount Seir, unto Elparan, which is by the wilderness. 14.7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezontamar. 14.8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim; 14.9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. 14.10 And the vale of Siddim was full of slime pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain. 14.11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 14.12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed. [14.13](#) And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14.14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. 14.15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. 14.16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

Melchizedek Blesses Abram [14.17](#) And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. 14.18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 14.19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: 14.20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. [14.21](#) And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 14.22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, 14.23 That I will not take from a thread even to a shoelatchet, and

that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: 14.24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion. [chapters books](#) Genesis 15 [Read Commentary](#) 15.1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. 15.2 And Abram said, LORD God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? 15.3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. 15.4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. 15.5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 15.6 And he believed in the LORD; and he counted it to him for righteousness. 15.7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 15.8 And he said, LORD God, whereby shall I know that I shall inherit it? 15.9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. 15.10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. 15.11 And when the fowls came down upon the carcasses, Abram drove them away. 15.12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 15.13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; 15.14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. 15.15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 15.16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 15.17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 15.18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 15.19 The Kenites, and the Kenizzites, and the Kadmonites, 15.20 And the Hittites, and the Perizzites, and the Rephaim, 15.21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. [chapters books](#) Genesis 16 [Read Commentary](#) **Hagar and Ishmael** 16.1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 16.2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. 16.3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. 16.4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. 16.5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee. 16.6 But Abram said unto Sarai, Behold, thy maid is in thine hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. 16.7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. 16.8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. 16.9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. 16.10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. 16.11 And the angel of the LORD said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. 16.12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. 16.13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? 16.14 Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered. 16.15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16.16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram. [chapters books](#) Genesis 17 [Read Commentary](#) **Circumcision the Sign of the Covenant** [17.1](#) And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. 17.2 And I will make my covenant between me and thee, and will multiply thee exceedingly. 17.3 And Abram fell on his face: and God talked with him, saying, 17.4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 17.5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. 17.6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. [17.7](#) And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. 17.8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. 17.9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 17.10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. 17.11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. 17.12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. 17.13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. 17.14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. [17.15](#) And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. 17.16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. 17.17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? 17.18 And Abraham said unto God, O that Ishmael might live before thee! 17.19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. 17.20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. 17.21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. 17.22 And he left off talking with him, and God went up from Abraham. [17.23](#) And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him. 17.24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. 17.25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. 17.26 In the selfsame day was Abraham circumcised, and Ishmael his son. 17.27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him. [chapters books](#) Genesis 18 [Read Commentary](#) **The Birth of Isaac Promised** [18.1](#) And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 18.2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 18.3 And said, My LORD, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: 18.4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 18.5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. 18.6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. 18.7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. 18.8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they

did eat. [18.9](#) And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. 18.10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. 18.11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 18.12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? 18.13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 18.14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son. 18.15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. **Abraham Intercedes for Sodom** [18.16](#) And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 18.17 And the LORD said, Shall I hide from Abraham that thing which I do; 18.18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 18.19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. 18.20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 18.21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. 18.22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. [18.23](#) And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? 18.24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? 18.25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? 18.26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. 18.27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes: 18.28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it. 18.29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake. 18.30 And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there. 18.31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake. 18.32 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. 18.33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. [chapters books](#) Genesis 19 [Read Commentary](#) **The Destruction of Sodom and Gomorrah** [19.1](#) And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; 19.2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. 19.3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. 19.4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: 19.5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. 19.6 And Lot went out at the door unto them, and shut the door after him, 19.7 And said, I pray you, brethren, do not so wickedly. 19.8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. 19.9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore

upon the man, even Lot, and came near to break the door. 19.10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 19.11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door. 19.12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: 19.13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. 19.14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law. 19.15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. 19.16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city. 19.17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. 19.18 And Lot said unto them, Oh, not so, my LORD: 19.19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: 19.20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. 19.21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. 19.22 Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar. 19.23 The sun was risen upon the earth when Lot entered into Zoar. 19.24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; 19.25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. 19.26 But his wife looked back from behind him, and she became a pillar of salt. 19.27 And Abraham gat up early in the morning to the place where he stood before the LORD: 19.28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace. 19.29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. 19.30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 19.31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 19.32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 19.33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 19.34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 19.35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. 19.36 Thus were both the daughters of Lot with child by their father. 19.37 And the first born bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 19.38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day. [chapters books](#) Genesis 20 [Read Commentary](#)

Abraham and Abimelech [20.1](#) And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. 20.2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. 20.3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife. 20.4 But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation? 20.5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and

innocency of my hands have I done this. 20.6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. 20.7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine. 20.8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. [20.9](#) Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done. 20.10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing? 20.11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. 20.12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. 20.13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt show unto me; at every place whither we shall come, say of me, He is my brother. [20.14](#) And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. 20.15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee. 20.16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reprov'd. 20.17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. 20.18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife. [chapters books](#) Genesis 21

[Read Commentary](#) **The Birth of Isaac** [21.1](#) And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 21.2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. 21.3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. 21.4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. 21.5 And Abraham was an hundred years old, when his son Isaac was born unto him. 21.6 And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. 21.7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. 21.8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. [21.9](#) And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. 21.10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. 21.11 And the thing was very grievous in Abraham's sight because of his son. 21.12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. 21.13 And also of the son of the bondwoman will I make a nation, because he is thy seed. [21.14](#) And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. 21.15 And the water was spent in the bottle, and she cast the child under one of the shrubs. 21.16 And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. 21.17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. 21.18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. 21.19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. 21.20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. 21.21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt. **The Covenant between Abraham and Abimelech** [21.22](#) And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: 21.23 Now therefore swear unto me here by God that thou wilt

not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. 21.24 And Abraham said, I will swear. 21.25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away. 21.26 And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I of it, but to day. 21.27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. 21.28 And Abraham set seven ewe lambs of the flock by themselves. 21.29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves? 21.30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digg'd this well. 21.31 Wherefore he called that place Beersheba; because there they sware both of them. 21.32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. 21.33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God. 21.34 And Abraham sojourn'd in the Philistines' land many days. [chapters books](#) Genesis 22 [Read Commentary](#) **Abraham Commanded to Offer Isaac** [22.1](#) And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 22.2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. [22.3](#) And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. 22.4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 22.5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. 22.6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 22.7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 22.8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 22.9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. 22.10 And Abraham stretched forth his hand, and took the knife to slay his son. [22.11](#) And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 22.12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. 22.13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. 22.14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen. [22.15](#) And the angel of the LORD called unto Abraham out of heaven the second time, 22.16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 22.17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; 22.18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. 22.19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba. [22.20](#) And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor; 22.21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, 22.22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 22.23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother. 22.24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah. [chapters books](#) Genesis 23 [Read Commentary](#) **Abraham Buys a Burial Ground for Sarah** [23.1](#) And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. 23.2 And Sarah died in Kirjatharba; the

same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. 23.3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, 23.4 I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight. 23.5 And the children of Heth answered Abraham, saying unto him, 23.6 Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead. 23.7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. 23.8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar, 23.9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. 23.10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, 23.11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. 23.12 And Abraham bowed down himself before the people of the land. 23.13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. 23.14 And Ephron answered Abraham, saying unto him, 23.15 My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. 23.16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant. 23.17 And the field of Ephron which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure 23.18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. 23.19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan. 23.20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth. [chapters books](#) Genesis 24 [Read Commentary](#) **A Wife Obtained for Isaac** 24.1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. 24.2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: 24.3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: 24.4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. 24.5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? 24.6 And Abraham said unto him, Beware thou that thou bring not my son thither again. 24.7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. 24.8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. 24.9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter. 24.10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. 24.11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. 24.12 And he said O LORD God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. 24.13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 24.14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.

24.15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. 24.16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. 24.17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. 24.18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink. 24.19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. 24.20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels. 24.21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. 24.22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; 24.23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in? 24.24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. 24.25 She said moreover unto him, We have both straw and provender enough, and room to lodge in. 24.26 And the man bowed down his head, and worshipped the LORD. 24.27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren. 24.28 And the damsel ran, and told them of her mother's house these things. [24.29](#) And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. 24.30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well. 24.31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels. 24.32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. 24.33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on. 24.34 And he said, I am Abraham's servant. 24.35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. 24.36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. 24.37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: 24.38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. 24.39 And I said unto my master, Peradventure the woman will not follow me. 24.40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: 24.41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath. 24.42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: 24.43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; 24.44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son. 24.45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. 24.46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also. 24.47 And I asked her, and said, Whose daughter art thou? And she said, the daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. 24.48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. 24.49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me;

that I may turn to the right hand, or to the left. 24.50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good. 24.51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken. 24.52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth. 24.53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. [24.54](#) And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master. 24.55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go. 24.56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master. 24.57 And they said, We will call the damsel, and inquire at her mouth. 24.58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. 24.59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. 24.60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them. 24.61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. 24.62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. 24.63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. 24.64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 24.65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. 24.66 And the servant told Isaac all things that he had done. 24.67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death. [chapters books](#)

Genesis 25 [Read Commentary](#) **Abraham's Descendants through Keturah** [25.1](#) Then again Abraham took a wife, and her name was Keturah. 25.2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. 25.3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. 25.4 And the sons of Midian; Ephah, and Epher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah. 25.5 And Abraham gave all that he had unto Isaac. 25.6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country. 25.7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. 25.8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. 25.9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; 25.10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. [25.11](#) And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi. 25.12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 25.13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam, 25.14 And Mishma, and Dumah, and Massa, 25.15 Hadar, and Tema, Jetur, Naphish, and Kedemah: 25.16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. 25.17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. 25.18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren. **The Birth of Esau and Jacob** [25.19](#) And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: 25.20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. 25.21 And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived. 25.22 And the children struggled together within her; and she said, If it be so,

why am I thus? And she went to inquire of the LORD. 25.23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

25.24 And when her days to be delivered were fulfilled, behold, there were twins in her womb.

25.25 And the first came out red, all over like a hairy garment; and they called his name Esau.

25.26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. [25.27](#) And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

25.28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

[25.29](#) And Jacob sod pottage: and Esau came from the field, and he was faint: 25.30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

25.31 And Jacob said, Sell me this day thy birthright. 25.32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? 25.33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

25.34 Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright. [chapters books](#) Genesis 26

[Read Commentary](#) **Isaac at Gerar** [26.1](#) And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. 26.2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 26.3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; 26.4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 26.5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. [26.6](#) And Isaac dwelt in Gerar: 26.7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon. 26.8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife. 26.9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife; and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her. 26.10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us. 26.11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death. [26.12](#) Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. 26.13 And the man waxed great, and went forward, and grew until he became very great: 26.14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. 26.15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth. 26.16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. 26.17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. [26.18](#) And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them. 26.19 And Isaac's servants digged in the valley, and found there a well of springing water. 26.20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him. 26.21 And they digged another well, and strove for that also: and he called the name of it Sitnah. 26.22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land. 26.23 And he went up from thence to Beersheba. 26.24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. 26.25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent

there: and there Isaac's servants digged a well. [26.26](#) Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. 26.27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? 26.28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee; 26.29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD. 26.30 And he made them a feast, and they did eat and drink. 26.31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace. 26.32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water. 26.33 And he called it Shebah: therefore the name of the city is Beersheba unto this day. [26.34](#) And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: 26.35 Which were a grief of mind unto Isaac and to Rebekah. [chapters books](#)

Genesis 27 [Read Commentary](#) **Jacob Obtains Isaac's Blessing** [27.1](#) And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. 27.2 And he said, Behold now, I am old, I know not the day of my death: 27.3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; 27.4 And make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. 27.5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. [27.6](#) And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, 27.7 Bring me venison, and make me savory meat, that I may eat, and bless thee before the LORD before my death. 27.8 Now therefore, my son, obey my voice according to that which I command thee. 27.9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: 27.10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. 27.11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: 27.12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. 27.13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. 27.14 And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. 27.15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: 27.16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 27.17 And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob. [27.18](#) And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? 27.19 And Jacob said unto his father, I am Esau thy first born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. 27.20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me. 27.21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. 27.22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. 27.23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 27.24 And he said, Art thou my very son Esau? And he said, I am. 27.25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank. 27.26 And his father Isaac said unto him, Come near now, and kiss me, my son. 27.27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: 27.28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 27.29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and

blessed be he that blesseth thee. [27.30](#) And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. 27.31 And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. 27.32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. 27.33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. 27.34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. 27.35 And he said, Thy brother came with subtilty, and hath taken away thy blessing. 27.36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? 27.37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? 27.38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept. 27.39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; 27.40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. **Jacob Flees from Esau** [27.41](#) And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. 27.42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. 27.43 Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran; 27.44 And tarry with him a few days, until thy brother's fury turn away; 27.45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? 27.46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me? [chapters books](#) Genesis 28 [Read Commentary](#) [28.1](#) And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. 28.2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. 28.3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 28.4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. 28.5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother. [28.6](#) When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; 28.7 And that Jacob obeyed his father and his mother, and was gone to Padanaram; 28.8 And Esau seeing that the daughters of Canaan pleased not Isaac his father; 28.9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife. **God Appears to Jacob at Beth-el** [28.10](#) And Jacob went out from Beersheba, and went toward Haran. 28.11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. 28.12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. 28.13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; 28.14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in

thee and in thy seed shall all the families of the earth be blessed. 28.15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. [28.16](#) And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not. 28.17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. 28.18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. 28.19 And he called the name of that place Bethel: but the name of that city was called Luz at the first. [28.20](#) And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, 28.21 So that I come again to my father's house in peace; then shall the LORD be my God: 28.22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. [chapters books](#) Genesis 29 [Read Commentary](#) **Jacob Serves Laban for Rachel and Leah** [29.1](#) Then Jacob went on his journey, and came into the land of the people of the east. 29.2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. 29.3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place. 29.4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we. 29.5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him. 29.6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep. 29.7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. 29.8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. [29.9](#) And while he yet spake with them, Rachel came with her father's sheep; for she kept them. 29.10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. 29.11 And Jacob kissed Rachel, and lifted up his voice, and wept. 29.12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. 29.13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. 29.14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month. [29.15](#) And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be? 29.16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. 29.17 Leah was tender eyed; but Rachel was beautiful and well favored. 29.18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. 29.19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me. 29.20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 29.21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. 29.22 And Laban gathered together all the men of the place, and made a feast. 29.23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. 29.24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. 29.25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? 29.26 And Laban said, It must not be so done in our country, to give the younger before the firstborn. 29.27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. 29.28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also. 29.29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. 29.30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years. **The Children Born to Jacob** [29.31](#) And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

29.32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. 29.33 And she conceived again, and bare a son; and said, Because the LORD hath heard I was hated, he hath therefore given me this son also: and she called his name Simeon. 29.34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. 29.35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing. [chapters books](#) Genesis 30 [Read Commentary 30.1](#) And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. 30.2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb? 30.3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. 30.4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. 30.5 And Bilhah conceived, and bare Jacob a son. 30.6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. 30.7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son. 30.8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali. 30.9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. 30.10 And Zilpah Leah's maid bare Jacob a son. 30.11 And Leah said, A troop cometh: and she called his name Gad. 30.12 And Zilpah Leah's maid bare Jacob a second son. 30.13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher. [30.14](#) And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. 30.15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes. 30.16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. 30.17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. 30.18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. 30.19 And Leah conceived again, and bare Jacob the sixth son. 30.20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. 30.21 And afterwards she bare a daughter, and called her name Dinah. 30.22 And God remembered Rachel, and God hearkened to her, and opened her womb. 30.23 And she conceived, and bare a son; and said, God hath taken away my reproach: 30.24 And she called his name Joseph; and said, The LORD shall add to me another son. **The Trickery of Laban and Jacob** [30.25](#) And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. 30.26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee. 30.27 And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake. 30.28 And he said, Appoint me thy wages, and I will give it. 30.29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. 30.30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also? 30.31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock. 30.32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire. 30.33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. 30.34 And Laban said, Behold, I would it might be according to thy word. 30.35 And he removed that day the he goats that were ring-streaked and

spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons. 30.36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

30.37 And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white streaks in them, and made the white appear which was in the rods. 30.38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. 30.39 And the flocks conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted.

30.40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-streaked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. 30.41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. 30.42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. 30.43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses. [chapters books](#) Genesis 31

[Read Commentary](#) [31.1](#) And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory. 31.2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. 31.3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. 31.4 And Jacob sent and called Rachel and Leah to the field unto his flock, 31.5 And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me. 31.6 And ye know that with all my power I have served your father. 31.7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. 31.8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-streaked shall be thy hire; then bare all the cattle ring-streaked. 31.9 Thus God hath taken away the cattle of your father, and given them to me.

31.10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ring-streaked, speckled, and grizzled. 31.11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. 31.12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-streaked, speckled, and grizzled: for I have seen all that Laban doeth unto thee. 31.13 I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. 31.14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house? 31.15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. 31.16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do. **Jacob Flees from Laban**

31.17 Then Jacob rose up, and set his sons and his wives upon camels; 31.18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. 31.19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's. 31.20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. 31.21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

[31.22](#) And it was told Laban on the third day that Jacob was fled. 31.23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. 31.24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. 31.25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

31.26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword? 31.27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? 31.28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. 31.29 It is in the power of my

hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. 31.30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods? 31.31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. 31.32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them. 31.33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent. 31.34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not. 31.35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched but found not the images. [31.36](#) And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me? 31.37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both. 31.38 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. 31.39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. 31.40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 31.41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. 31.42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight. [31.43](#) And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born? 31.44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. 31.45 And Jacob took a stone, and set it up for a pillar. 31.46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. 31.47 And Laban called it Jegarsahadutha: but Jacob called it Galeed. 31.48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; 31.49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. 31.50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. 31.51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee: 31.52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. 31.53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac. 31.54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. 31.55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place. [chapters books](#) Genesis 32 [Read Commentary](#) **Jacob Prepares to Meet Esau** [32.1](#) And Jacob went on his way, and the angels of God met him. 32.2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. 32.3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. 32.4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: 32.5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. 32.6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. 32.7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

32.8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. [32.9](#) And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: 32.10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. 32.11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. 32.12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. 32.13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 32.14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, 32.15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. 32.16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove. 32.17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? 32.18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us. 32.19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. 32.20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. 32.21 So went the present over before him: and himself lodged that night in the company. 32.22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. 32.23 And he took them, and sent them over the brook, and sent over that he had. [32.24](#) And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 32.25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. 32.26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. 32.27 And he said unto him, What is thy name? And he said, Jacob. 32.28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. 32.29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. 32.30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. 32.31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. 32.32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank. [chapters books](#) Genesis 33 [Read Commentary](#)

Jacob and Esau Reconciled [33.1](#) And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 33.2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. 33.3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 33.4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. 33.5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. 33.6 Then the handmaidens came near, they and their children, and they bowed themselves. 33.7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. 33.8 And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. 33.9 And Esau said, I have enough, my brother; keep that thou hast unto thyself. 33.10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. 33.11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. 33.12 And he said, Let us take our journey, and let us

go, and I will go before thee. 33.13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. 33.14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. 33.15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. 33.16 So Esau returned that day on his way unto Seir. [33.17](#) And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth. 33.18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. 33.19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. 33.20 And he erected there an altar, and called it EleloheIsrael. [chapters books](#) Genesis 34 [Read Commentary](#) **The Defilement of Dinah Avenged** [34.1](#) And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. 34.2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. 34.3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. 34.4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife. 34.5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. 34.6 And Hamor the father of Shechem went out unto Jacob to commune with him. 34.7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter: which thing ought not to be done. 34.8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. 34.9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. 34.10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein. 34.11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. 34.12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife. 34.13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: 34.14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: 34.15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; 34.16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. 34.17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone. 34.18 And their words pleased Hamor, and Shechem Hamor's son. 34.19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honorable than all the house of his father. [34.20](#) And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, 34.21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters. 34.22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised. 34.23 Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. 34.24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city. 34.25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. 34.26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. 34.27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. 34.28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

34.29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house. 34.30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. 34.31 And they said, Should he deal with our sister as with an harlot? [chapters books](#) Genesis 35 [Read Commentary](#) **God Blesses Jacob at Beth-el** [35.1](#)

And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. 35.2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: 35.3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. 35.4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. 35.5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. [35.6](#) So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him. 35.7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. 35.8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth. 35.9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. 35.10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. 35.11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; 35.12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. 35.13 And God went up from him in the place where he talked with him. 35.14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. 35.15 And Jacob called the name of the place where God spake with him, Bethel. **The Death of Rachel** [35.16](#) And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labor. 35.17 And it came to pass, when she was in hard labor, that the midwife said unto her, Fear not; thou shalt have this son also. 35.18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. 35.19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. 35.20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day. [35.21](#) And Israel journeyed, and spread his tent beyond the tower of Edar. 35.22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve: 35.23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: 35.24 The sons of Rachel; Joseph, and Benjamin: 35.25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: 35.26 And the sons of Zilpah, Leah's handmaid: Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram. 35.27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, which is Hebron, where Abraham and Isaac sojourned. 35.28 And the days of Isaac were an hundred and fourscore years. 35.29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him. [chapters books](#) Genesis 36 [Read Commentary](#) **The Descendants of Esau** [36.1](#) Now these are the generations of Esau, who is Edom. 36.2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite; 36.3 And Bashemath Ishmael's daughter, sister of Nebajoth. 36.4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; 36.5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan. 36.6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. 36.7 For their riches were more than that they might

dwell together; and the land wherein they were strangers could not bear them because of their cattle. 36.8 Thus dwelt Esau in mount Seir: Esau is Edom. 36.9 And these are the generations of Esau the father of the Edomites in mount Seir: 36.10 These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau. 36.11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 36.12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife. 36.13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife. 36.14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah. 36.15 These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz, 36.16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah. 36.17 And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife. 36.18 And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife. 36.19 These are the sons of Esau, who is Edom, and these are their dukes. 36.20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, 36.21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. 36.22 And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. 36.23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam. 36.24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father. 36.25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. 36.26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. 36.27 The children of Ezer are these; Bilhan, and Zaavan, and Akan. 36.28 The children of Dishan are these; Uz, and Aran. 36.29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, 36.30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir. 36.31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. 36.32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. 36.33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 36.34 And Jobab died, and Husham of the land of Temani reigned in his stead. 36.35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. 36.36 And Hadad died, and Samlah of Masrekah reigned in his stead. 36.37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead. 36.38 And Saul died, and Baalhanan the son of Achbor reigned in his stead. 36.39 And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. 36.40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth, 36.41 Duke Aholibamah, duke Elah, duke Pinon, 36.42 Duke Kenaz, duke Teman, duke Mibzar, 36.43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

[chapters books](#) Genesis 37 [Read Commentary](#) **Joseph Sold into Egypt 37.1** And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. 37.2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. 37.3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. 37.4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. 37.5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. 37.6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 37.7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose,

and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. 37.8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. 37.9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. 37.10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? 37.11 And his brethren envied him; but his father observed the saying. [37.12](#) And his brethren went to feed their father's flock in Shechem. 37.13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. 37.14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. 37.15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? 37.16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. 37.17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. 37.18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. 37.19 And they said one to another, Behold, this dreamer cometh. 37.20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. 37.21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. 37.22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. [37.23](#) And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; 37.24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it. 37.25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. 37.26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? 37.27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. 37.28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt. 37.29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 37.30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go? [37.31](#) And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; 37.32 And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. 37.33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. 37.34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. 37.35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. 37.36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard. [chapters books](#) Genesis 38 [Read Commentary](#) **Judah and Tamar** [38.1](#) And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah. 38.2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. 38.3 And she conceived, and bare a son; and he called his name Er. 38.4 And she conceived again, and bare a son; and she called his name Onan. 38.5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him. 38.6 And Judah took a wife for Er his firstborn, whose name was Tamar. 38.7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. 38.8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up

seed to thy brother. 38.9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. 38.10 And the thing which he did displeased the LORD: wherefore he slew him also. 38.11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. 38.12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. 38.13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. 38.14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. 38.15 When Judah saw her, he thought her to be an harlot; because she had covered her face. 38.16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? 38.17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it? 38.18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. 38.19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. 38.20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not. 38.21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place. 38.22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. 38.23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. 38.24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 38.25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff. 38.26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. 38.27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 38.28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 38.29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. 38.30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah. [chapters books](#) Genesis 39 [Read Commentary](#) **Joseph and Potiphar's Wife** 39.1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. 39.2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 39.3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand. 39.4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. 39.5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. 39.6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favored. 39.7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. 39.8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; 39.9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

39.10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. 39.11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. 39.12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. [39.13](#) And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 39.14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: 39.15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. 39.16 And she laid up his garment by her, until his lord came home. 39.17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: 39.18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. [39.19](#) And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. 39.20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. 39.21 But the LORD was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison. 39.22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. 39.23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper. [chapters books](#) Genesis 40 [Read Commentary](#) **Joseph Interprets the Prisoners' Dreams** [40.1](#) And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. 40.2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. 40.3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. 40.4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. 40.5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison. 40.6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. 40.7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? 40.8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. 40.9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 40.10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: 40.11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. 40.12 And Joseph said unto him, This is the interpretation of it: The three branches are three days: 40.13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. 40.14 But think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: 40.15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon. 40.16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head: 40.17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. 40.18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: 40.19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee. [40.20](#) And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. 40.21 And he restored the chief butler unto his butlership again; and he gave the cup into

Pharaoh's hand: 40.22 But he hanged the chief baker: as Joseph had interpreted to them. 40.23 Yet did not the chief butler remember Joseph, but forgot him. [chapters books](#) Genesis 41 [Read Commentary](#) **Joseph Interprets Pharaoh's Dream 41.1** And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. 41.2 And, behold, there came up out of the river seven well favored kine and fatfleshed; and they fed in a meadow. 41.3 And, behold, seven other kine came up after them out of the river, ill favored and leanfleshed; and stood by the other kine upon the brink of the river. 41.4 And the ill favored and leanfleshed kine did eat up the seven well favored and fat kine. So Pharaoh awoke. 41.5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. 41.6 And, behold, seven thin ears and blasted with the east wind sprung up after them. 41.7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. 41.8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. [41.9](#) Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: 41.10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: 41.11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 41.12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. 41.13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged. 41.14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. 41.15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it. 41.16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace. 41.17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: 41.18 And, behold, there came up out of the river seven kine, fatfleshed and well favored; and they fed in a meadow: 41.19 And, behold, seven other kine came up after them, poor and very ill favored and leanfleshed, such as I never saw in all the land of Egypt for badness: 41.20 And the lean and the ill favored kine did eat up the first seven fat kine: 41.21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning. So I awoke. 41.22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 41.23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: 41.24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me. 41.25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. 41.26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one. 41.27 And the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. 41.28 This is the thing which I have spoken unto Pharaoh: What God is about to do he showeth unto Pharaoh. 41.29 Behold, there come seven years of great plenty throughout all the land of Egypt: 41.30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; 41.31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. 41.32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. [41.33](#) Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 41.34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. 41.35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. 41.36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine. 41.37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

41.38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? 41.39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: 41.40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. 41.41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 41.42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; 41.43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt. 41.44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. 41.45 And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt. [41.46](#) And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. 41.47 And in the seven plenteous years the earth brought forth by handfuls. 41.48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. 41.49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number. 41.50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. 41.51 And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. 41.52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction. 41.53 And the seven years of plenteousness, that was in the land of Egypt, were ended. 41.54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. 41.55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. 41.56 And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. 41.57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. [chapters books](#) Genesis 42 [Read Commentary](#) **Joseph's Brethren Come to Egypt for Grain** [42.1](#) Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? 42.2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. 42.3 And Joseph's ten brethren went down to buy corn in Egypt. 42.4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. 42.5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. 42.6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. [42.7](#) And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. 42.8 And Joseph knew his brethren, but they knew not him. 42.9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. 42.10 And they said unto him, Nay, my lord, but to buy food are thy servants come. 42.11 We are all one man's sons; we are true men, thy servants are no spies. 42.12 And he said unto them, Nay, but to see the nakedness of the land ye are come. 42.13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not. 42.14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies: 42.15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 42.16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. 42.17 And he put them all together into ward three days. 42.18 And Joseph said unto them the third day, This do, and live; for I fear God: 42.19 If ye be true men, let one of your

brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: 42.20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. [42.21](#) And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. 42.22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. 42.23 And they knew not that Joseph understood them; for he spake unto them by an interpreter. 42.24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. [42.25](#) Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. 42.26 And they laded their asses with the corn, and departed thence. 42.27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. 42.28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us? [42.29](#) And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, 42.30 The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. 42.31 And we said unto him, We are true men; we are no spies: 42.32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. 42.33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: 42.34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land. 42.35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. 42.36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. 42.37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. 42.38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave. [chapters books](#) Genesis 43 [Read Commentary](#) **Joseph's Brethren Return with Benjamin** [43.1](#) And the famine was sore in the land. 43.2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. 43.3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. 43.4 If thou wilt send our brother with us, we will go down and buy thee food: 43.5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you. 43.6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? 43.7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down? 43.8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 43.9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: 43.10 For except we had lingered, surely now we had returned this second time. 43.11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: 43.12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: 43.13 Take also your brother, and arise, go again unto the man: 43.14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. [43.15](#) And the men took that present,

and they took double money in their hand and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. 43.16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon. 43.17 And the man did as Joseph bade; and the man brought the men into Joseph's house. 43.18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. 43.19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house, 43.20 And said, O sir, we came indeed down at the first time to buy food: 43.21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. 43.22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. 43.23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. 43.24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. 43.25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. 43.26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. 43.27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? 43.28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. 43.29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. 43.30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. 43.31 And he washed his face, and went out, and refrained himself, and said, Set on bread. 43.32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. 43.33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled one at another. 43.34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him. [chapters books](#) Genesis 44 [Read Commentary](#) **The Missing Cup** 44.1 And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. 44.2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. 44.3 As soon as the morning was light, the men were sent away, they and their asses. 44.4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? 44.5 Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. 44.6 And he overtook them, and he spake unto them these same words. 44.7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: 44.8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? 44.9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. 44.10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. 44.11 Then they speedily took down every man his sack to the ground, and opened every man his sack. 44.12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. 44.13 Then they rent their clothes, and laded every man his ass, and returned to the city. 44.14 And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. 44.15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? 44.16 And

Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. 44.17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father. **Judah Pleads for Benjamin** [44.18](#) Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. 44.19 My lord asked his servants, saying, Have ye a father, or a brother? 44.20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. 44.21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 44.22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 44.23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 44.24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 44.25 And our father said, Go again, and buy us a little food. 44.26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us. 44.27 And thy servant my father said unto us, Ye know that my wife bare me two sons: 44.28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: 44.29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. 44.30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life; 44.31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. 44.32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. 44.33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. 44.34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father. [chapters books](#) Genesis 45 [Read Commentary](#) **Joseph Makes Himself Known to His Brethren** [45.1](#) Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. 45.2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. 45.3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. 45.4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. 45.5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 45.6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. 45.7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. 45.8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. 45.9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: 45.10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: 45.11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. 45.12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. 45.13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. 45.14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 45.15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. [45.16](#) And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. 45.17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you

unto the land of Canaan; 45.18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. 45.19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 45.20 Also regard not your stuff; for the good of all the land of Egypt is yours. 45.21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. 45.22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. 45.23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. 45.24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. 45.25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, 45.26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. 45.27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: 45.28 And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die. [chapters books](#) Genesis 46 [Read Commentary](#) **Jacob and His Family in Egypt**

[46.1](#) And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. 46.2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 46.3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 46.4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes. [46.5](#) And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. 46.6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: 46.7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt. 46.8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. 46.9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi. 46.10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. 46.11 And the sons of Levi; Gershon, Kohath, and Merari. 46.12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. 46.13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. 46.14 And the sons of Zebulun; Sered, and Elon, and Jahleel. 46.15 These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. 46.16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. 46.17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel. 46.18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls. 46.19 The sons of Rachel Jacob's wife; Joseph, and Benjamin. 46.20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him. 46.21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard. 46.22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen. 46.23 And the sons of Dan; Hushim. 46.24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. 46.25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven. 46.26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; 46.27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten. [46.28](#)

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. 46.29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good

while. 46.30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. 46.31 And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; 46.32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. 46.33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? 46.34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians. [chapters books](#) Genesis 47 [Read Commentary 47.1](#) Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen. 47.2 And he took some of his brethren, even five men, and presented them unto Pharaoh. 47.3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. 47.4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. 47.5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: 47.6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle. [47.7](#) And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 47.8 And Pharaoh said unto Jacob, How old art thou? 47.9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 47.10 And Jacob blessed Pharaoh, and went out from before Pharaoh. 47.11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. 47.12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families. [47.13](#) And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine. 47.14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. 47.15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. 47.16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. 47.17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year. 47.18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: 47.19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate. 47.20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. 47.21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof. 47.22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands. 47.23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. 47.24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. 47.25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. 47.26 And Joseph made it

a law over the land of Egypt unto this day, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's. [47.27](#) And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. 47.28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. 47.29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: 47.30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. 47.31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head. [chapters books](#) Genesis 48

[Read Commentary](#) **Jacob Blesses Ephraim and Manasseh** [48.1](#) And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. 48.2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. 48.3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, 48.4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. 48.5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. 48.6 And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. 48.7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem. [48.8](#) And Israel beheld Joseph's sons, and said, Who are these? 48.9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. 48.10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. 48.11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed. 48.12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. 48.13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 48.14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. 48.15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, 48.16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. 48.17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. 48.18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. 48.19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. 48.20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. 48.21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. 48.22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow. [chapters books](#) Genesis 49 [Read Commentary](#) **Jacob's Prophecy concerning His Sons** [49.1](#) And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. 49.2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. [49.3](#) Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 49.4 Unstable as water, thou shalt not excel; because thou wentest up to thy

father's bed; then defiledst thou it: he went up to my couch. 49.5 Simeon and Levi are brethren; instruments of cruelty are in their habitations. 49.6 O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. 49.7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel. [49.8](#) Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. 49.9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? 49.10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. 49.11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 49.12 His eyes shall be red with wine, and his teeth white with milk. [49.13](#) Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon. 49.14 Issachar is a strong ass couching down between two burdens: 49.15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute. 49.16 Dan shall judge his people, as one of the tribes of Israel. 49.17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. 49.18 I have waited for thy salvation, O LORD. [49.19](#) Gad, a troop shall overcome him: but he shall overcome at the last. 49.20 Out of Asher his bread shall be fat, and he shall yield royal dainties. 49.21 Naphtali is a hind let loose: he giveth goodly words. [49.22](#) Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: 49.23 The archers have sorely grieved him, and shot at him, and hated him: 49.24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) 49.25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: 49.26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. 49.27 Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. **The Death and Burial of Jacob** [49.28](#) All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them. 49.29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite, 49.30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. 49.31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. 49.32 The purchase of the field and of the cave that is therein was from the children of Heth. 49.33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. [chapters books](#) Genesis 50 [Read Commentary](#) [50.1](#) And Joseph fell upon his father's face, and wept upon him, and kissed him. 50.2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 50.3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days. 50.4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, 50.5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. 50.6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear. [50.7](#) And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 50.8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. 50.9 And there went up with him both chariots and horsemen: and it was a

very great company. 50.10 And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. 50.11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan. 50.12 And his sons did unto him according as he commanded them: 50.13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre. 50.14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. **The Death of Joseph** 50.15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. 50.16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, 50.17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. 50.18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. 50.19 And Joseph said unto them, Fear not: for am I in the place of God? 50.20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. 50.21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them. 50.22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. 50.23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees. 50.24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. 50.25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. 50.26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. [chapters books](#) Exodus 1

[Read Commentary](#) **The Affliction of the Israelites in Egypt** 1.1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob. 1.2 Reuben, Simeon, Levi, and Judah, 1.3 Issachar, Zebulun, and Benjamin, 1.4 Dan, and Naphtali, Gad, and Asher. 1.5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already. 1.6 And Joseph died, and all his brethren, and all that generation. 1.7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. 1.8 Now there arose up a new king over Egypt, which knew not Joseph. 1.9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: 1.10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. 1.11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. 1.12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. 1.13 And the Egyptians made the children of Israel to serve with rigor: 1.14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor. 1.15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah: 1.16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live. 1.17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. 1.18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? 1.19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. 1.20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. 1.21 And it came to pass, because the

midwives feared God, that he made them houses. 1.22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. [chapters books](#) Exodus 2 [Read Commentary](#) **The Birth of Moses** [2.1](#) And there went a man of the house of Levi, and took to wife a daughter of Levi. 2.2 And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. 2.3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. 2.4 And his sister stood afar off, to wit what would be done to him. [2.5](#) And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. 2.6 And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. 2.7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? 2.8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 2.9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the women took the child, and nursed it. 2.10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water. **Moses Flees from Egypt** [2.11](#) And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. 2.12 And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. 2.13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? 2.14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. 2.15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well. [2.16](#) Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock. 2.17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock. 2.18 And when they came to Reuel their father, he said, How is it that ye are come so soon to day? 2.19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. 2.20 And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread. 2.21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. 2.22 And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land. [2.23](#) And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. 2.24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 2.25 And God looked upon the children of Israel, and God had respect unto them. [chapters books](#) Exodus 3 [Read Commentary](#) **The Call of Moses** [3.1](#) Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. 3.2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. 3.3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. 3.4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. 3.5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 3.6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. [3.7](#) And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; 3.8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey;

unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 3.9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. 3.10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. [3.11](#) And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 3.12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. 3.13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 3.14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 3.15 And God said moreover unto Moses, Thus shalt thou say unto 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 unto you: this is my name for ever, and this is my memorial unto all generations. [3.16](#) Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: 3.17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. 3.18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God. 3.19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. 3.20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. 3.21 And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty. 3.22 But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians. [chapters books](#) Exodus 4 [Read Commentary](#) [4.1](#) And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. 4.2 And the LORD said unto him, What is that in thine hand? And he said, A rod. 4.3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4.4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 4.5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. 4.6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. 4.7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. 4.8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign. 4.9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land. [4.10](#) And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. 4.11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? 4.12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. 4.13 And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send. 4.14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. 4.15 And thou shalt speak unto him, and put

words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. 4.16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. 4.17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs. **Moses Returns to Egypt** 4.18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. 4.19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. 4.20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand. 4.21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go. 4.22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: 4.23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. 4.24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. 4.25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. 4.26 So he let him go: then she said, A bloody husband thou art, because of the circumcision. 4.27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. 4.28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him. 4.29 And Moses and Aaron went and gathered together all the elders of the children of Israel: 4.30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. 4.31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped. [chapters books](#) Exodus 5 [Read Commentary](#) **Moses and Aaron before Pharaoh** 5.1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. 5.2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go. 5.3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword. 5.4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. 5.5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens. 5.6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, 5.7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. 5.8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. 5.9 Let there more work be laid upon the men, that they may labor therein; and let them not regard vain words. 5.10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw. 5.11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished. 5.12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. 5.13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. 5.14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore? 5.15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? 5.16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people. 5.17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD. 5.18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. 5.19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish ought from your bricks of your daily task. 5.20 And they met Moses and Aaron, who stood

in the way, as they came forth from Pharaoh: 5.21 And they said unto them, The LORD look upon you, and judge; because ye have made our savor to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us. 5.22 And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? 5.23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all. [chapters books](#) Exodus 6 [Read Commentary](#) 6.1

Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. 6.2 And God spake unto Moses, and said unto him, I am the LORD: 6.3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. 6.4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. 6.5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 6.6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: 6.7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. 6.8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD. 6.9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage. 6.10 And the LORD spake unto Moses, saying, 6.11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. 6.12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? 6.13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. 6.14 These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben. 6.15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon. 6.16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. 6.17 The sons of Gershon; Libni, and Shimi, according to their families. 6.18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. 6.19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. 6.20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years. 6.21 And the sons of Izhar; Korah, and Nepheg, and Zichri. 6.22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri. 6.23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar. 6.24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites. 6.25 And Eleazar Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families. 6.26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies. 6.27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron. 6.28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt, 6.29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee. 6.30 And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me? [chapters books](#) Exodus 7 [Read Commentary](#) 7.1 And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. 7.2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. 7.3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

7.4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

7.5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. 7.6 And Moses and Aaron did as the LORD commanded them, so did they. 7.7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. **Aaron's Rod** [7.8](#) And the LORD spake unto Moses and unto Aaron, saying, 7.9 When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. 7.10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. 7.11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. 7.12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. 7.13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said. **The Plague of Blood** [7.14](#) And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. 7.15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. 7.16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear. 7.17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. 7.18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. 7.19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. 7.20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. 7.21 And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. 7.22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said. 7.23 And Pharaoh turned and went into his house, neither did he set his heart to this also. 7.24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river. 7.25 And seven days were fulfilled, after that the LORD had smitten the river. [chapters books](#) Exodus 8 [Read Commentary](#) [8.1](#) And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me. [8.2](#) And if thou refuse to let them go, behold, I will smite all thy borders with frogs: [8.3](#) And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs: [8.4](#) And the frogs shall come up both on thee, and upon thy people, and upon all thy servants. [8.5](#) And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt. [8.6](#) And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. [8.7](#) And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt. [8.8](#) Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD. [8.9](#) And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? [8.10](#) And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God. [8.11](#) And the frogs shall depart from

thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. 8.12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. 8.13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. 8.14 And they gathered them together upon heaps: and the land stank. 8.15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said. **The Plague of Lice** [8.16](#) And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. 8.17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. 8.18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. 8.19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said. **The Plague of Flies** [8.20](#) And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me. 8.21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. 8.22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth. 8.23 And I will put a division between my people and thy people: to morrow shall this sign be. 8.24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies. 8.25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. 8.26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? 8.27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us. 8.28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: entreat for me. 8.29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD. 8.30 And Moses went out from Pharaoh, and entreated the LORD. 8.31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. 8.32 And Pharaoh hardened his heart at this time also, neither would he let the people go. [chapters books](#) Exodus 9 [Read Commentary](#) **The Plague on the Cattle** [9.1](#) Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 9.2 For if thou refuse to let them go, and wilt hold them still, 9.3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain. 9.4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel. 9.5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land. 9.6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. 9.7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go. **The Plague of Boils** [9.8](#) And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. 9.9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. 9.10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. 9.11 And the magicians could not stand before Moses

because of the boils; for the boil was upon the magicians, and upon all the Egyptians. 9.12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses. **The Plague of Hail** [9.13](#) And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me. 9.14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth. 9.15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. 9.16 And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth. 9.17 As yet exaltest thou thyself against my people, that thou wilt not let them go? 9.18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now. 9.19 Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die. 9.20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: 9.21 And he that regarded not the word of the LORD left his servants and his cattle in the field. [9.22](#) And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. 9.23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. 9.24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. 9.25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. 9.26 Only in the land of Goshen, where the children of Israel were, was there no hail. 9.27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked. 9.28 Entreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer. 9.29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's. 9.30 But as for thee and thy servants, I know that ye will not yet fear the LORD God. 9.31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. 9.32 But the wheat and the rye were not smitten: for they were not grown up. 9.33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth. 9.34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. 9.35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses. [chapters books](#) Exodus 10 [Read Commentary](#) **The Plague of Locusts** [10.1](#) And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might show these my signs before him: 10.2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD. 10.3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. 10.4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: 10.5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: 10.6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. 10.7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou

not yet that Egypt is destroyed? 10.8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: but who are they that shall go? 10.9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD. 10.10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you. 10.11 Not so: go now ye that are men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence. 10.12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left. 10.13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. 10.14 And the locust went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such. 10.15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. 10.16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. 10.17 Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only. 10.18 And he went out from Pharaoh, and entreated the LORD. 10.19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. 10.20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go. **The Plague of Darkness** 10.21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. 10.22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: 10.23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. 10.24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you. 10.25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God. 10.26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither. 10.27 But the LORD hardened Pharaoh's heart, and he would not let them go. 10.28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die. 10.29 And Moses said, Thou hast spoken well, I will see thy face again no more. [chapters books](#) Exodus 11 [Read Commentary](#) **The Death of the Firstborn Foretold** 11.1 And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. 11.2 Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. 11.3 And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. 11.4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt: 11.5 And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. 11.6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. 11.7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel. 11.8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger. 11.9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt. 11.10 And Moses and Aaron did all these

wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land. [chapters books](#) Exodus 12 [Read Commentary](#) **The Passover** [12.1](#) And the LORD spake unto Moses and Aaron in the land of Egypt saying, [12.2](#) This month shall be unto you the beginning of months: it shall be the first month of the year to you. [12.3](#) Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: [12.4](#) And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. [12.5](#) Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: [12.6](#) And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. [12.7](#) And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. [12.8](#) And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. [12.9](#) Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. [12.10](#) And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. [12.11](#) And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. [12.12](#) For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. [12.13](#) And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. [12.14](#) And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. [12.15](#) Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. [12.16](#) And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. [12.17](#) And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. [12.18](#) In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. [12.19](#) Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. [12.20](#) Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. [12.21](#) Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. [12.22](#) And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. [12.23](#) For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. [12.24](#) And ye shall observe this thing for an ordinance to thee and to thy sons for ever. [12.25](#) And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. [12.26](#) And it shall come to pass, when your children shall say unto you, What mean ye by this service? [12.27](#) That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. [12.28](#) And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they. **The Death of the Firstborn** [12.29](#) And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. [12.30](#) And Pharaoh rose up in the night, he,

and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. 12.31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said. 12.32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also. 12.33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men. 12.34 And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. 12.35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: 12.36 And the LORD gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. **The Israelites Leave Egypt** 12.37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children. 12.38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle. 12.39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual. 12.40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. 12.41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. 12.42 It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations. 12.43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: 12.44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 12.45 A foreigner and an hired servant shall not eat thereof. 12.46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. 12.47 All the congregation of Israel shall keep it. 12.48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 12.49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. 12.50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they. 12.51 And it came to pass the selfsame day, that the LORD did bring the children of Israel out of the land of Egypt by their armies. [chapters books](#) Exodus 13 [Read Commentary](#) **The Consecration of the Firstborn** 13.1 And the LORD spake unto Moses, saying, 13.2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. 13.3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this place: there shall no leavened bread be eaten. 13.4 This day came ye out in the month Abib. 13.5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. 13.6 Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. 13.7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. 13.8 And thou shalt show thy son in that day, saying, This is done because of that which the LORD did unto me when I came forth out of Egypt. 13.9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. 13.10 Thou shalt therefore keep this ordinance in his season from year to year. 13.11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, 13.12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD's. 13.13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt

thou redeem. 13.14 And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: 13.15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem. 13.16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. **The Pillar of Cloud and the Pillar of Fire** [13.17](#) And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: 13.18 But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt. 13.19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. 13.20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. [13.21](#) And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: 13.22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. [chapters books](#) Exodus 14 [Read Commentary](#)

Crossing the Red Sea [14.1](#) And the LORD spake unto Moses, saying, 14.2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea. 14.3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. 14.4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the LORD. And they did so. 14.5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? 14.6 And he made ready his chariot, and took his people with him: 14.7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. 14.8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. 14.9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon. [14.10](#) And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. 14.11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? 14.12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness. 14.13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. 14.14 The LORD shall fight for you, and ye shall hold your peace. [14.15](#) And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: 14.16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. 14.17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 14.18 And the Egyptians shall know that I am the LORD, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen. 14.19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: 14.20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. [14.21](#) And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that

night, and made the sea dry land, and the waters were divided. 14.22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 14.23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. 14.24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, 14.25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians. 14.26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 14.27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea. 14.28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. 14.29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. 14.30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 14.31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses. [chapters books](#) Exodus 15 [Read Commentary](#) **The Song of Moses** [15.1](#) Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. 15.2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. 15.3 The LORD is a man of war: the LORD is his name. 15.4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. 15.5 The depths have covered them: they sank into the bottom as a stone. 15.6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. 15.7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. 15.8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. 15.9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. 15.10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters. 15.11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? 15.12 Thou stretchedst out thy right hand, the earth swallowed them. 15.13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. 15.14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15.15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 15.16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased. 15.17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O LORD, which thy hands have established. 15.18 The LORD shall reign for ever and ever. 15.19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. 15.20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. 15.21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. **The Bitter Water at Marah** [15.22](#) So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. 15.23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. 15.24 And the people murmured against

Moses, saying, What shall we drink? 15.25 And he cried unto the LORD; and the LORD showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, 15.26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee. 15.27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. [chapters books](#) Exodus 16 [Read Commentary](#)

God Gives Manna [16.1](#) And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. 16.2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: 16.3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. 16.4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. 16.5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. 16.6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: 16.7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? 16.8 And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD. 16.9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings. 16.10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud. 16.11 And the LORD spake unto Moses, saying, 16.12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. [16.13](#) And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. 16.14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. 16.15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. 16.16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. 16.17 And the children of Israel did so, and gathered, some more, some less. 16.18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. 16.19 And Moses said, Let no man leave of it till the morning. 16.20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. 16.21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. [16.22](#) And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. 16.23 And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 16.24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. 16.25 And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. 16.26 Six days ye shall gather it; but on the seventh day, which is the sabbath,

in it there shall be none. 16.27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. 16.28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? 16.29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. 16.30 So the people rested on the seventh day. 16.31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. [16.32](#) And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. 16.33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. 16.34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. 16.35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. 16.36 Now an omer is the tenth part of an ephah. [chapters books](#) Exodus 17 [Read Commentary](#) **Water from the Rock** [17.1](#) And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink. 17.2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? 17.3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? 17.4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me. 17.5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. 17.6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. 17.7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? **War with Amalek** [17.8](#) Then came Amalek, and fought with Israel in Rephidim. 17.9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. 17.10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. 17.11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. 17.12 But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. 17.13 And Joshua discomfited Amalek and his people with the edge of the sword. 17.14 And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. 17.15 And Moses built an altar, and called the name of it Jehovahnissi: 17.16 For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. [chapters books](#) Exodus 18 [Read Commentary](#) **Jethro Visits Moses** [18.1](#) When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt; 18.2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back, 18.3 And her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: 18.4 And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: 18.5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God: 18.6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her. [18.7](#) And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. 18.8 And Moses told his father in law all that the LORD

had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the LORD delivered them. 18.9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians. 18.10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. 18.11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly he was above them. 18.12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God. **The Appointment of Judges** [18.13](#) And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. 18.14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? 18.15 And Moses said unto his father in law, Because the people come unto me to inquire of God: 18.16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. 18.17 And Moses' father in law said unto him, The thing that thou doest is not good. 18.18 Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. 18.19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: 18.20 And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. 18.21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: 18.22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. 18.23 If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. 18.24 So Moses hearkened to the voice of his father in law, and did all that he had said. 18.25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. 18.26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. 18.27 And Moses let his father in law depart; and he went his way into his own land. [chapters books](#) Exodus 19 [Read Commentary](#) **Israel at Mount Sinai** [19.1](#) In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 19.2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 19.3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 19.4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 19.5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 19.6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 19.7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him. 19.8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD. [19.9](#) And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD. 19.10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, 19.11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. 19.12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: 19.13 There shall not an hand touch it, but he shall surely be

stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. 19.14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. 19.15 And he said unto the people, Be ready against the third day: come not at your wives. [19.16](#) And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. 19.17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. 19.18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. 19.19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. 19.20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. 19.21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. 19.22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. 19.23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. 19.24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them. 19.25 So Moses went down unto the people, and spake unto them.

[chapters books](#) Exodus 20 [Read Commentary](#) **The Ten Commandments** [20.1](#) And God spake all these words, saying, [20.2](#) I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. [20.3](#) Thou shalt have no other gods before me. [20.4](#) Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. [20.5](#) Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; [20.6](#) And showing mercy unto thousands of them that love me, and keep my commandments. [20.7](#) Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. [20.8](#) Remember the sabbath day, to keep it holy. [20.9](#) Six days shalt thou labor, and do all thy work: [20.10](#) But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: [20.11](#) For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. [20.12](#) Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. [20.13](#) Thou shalt not kill. [20.14](#) Thou shalt not commit adultery. [20.15](#) Thou shalt not steal. [20.16](#) Thou shalt not bear false witness against thy neighbor. [20.17](#) Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's. **The People's Fear** [20.18](#) And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. [20.19](#) And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. [20.20](#) And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. [20.21](#) And the people stood afar off, and Moses drew near unto the thick darkness where God was. [20.22](#) And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. [20.23](#) Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. [20.24](#) An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. [20.25](#) And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. [20.26](#) Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

[chapters books](#) Exodus 21 [Read Commentary](#) **The Treatment of Servants 21.1** Now these are the judgments which thou shalt set before them. 21.2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. 21.3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. 21.4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. 21.5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: 21.6 Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever. 21.7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. 21.8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her. 21.9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters. 21.10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish. 21.11 And if he do not these three unto her, then shall she go out free without money. **Laws concerning Acts of Violence 21.12** He that smiteth a man, so that he die, shall be surely put to death. 21.13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. 21.14 But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die. 21.15 And he that smiteth his father, or his mother, shall be surely put to death. 21.16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. 21.17 And he that curseth his father, or his mother, shall surely be put to death. 21.18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: 21.19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed. 21.20 And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. 21.21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money. **21.22** If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine. 21.23 And if any mischief follow, then thou shalt give life for life, 21.24 Eye for eye, tooth for tooth, hand for hand, foot for foot, 21.25 Burning for burning, wound for wound, stripe for stripe. 21.26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake. 21.27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake. 21.28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. 21.29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. 21.30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. 21.31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him. 21.32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned. 21.33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein; 21.34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his. 21.35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide. 21.36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own. [chapters books](#) Exodus 22 [Read Commentary](#) **Laws concerning Restitution 22.1** If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. 22.2 If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. 22.3 If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. 22.4 If the theft be certainly

found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. 22.5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. 22.6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution. 22.7 If a man shall deliver unto his neighbor money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. 22.8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbor's goods. 22.9 For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbor. 22.10 If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: 22.11 Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good. 22.12 And if it be stolen from him, he shall make restitution unto the owner thereof. 22.13 If it be torn in pieces, then let him bring it for witness, and he shall not make good that which was torn. 22.14 And if a man borrow ought of his neighbor, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good. 22.15 But if the owner thereof be with it, he shall not make it good: if it be an hired thing, it came for his hire. **Laws of Human Relations** 22.16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. 22.17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins. 22.18 Thou shalt not suffer a witch to live. 22.19 Whosoever lieth with a beast shall surely be put to death. 22.20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed. 22.21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt. 22.22 Ye shall not afflict any widow, or fatherless child. 22.23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; 22.24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. 22.25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. 22.26 If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: 22.27 For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious. 22.28 Thou shalt not revile the gods, nor curse the ruler of thy people. 22.29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me. 22.30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me. 22.31 And ye shall be holy men unto me: neither shall ye eat any flesh that is torn of beasts in the field; ye shall cast it to the dogs. [chapters books](#) Exodus 23 [Read Commentary](#) 23.1 Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. 23.2 Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment: 23.3 Neither shalt thou countenance a poor man in his cause. 23.4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. 23.5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. 23.6 Thou shalt not wrest the judgment of thy poor in his cause. 23.7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. 23.8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous. 23.9 Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. [23.10](#) And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 23.11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard. 23.12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

23.13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth. 23.14 Three times thou shalt keep a feast unto me in the year. 23.15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) 23.16 And the feast of harvest, the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field.

23.17 Three items in the year all thy males shall appear before the LORD God. 23.18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning. 23.19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. **The LORD's Angel Sent to Lead Israel** 23.20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 23.21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. 23.22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 23.23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off. 23.24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images. 23.25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. 23.26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil. 23.27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. 23.28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 23.29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. 23.30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land. 23.31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. 23.32 Thou shalt make no covenant with them, nor with their gods. 23.33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee. [chapters books](#) Exodus 24

[Read Commentary](#) **Moses and the Elders on Mount Sinai** 24.1 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. 24.2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. 24.3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. 24.4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. 24.5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. 24.6 And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. 24.7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 24.8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words. 24.9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: 24.10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

24.11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. 24.12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. 24.13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. 24.14 And he said unto the elders, Tarry ye here for us, until we come

again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. 24.15 And Moses went up into the mount, and a cloud covered the mount. 24.16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 24.17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. 24.18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights. [chapters books](#) Exodus 25

[Read Commentary](#) **Israel to Bring an Offering** [25.1](#) And the LORD spake unto Moses, saying, 25.2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. 25.3 And this is the offering which ye shall take of them; gold, and silver, and brass, 25.4 And blue, and purple, and scarlet, and fine linen, and goats' hair, 25.5 And rams' skins dyed red, and badgers' skins, and shittim wood, 25.6 Oil for the light, spices for anointing oil, and for sweet incense, 25.7 Onyx stones, and stones to be set in the ephod, and in the breastplate. 25.8 And let them make me a sanctuary; that I may dwell among them. 25.9 According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. **The Ark of the Testimony** [25.10](#) And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. 25.11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. 25.12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. 25.13 And thou shalt make staves of shittim wood, and overlay them with gold. 25.14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. 25.15 The staves shall be in the rings of the ark: they shall not be taken from it. 25.16 And thou shalt put into the ark the testimony which I shall give thee. 25.17 And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. 25.18 And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 25.19 And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubim on the two ends thereof. 25.20 And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be. 25.21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. 25.22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel. **The Table for the Showbread** [25.23](#) Thou shalt also make a table of shittim wood: two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 25.24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. 25.25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. 25.26 And thou shalt make for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. 25.27 Over against the border shall the rings be for places of the staves to bear the table. 25.28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them. 25.29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them. 25.30 And thou shalt set upon the table showbread before me always. **The Golden Candlestick** [25.31](#) And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. 25.32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: 25.33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick. 25.34 And in the candlesticks shall be four bowls made like unto almonds, with their knops and

their flowers. 25.35 And there shall be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. 25.36 Their knops and their branches shall be of the same: all it shall be one beaten work of pure gold. 25.37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. 25.38 And the tongs thereof, and the snuffdishes thereof, shall be of pure gold. 25.39 Of a talent of pure gold shall he make it, with all these vessels. 25.40 And look that thou make them after their pattern, which was showed thee in the mount. [chapters books](#) Exodus 26

[Read Commentary](#) **The Tabernacle** [26.1](#) Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work shalt thou make them. 26.2 The length of one curtain shall be eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. 26.3 The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another. 26.4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second. 26.5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another. 26.6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. [26.7](#) And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. 26.8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure. 26.9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. 26.10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. 26.11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one. 26.12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. 26.13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. 26.14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins. [26.15](#) And thou shalt make boards for the tabernacle of shittim wood standing up. 26.16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board. 26.17 Two tenons shall there be in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. 26.18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. 26.19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 26.20 And for the second side of the tabernacle on the north side there shall be twenty boards: 26.21 And their forty sockets of silver; two sockets under one board, and two sockets under another board. 26.22 And for the sides of the tabernacle westward thou shalt make six boards. 26.23 And two boards shalt thou make for the corners of the tabernacle in the two sides. 26.24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. 26.25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board. 26.26 And thou shalt make bars of shittim wood; five for the boards of the one side of the tabernacle, 26.27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. 26.28 And the middle bar in the midst of the boards shall reach from end to end. 26.29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars: and thou shalt overlay the bars with gold. 26.30 And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount. [26.31](#) And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made: 26.32 And thou shalt hang it

upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver. 26.33 And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy. 26.34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy place. 26.35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. 26.36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. 26.37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them. [chapters books](#) Exodus 27 [Read Commentary](#) **The Altar of Burnt Offering** [27.1](#) And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits. 27.2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass. 27.3 And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass. 27.4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof. 27.5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar. 27.6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass. 27.7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it. 27.8 Hollow with boards shalt thou make it: as it was showed thee in the mount, so shall they make it. **The Court of the Tabernacle** [27.9](#) And thou shalt make the court of the tabernacle: for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side: 27.10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver. 27.11 And likewise for the north side in length there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver. 27.12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten. 27.13 And the breadth of the court on the east side eastward shall be fifty cubits. 27.14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three. 27.15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three. 27.16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four. 27.17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass. 27.18 The length of the court shall be an hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass. 27.19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, shall be of brass. **The Tending of the Lamp** [27.20](#) And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. 27.21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel. [chapters books](#) Exodus 28 [Read Commentary](#) **The Garments for the Priests** [28.1](#) And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. 28.2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty. 28.3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. 28.4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. 28.5 And they shall take gold, and blue, and purple, and scarlet, and fine linen. [28.6](#) And they shall make the ephod of

gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. 28.7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and so it shall be joined together. 28.8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen. 28.9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel: 28.10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. 28.11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. 28.12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. 28.13 And thou shalt make ouches of gold; 28.14 And two chains of pure gold at the ends; of wreathed work shalt thou make them, and fasten the wreathed chains to the ouches. [28.15](#) And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it. 28.16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof. 28.17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row. 28.18 And the second row shall be an emerald, a sapphire, and a diamond. 28.19 And the third row a ligure, an agate, and an amethyst. 28.20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings. 28.21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. 28.22 And thou shalt make upon the breastplate chains at the ends of wreathed work of pure gold. 28.23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate. 28.24 And thou shalt put the two wreathed chains of gold in the two rings which are on the ends of the breastplate. 28.25 And the other two ends of the two wreathed chains thou shalt fasten in the two ouches, and put them on the shoulderpieces of the ephod before it. 28.26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward. 28.27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. 28.28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. 28.29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. 28.30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually. [28.31](#) And thou shalt make the robe of the ephod all of blue. 28.32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent. 28.33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about: 28.34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. 28.35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not. 28.36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. 28.37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. 28.38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. 28.39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework. [28.40](#)

And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 28.41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 28.42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: 28.43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him. [chapters books](#) Exodus 29 [Read Commentary](#) **The Consecration of Aaron and His Sons** 29.1 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, 29.2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them. 29.3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams. 29.4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. 29.5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: 29.6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. 29.7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. 29.8 And thou shalt bring his sons, and put coats upon them. 29.9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons. 29.10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. 29.11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation. 29.12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. 29.13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar. 29.14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering. 29.15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram. 29.16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar. 29.17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put them unto his pieces, and unto his head. 29.18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savor, an offering made by fire unto the LORD. 29.19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram. 29.20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. 29.21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. 29.22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration: 29.23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD: 29.24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them for a wave offering before the LORD. 29.25 And thou shalt receive them of their hands, and burn them upon the altar for a burnt offering, for a sweet savor before the LORD: it is an offering made by fire unto the LORD. 29.26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it for a wave offering before the LORD: and it shall be thy part. 29.27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: 29.28 And it shall be Aaron's and

his sons' by a statute for ever from the children of Israel: for it is an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, even their heave offering unto the LORD. 29.29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them. 29.30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place. 29.31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place. 29.32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket by the door of the tabernacle of the congregation. 29.33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy. 29.34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy. 29.35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them. 29.36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. 29.37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. **The Daily Offerings** 29.38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. 29.39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: 29.40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering. 29.41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savor, an offering made by fire unto the LORD. 29.42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. 29.43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. 29.44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. 29.45 And I will dwell among the children of Israel, and will be their God. 29.46 And they shall know that I am the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the LORD their God. [chapters books](#) Exodus 30 [Read Commentary](#) **The Altar of Incense** 30.1 And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. 30.2 A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits shall be the height thereof: the horns thereof shall be of the same. 30.3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. 30.4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal. 30.5 And thou shalt make the staves of shittim wood, and overlay them with gold. 30.6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. 30.7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. 30.8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations. 30.9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon. 30.10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD. **The Atonement Money** 30.11 And the LORD spake unto Moses, saying, 30.12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them. 30.13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD. 30.14 Every one that passeth among

them that are numbered, from twenty years old and above, shall give an offering unto the LORD. 30.15 The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. 30.16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls. **The Laver** 30.17 And the LORD spake unto Moses, saying, 30.18 Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. 30.19 For Aaron and his sons shall wash their hands and their feet thereat: 30.20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: 30.21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations. **The Anointing Oil and the Incense** 30.22 Moreover the LORD spake unto Moses, saying, 30.23 Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, 30.24 And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: 30.25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. 30.26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, 30.27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, 30.28 And the altar of burnt offering with all his vessels, and the laver and his foot. 30.29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. 30.30 And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. 30.31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. 30.32 Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. 30.33 Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. 30.34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: 30.35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: 30.36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy. 30.37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. 30.38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people. [chapters books](#) Exodus 31 [Read Commentary](#) **The Call of Bezaleel and Aholiab** 31.1 And the LORD spake unto Moses, saying, 31.2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: 31.3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, 31.4 To devise cunning works, to work in gold, and in silver, and in brass, 31.5 And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. 31.6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee; 31.7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, 31.8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, 31.9 And the altar of burnt offering with all his furniture, and the laver and his foot, 31.10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, 31.11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do. **The Sabbath as a Sign** 31.12 And the LORD spake unto Moses, saying, 31.13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I

am the LORD that doth sanctify you. 31.14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. 31.15 Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. 31.16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. 31.17 It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. [31.18](#) And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God. [chapters books](#) Exodus 32 [Read Commentary](#) [32.1](#) And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 32.2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. 32.3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. 32.4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. 32.5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. 32.6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. [32.7](#) And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: 32.8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. 32.9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 32.10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. 32.11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? 32.12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. 32.13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 32.14 And the LORD repented of the evil which he thought to do unto his people. [32.15](#) And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. 32.16 And the tables were the work of God, and the writing was the writing of God, graven upon the tables. 32.17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. 32.18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear. 32.19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. 32.20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it. [32.21](#) And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? 32.22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. 32.23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 32.24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf. 32.25 And when Moses saw that the

people were naked; (for Aaron had made them naked unto their shame among their enemies:)
32.26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. 32.27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. 32.28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. 32.29 For Moses had said, Consecrate yourselves today to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day. [32.30](#) And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. 32.31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32.32 Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. 32.33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 32.34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. 32.35 And the LORD plagued the people, because they made the calf, which Aaron made. [chapters books](#) Exodus 33 [Read Commentary](#) **The LORD's Presence Promised** [33.1](#) And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: 33.2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 33.3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. 33.4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. 33.5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. 33.6 And the children of Israel stripped themselves of their ornaments by the mount Horeb. [33.7](#) And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp. 33.8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. 33.9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. 33.10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. 33.11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. [33.12](#) And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 33.13 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. 33.14 And he said, My presence shall go with thee, and I will give thee rest. 33.15 And he said unto him, If thy presence go not with me, carry us not up hence. 33.16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. 33.17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. 33.18 And he said, I beseech thee, show me thy glory. 33.19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. 33.20 And he said, Thou canst not see my face: for there shall no man see me, and live. 33.21 And the LORD

said, Behold, there is a place by me, and thou shalt stand upon a rock: 33.22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: 33.23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen. [chapters books](#) Exodus 34 [Read Commentary](#) **The Second Tables of Stone** [34.1](#) And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. 34.2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. 34.3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. 34.4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone. [34.5](#) And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. 34.6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, 34.7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. 34.8 And Moses made haste, and bowed his head toward the earth, and worshipped. 34.9 And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. [34.10](#) And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. 34.11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 34.12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 34.13 But ye shall destroy their altars, break their images, and cut down their groves: 34.14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 34.15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; 34.16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 34.17 Thou shalt make thee no molten gods. **The Three Appointed Feasts** [34.18](#) The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt. 34.19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. 34.20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. 34.21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest. 34.22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. 34.23 Thrice in the year shall all your men children appear before the LORD God, the God of Israel. 34.24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. 34.25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. 34.26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk. 34.27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. [34.28](#) And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. 34.29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. 34.30 And when Aaron and all the children of Israel

saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. 34.31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. 34.32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. 34.33 And till Moses had done speaking with them, he put a vail on his face. 34.34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. 34.35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him. [chapters books](#) Exodus 35 [Read Commentary](#)

Regulations for the Sabbath [35.1](#) And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them. 35.2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death. 35.3 Ye shall kindle no fire throughout your habitations upon the sabbath day. [35.4](#) And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, 35.5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass, 35.6 And blue, and purple, and scarlet, and fine linen, and goats' hair, 35.7 And rams' skins dyed red, and badgers' skins, and shittim wood, 35.8 And oil for the light, and spices for anointing oil, and for the sweet incense, 35.9 And onyx stones, and stones to be set for the ephod, and for the breastplate. 35.10 And every wise hearted among you shall come, and make all that the LORD hath commanded; 35.11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets, 35.12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering, 35.13 The table, and his staves, and all his vessels, and the showbread, 35.14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light, 35.15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle, 35.16 The altar of burnt offering, with his brazen grate, his staves, and all his vessels, the laver and his foot, 35.17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court, 35.18 The pins of the tabernacle, and the pins of the court, and their cords, 35.19 The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office. **The People Bring the Offering** [35.20](#) And all the congregation of the children of Israel departed from the presence of Moses. 35.21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. 35.22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the LORD. 35.23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. 35.24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it. 35.25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. 35.26 And all the women whose heart stirred them up in wisdom spun goats' hair. 35.27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; 35.28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense. 35.29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses. **The Call of Bezaleel and Aholiab** [35.30](#) And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; 35.31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; 35.32 And to devise curious works, to work in gold, and in silver, and in brass, 35.33 And in the cutting of

stones, to set them, and in carving of wood, to make any manner of cunning work. 35.34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan. 35.35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work. [chapters books](#) Exodus 36 [Read Commentary](#) 36.1 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded. 36.2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, even every one whose heart stirred him up to come unto the work to do it: 36.3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning. 36.4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; 36.5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make. 36.6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. 36.7 For the stuff they had was sufficient for all the work to make it, and too much. **The Making of the Tabernacle** 36.8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubim of cunning work made he them. 36.9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. 36.10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. 36.11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. 36.12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second: the loops held one curtain to another. 36.13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle. 36.14 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. 36.15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. 36.16 And he coupled five curtains by themselves, and six curtains by themselves. 36.17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. 36.18 And he made fifty taches of brass to couple the tent together, that it might be one. 36.19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that. 36.20 And he made boards for the tabernacle of shittim wood, standing up. 36.21 The length of a board was ten cubits, and the breadth of a board one cubit and a half. 36.22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. 36.23 And he made boards for the tabernacle; twenty boards for the south side southward: 36.24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. 36.25 And for the other side of the tabernacle, which is toward the north corner, he made twenty boards, 36.26 And their forty sockets of silver; two sockets under one board, and two sockets under another board. 36.27 And for the sides of the tabernacle westward he made six boards. 36.28 And two boards made he for the corners of the tabernacle in the two sides. 36.29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. 36.30 And there were eight boards; and their sockets were sixteen sockets of silver, under every board two sockets. 36.31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle, 36.32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. 36.33 And he made the middle bar to shoot through the boards from the one end to the other. 36.34 And he overlaid the boards with gold, and made their rings of gold to be places for the bars,

and overlaid the bars with gold. 36.35 And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubim made he it of cunning work. 36.36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver. 36.37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; 36.38 And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass. [chapters books](#) Exodus 37 [Read Commentary](#) **The Furnishings of the Tabernacle**

[37.1](#) And Bezaleel made the ark of shittim wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: 37.2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about. 37.3 And he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. 37.4 And he made staves of shittim wood, and overlaid them with gold. 37.5 And he put the staves into the rings by the sides of the ark, to bear the ark. 37.6 And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. 37.7 And he made two cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy seat; 37.8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubim on the two ends thereof. 37.9 And the cherubim spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubim. 37.10 And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: 37.11 And he overlaid it with pure gold, and made thereunto a crown of gold round about. 37.12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about. 37.13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. 37.14 Over against the border were the rings, the places for the staves to bear the table. 37.15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table. 37.16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold. 37.17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: 37.18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: 37.19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. 37.20 And in the candlestick were four bowls made like almonds, his knops, and his flowers: 37.21 And a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. 37.22 Their knops and their branches were of the same: all of it was one beaten work of pure gold. 37.23 And he made his seven lamps, and his snuffers, and his snuffdishes, of pure gold. 37.24 Of a talent of pure gold made he it, and all the vessels thereof. 37.25 And he made the incense altar of shittim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the horns thereof were of the same.

37.26 And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about. 37.27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal. 37.28 And he made the staves of shittim wood, and overlaid them with gold. 37.29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary. [chapters books](#) Exodus 38 [Read Commentary](#)

[38.1](#) And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof. 38.2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass. 38.3 And he made all the vessels of the altar, the pots, and the shovels, and the basins, and the fleshhooks, and the firepans: all the vessels thereof made he of

brass. 38.4 And he made for the altar a brazen grate of network under the compass thereof beneath unto the midst of it. 38.5 And he cast four rings for the four ends of the grate of brass, to be places for the staves. 38.6 And he made the staves of shittim wood, and overlaid them with brass. 38.7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards. 38.8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation. **The Court of the Tabernacle** [38.9](#) And he made the court: on the south side southward the hangings of the court were of fine twined linen, an hundred cubits: 38.10 Their pillars were twenty, and their brazen sockets twenty; the hooks of the pillars and their fillets were of silver. 38.11 And for the north side the hangings were an hundred cubits, their pillars were twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets of silver. 38.12 And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets of silver. 38.13 And for the east side eastward fifty cubits. 38.14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and their sockets three. 38.15 And for the other side of the court gate, on this hand and that hand, were hangings of fifteen cubits; their pillars three, and their sockets three. 38.16 All the hangings of the court round about were of fine twined linen. 38.17 And the sockets for the pillars were of brass; the hooks of the pillars and their fillets of silver; and the overlaying of their chapiters of silver; and all the pillars of the court were filleted with silver. 38.18 And the hanging for the gate of the court was needlework, of blue, and purple, and scarlet, and fine twined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. 38.19 And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapiters and their fillets of silver. 38.20 And all the pins of the tabernacle, and of the court round about, were of brass. **The Supervision of the Work** [38.21](#)

This is the sum of the tabernacle, even of the tabernacle of testimony, as it was counted, according to the commandment of Moses, for the service of the Levites, by the hand of Ithamar, son to Aaron the priest. 38.22 And Bezaleel the son Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses. 38.23 And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen. 38.24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary. 38.25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary: 38.26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. 38.27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket. 38.28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapiters, and filleted them. 38.29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels. 38.30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar, 38.31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

[chapters books](#) Exodus 39 [Read Commentary](#) **The Making of the Priests' Garments** [39.1](#) And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses. 39.2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen. 39.3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work. 39.4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together. 39.5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses. 39.6 And they wrought onyx

stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel. 39.7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses. 39.8 And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen. 39.9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled. 39.10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. 39.11 And the second row, an emerald, a sapphire, and a diamond. 39.12 And the third row, a ligure, an agate, and an amethyst. 39.13 And the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. 39.14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes. 39.15 And they made upon the breastplate chains at the ends, of wreathed work of pure gold. 39.16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate. 39.17 And they put the two wreathed chains of gold in the two rings on the ends of the breastplate. 39.18 And the two ends of the two wreathed chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it. 39.19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward. 39.20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod. 39.21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses. 39.22 And he made the robe of the ephod of woven work, all of blue. 39.23 And there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. 39.24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen. 39.25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates; 39.26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses. 39.27 And they made coats of fine linen of woven work for Aaron, and for his sons, 39.28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen, 39.29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses. 39.30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD. 39.31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses. **The Tabernacle Articles Completed** [39.32](#) Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they. 39.33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, 39.34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, 39.35 The ark of the testimony, and the staves thereof, and the mercy seat, 39.36 The table, and all the vessels thereof, and the showbread, 39.37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light, 39.38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, 39.39 The brazen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot, 39.40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation, 39.41 The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office. 39.42 According to all that the LORD commanded Moses, so the children of Israel made all the work. 39.43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

[chapters books](#) Exodus 40 [Read Commentary](#) **The Setting Up of the Tabernacle** [40.1](#) And

the LORD spake unto Moses, saying, 40.2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation. 40.3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail. 40.4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. 40.5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. 40.6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation. 40.7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein. 40.8 And thou shalt set up the court round about, and hang up the hanging at the court gate. 40.9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. 40.10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy. 40.11 And thou shalt anoint the laver and his foot, and sanctify it. 40.12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. 40.13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office. 40.14 And thou shalt bring his sons, and clothe them with coats: 40.15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations. [40.16](#) Thus did Moses: according to all that the LORD commanded him, so did he. 40.17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. 40.18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. 40.19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. 40.20 And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark: 40.21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses. 40.22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. 40.23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. 40.24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward. 40.25 And he lighted the lamps before the LORD; as the LORD commanded Moses. 40.26 And he put the golden altar in the tent of the congregation before the vail: 40.27 And he burnt sweet incense thereon; as the LORD commanded Moses. 40.28 And he set up the hanging at the door of the tabernacle. 40.29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses. 40.30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. 40.31 And Moses and Aaron and his sons washed their hands and their feet thereat: 40.32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses. 40.33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. **The Cloud over the Tabernacle** [40.34](#) Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. 40.35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle. 40.36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: 40.37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up. 40.38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys. [chapters books](#) Genesis 1 [Read Genesis 1 Chapter Outline](#) [1.\(1,2\)](#) God creates heaven and earth. [2.\(3-5\)](#) The creation of light. [3.\(6-13\)](#) God separates the earth from the waters, and makes it fruitful. [4.\(14-19\)](#) God forms the sun, moon, and stars. [5.\(20-25\)](#) Animals created. [6.\(26-28\)](#) Man created in the image of God. [7.\(29,30\)](#) Food appointed. [8.\(31\)](#) The work of creation ended and approved. [1. Genesis 1:1,2](#)The first verse of the Bible gives us a

satisfying and useful account of the origin of the earth and the heavens. The faith of humble Christians understands this better than the fancy of the most learned men. From what we see of heaven and earth, we learn the power of the great Creator. And let our make and place as men, remind us of our duty as Christians, always to keep heaven in our eye, and the earth under our feet. The Son of God, one with the Father, was with him when he made the world; nay, we are often told that the world was made by him, and nothing was made without him. Oh, what high thoughts should there be in our minds, of that great God whom we worship, and of that great Mediator in whose name we pray! And here, at the beginning of the sacred volume, we read of that Divine Spirit, whose work upon the heart of man is so often mentioned in other parts of the Bible. Observe, that at first there was nothing desirable to be seen, for the world was without form, and void; it was confusion, and emptiness. In like manner the work of grace in the soul is a new creation: and in a graceless soul, one that is not born again, there is disorder, confusion, and every evil work: it is empty of all good, for it is without God; it is dark, it is darkness itself: this is our condition by nature, till Almighty grace works a change in us. [2. Genesis 1:3-5](#) God said, Let there be light; he willed it, and at once there was light. Oh, the power of the word of God! And in the new creation, the first thing that is wrought in the soul is light: the blessed Spirit works upon the will and affections by enlightening the understanding. Those who by sin were darkness, by grace become light in the Lord. Darkness would have been always upon fallen man, if the Son of God had not come and given us understanding, 1 John 5:20. The light which God willed, he approved of. God divided the light from the darkness; for what fellowship has light with darkness? In heaven there is perfect light, and no darkness at all; in hell, utter darkness, and no gleam of light. The day and the night are the Lord's; let us use both to his honour, by working for him every day, and resting in him every night, meditating in his law both day and night.

[3. Genesis 1:6-13](#) The earth was emptiness, but by a word spoken, it became full of God's riches, and his they are still. Though the use of them is allowed to man, they are from God, and to his service and honour they must be used. The earth, at his command, brings forth grass, herbs, and fruits. God must have the glory of all the benefit we receive from the produce of the earth. If we have, through grace, an interest in Him who is the Fountain, we may rejoice in him when the streams of temporal mercies are dried up. [4. Genesis 1:14-19](#) In the fourth day's work, the creation of the sun, moon, and stars is accounted for. All these are the works of God. The stars are spoken of as they appear to our eyes, without telling their number, nature, place, size, or motions; for the Scriptures were written, not to gratify curiosity, or make us astronomers, but to lead us to God, and make us saints. The lights of heaven are made to serve him; they do it faithfully, and shine in their season without fail. We are set as lights in this world to serve God; but do we in like manner answer the end of our creation? We do not: our light does not shine before God, as his lights shine before us. We burn our Master's candles, but do not mind our Master's work.

[5. Genesis 1:20-25](#) God commanded the fish and fowl to be produced. This command he himself executed. Insects, which are more numerous than the birds and beasts, and as curious, seem to have been part of this day's work. The Creator's wisdom and power are to be admired as much in an ant as in an elephant. The power of God's providence preserves all things, and fruitfulness is the effect of his blessing. [6. Genesis 1:26-28](#) Man was made last of all the creatures: this was both an honour and a favour to him. Yet man was made the same day that the beasts were; his body was made of the same earth with theirs; and while he is in the body, he inhabits the same earth with them. God forbid that by indulging the body, and the desires of it, we should make ourselves like the beasts that perish! Man was to be a creature different from all that had been hitherto made. Flesh and spirit, heaven and earth, must be put together in him. God said, "Let us make man." Man, when he was made, was to glorify the Father, Son, and Holy Ghost. Into that great name we are baptized, for to that great name we owe our being. It is the soul of man that especially bears God's image. Man was made upright, Ecclesiastes 7:29. His understanding saw Divine things clearly and truly; there were no errors or mistakes in his knowledge; his will consented at once, and in all things, to the will of God. His affections were all regular, and he had no bad appetites or passions. His thoughts were easily brought and fixed to the best subjects. Thus holy, thus happy, were our first parents in having the image of God upon

them. But how is this image of God upon man defaced! May the Lord renew it upon our souls by his grace! [7. Genesis 1:29,30](#) Herbs and fruits must be man's food, including corn, and all the products of the earth. Let God's people cast their care upon him, and not be troubled about what they shall eat, and what they shall drink. He that feeds his birds will not starve his babes. [8. Genesis 1:31](#) When we come to think about our works, we find, to our shame, that much has been very bad; but when God saw his work, all was very good. Good, for it was all just as the Creator would have it to be. All his works, in all places of his dominion, bless him; and therefore, bless thou the Lord, O my soul. Let us bless God for the gospel of Christ, and when we consider his almighty power, let us sinners flee from the wrath to come. If new-created unto the image of God in holiness, we shall at length enter the "new heavens and new earth, wherein dwelleth righteousness." [Back to top](#) [Next Chapter](#) [Previous Chapter](#) [chapters books](#) [Genesis 2](#) [Read Genesis 2](#) **Chapter Outline** [1.\(1-3\)](#) The first sabbath. [2.\(4-7\)](#) Particulars about the creation. [3.\(8-14\)](#) The planting of the garden of Eden. [4.\(15\)](#) Man is placed in it. [5.\(16,17\)](#) God's command. [6.\(18-25\)](#) The animals named, The making of woman, The Divine institution of marriage. [1. Genesis 2:1-3](#) After six days, God ceased from all works of creation. In miracles, he has overruled nature, but never changed its settled course, or added to it. God did not rest as one weary, but as one well pleased. Notice the beginning of the kingdom of grace, in the sanctification, or keeping holy, of the sabbath day. The solemn observing of one day in seven as a day of holy rest and holy work, to God's honour, is the duty of all to whom God has made known his holy sabbaths. At this time none of the human race were in being but our first parents. For them the sabbath was appointed; and clearly for all succeeding generations also. The Christian sabbath, which we observe, is a seventh day, and in it we celebrate the rest of God the Son, and the finishing the work of our redemption. [2. Genesis 2:4-7](#) Here is a name given to the Creator, "Jehovah." Where the word "LORD" is printed in capital letters in our English Bibles, in the original it is "Jehovah." Jehovah is that name of God, which denotes that he alone has his being of himself, and that he gives being to all creatures and things. Further notice is taken of plants and herbs, because they were made and appointed to be food for man. The earth did not bring forth its fruits of itself: this was done by Almighty power. Thus grace in the soul grows not of itself in nature's soil, but is the work of God. Rain also is the gift of God; it came not till the Lord God caused it. Though God works by means, yet when he pleases he can do his own work without them; and though we must not tempt God in the neglect of means, we must trust God, both in the use and in the want of means. Some way or other, God will water the plants of his own planting. Divine grace comes down like the dew, and waters the church without noise. Man was made of the small dust, such as is on the surface of the earth. The soul was not made of the earth, as the body: pity then that it should cleave to the earth, and mind earthly things. To God we must shortly give an account, how we have employed these souls; and if it be found that we have lost them, though it were to gain the world, we are undone for ever! Fools despise their own souls, by caring for their bodies before their souls. [3. Genesis 2:8-14](#) The place fixed upon for Adam to dwell in, was not a palace, but a garden. The better we take up with plain things, and the less we seek things to gratify pride and luxury, the nearer we approach to innocency. Nature is content with a little, and that which is most natural; grace with less; but lust craves every thing, and is content with nothing. No delights can be satisfying to the soul, but those which God himself has provided and appointed for it. Eden signifies delight and pleasure. Wherever it was, it had all desirable conveniences, without any inconvenience, though no other house or garden on earth ever was so. It was adorned with every tree pleasant to the sight, and enriched with every tree that yielded fruit grateful to the taste and good for food. God, as a tender Father, desired not only Adam's profit, but his pleasure; for there is pleasure with innocency, nay there is true pleasure only in innocency. When Providence puts us in a place of plenty and pleasure, we ought to serve God with gladness of heart in the good things he gives us. Eden had two trees peculiar to itself. 1. There was the tree of life in the midst of the garden. Of this man might eat and live. Christ is now to us the Tree of life, Revelation 2:7; 22:2; and the Bread of life, John 6:48,51. 2. There was the tree of the knowledge of good and evil, so called because there was a positive revelation of the will of God about this tree, so that by it man might know moral good and evil. What is good? It is good not to

eat of this tree. What is evil? It is evil to eat of this tree. In these two trees God set before Adam good and evil, the blessing and the curse. [4. Genesis 2:15](#) After God had formed Adam, he put him in the garden. All boasting was thereby shut out. Only he that made us can make us happy; he that is the Former of our bodies, and the Father of our spirits, and none but he, can fully provide for the happiness of both. Even in paradise itself man had to work. None of us were sent into the world to be idle. He that made our souls and bodies, has given us something to work with; and he that gave us this earth for our habitation, has made us something to work upon. The sons and heirs of heaven, while in this world, have something to do about this earth, which must have its share of their time and thoughts; and if they do it with an eye to God, they as truly serve him in it, as when they are upon their knees. Observe that the husbandman's calling is an ancient and honourable calling; it was needful even in paradise. Also, there is true pleasure in the business God calls us to, and employs us in. Adam could not have been happy if he had been idle: it is still God's law, He that will not work has no right to eat, 2 Thessalonians 3:10.

[5. Genesis 2:16,17](#) Let us never set up our own will against the holy will of God. There was not only liberty allowed to man, in taking the fruits of paradise, but everlasting life made sure to him upon his obedience. There was a trial appointed of his obedience. By transgression he would forfeit his Maker's favour, and deserve his displeasure, with all its awful effects; so that he would become liable to pain, disease, and death. Worse than that, he would lose the holy image of God, and all the comfort of his favour; and feel the torment of sinful passions, and the terror of his Maker's vengeance, which must endure for ever with his never dying soul. The forbidding to eat of the fruit of a particular tree was wisely suited to the state of our first parents. In their state of innocence, and separated from any others, what opportunity or what temptation had they to break any of the ten commandments? The event proves that the whole human race were concerned in the trial and fall of our first parents. To argue against these things is to strive against stubborn facts, as well as Divine revelation; for man is sinful, and shows by his first actions, and his conduct ever afterwards, that he is ready to do evil. He is under the Divine displeasure, exposed to sufferings and death. The Scriptures always speak of man as of this sinful character, and in this miserable state; and these things are true of men in all ages, and of all nations.

[6. Genesis 2:18-25](#) Power over the creatures was given to man, and as a proof of this he named them all. It also shows his insight into the works of God. But though he was lord of the creatures, yet nothing in this world was a help meet for man. From God are all our helpers. If we rest in God, he will work all for good. God caused deep sleep to fall on Adam; while he knows no sin, God will take care that he shall feel no pain. God, as her Father, brought the woman to the man, as his second self, and a help meet for him. That wife, who is of God's making by special grace, and of God's bringing by special providence, is likely to prove a help meet for a man. See what need there is, both of prudence and prayer in the choice of this relation, which is so near and so lasting. That had need to be well done, which is to be done for life. Our first parents needed no clothes for covering against cold or heat, for neither could hurt them: they needed none for ornament. Thus easy, thus happy, was man in his state of innocency. How good was God to him! How many favours did he load him with! How easy were the laws given to him! Yet man, being in honour, understood not his own interest, but soon became as the beasts that perish. [Back to top](#)

Next Chapter Previous Chapter [chapters books](#) Genesis 3 [Read Genesis 3](#) **Chapter Outline**

[1.\(1-5\)](#) The serpent deceives Eve. [2.\(6-8\)](#) Adam and Eve transgress the Divine command, and fall into sin and misery. [3.\(9-13\)](#) God calls upon Adam and Eve to answer. [4.\(14,15\)](#) The serpent cursed, The promised Seed. [5.\(16-19\)](#) The punishment of mankind. [6.\(20,21\)](#) The first clothing of mankind. [7.\(22-24\)](#) Adam and Eve are driven out from paradise. [1. Genesis 3:1-5](#) Satan assaulted our first parents, to draw them to sin, and the temptation proved fatal to them. The tempter was the devil, in the shape and likeness of a serpent. Satan's plan was to draw our first parents to sin, and so to separate between them and their God. Thus the devil was from the beginning a murderer, and the great mischief maker. The person tempted was the woman: it was Satan's policy to enter into talk with her when she was alone. There are many temptations to which being alone gives great advantage; but the communion of saints tends very much to their strength and safety. Satan took advantage by finding her near the forbidden tree. They that would not eat

the forbidden fruit, must not come near the forbidden tree. Satan tempted Eve, that by her he might tempt Adam. It is his policy to send temptations by hands we do not suspect, and by those that have most influence upon us. Satan questioned whether it were a sin or not, to eat of this tree. He did not disclose his design at first, but he put a question which seemed innocent. Those who would be safe, need to be shy of talking with the tempter. He quoted the command wrong. He spoke in a taunting way. The devil, as he is a liar, so he is a scoffer from the beginning; and scoffers are his children. It is the craft of Satan to speak of the Divine law as uncertain or unreasonable, and so to draw people to sin; it is our wisdom to keep up a firm belief of God's command, and a high respect for it. Has God said, Ye shall not lie, nor take his name in vain, nor be drunk, &c.? Yes, I am sure he has, and it is well said; and by his grace I will abide by it. It was Eve's weakness to enter into this talk with the serpent: she might have perceived by his question, that he had no good design, and should therefore have started back. Satan teaches men first to doubt, and then to deny. He promises advantage from their eating this fruit. He aims to make them discontented with their present state, as if it were not so good as it might be, and should be. No condition will of itself bring content, unless the mind be brought to it. He tempts them to seek preferment, as if they were fit to be gods. Satan ruined himself by desiring to be like the Most High, therefore he sought to infect our first parents with the same desire, that he might ruin them too. And still the devil draws people into his interest, by suggesting to them hard thoughts of God, and false hopes of advantage by sin. Let us, therefore, always think well of God as the best good, and think ill of sin as the worst evil: thus let us resist the devil, and he will flee from us. [2. Genesis 3:6-8](#)

Observe the steps of the transgression: not steps upward, but downward toward the pit. 1. She saw. A great deal of sin comes in at the eye. Let us not look on that which we are in danger of lusting after, Matthew 5:28. 2. She took. It was her own act and deed. Satan may tempt, but he cannot force; may persuade us to cast ourselves down, but he cannot cast us down, Matthew 4:6. 3. She did eat. When she looked perhaps she did not intend to take; or when she took, not to eat: but it ended in that. It is wisdom to stop the first motions of sin, and to leave it off before it be meddled with. 4. She gave it also to her husband with her. Those that have done ill, are willing to draw in others to do the same. 5. He did eat. In neglecting the tree of life, of which he was allowed to eat, and eating of the tree of knowledge, which was forbidden, Adam plainly showed a contempt of what God had bestowed on him, and a desire for what God did not see fit to give him. He would have what he pleased, and do what he pleased. His sin was, in one word, disobedience, Romans 5:19; disobedience to a plain, easy, and express command. He had no corrupt nature within, to betray him; but had a freedom of will, in full strength, not weakened or impaired. He turned aside quickly. He drew all his posterity into sin and ruin. Who then can say that Adam's sin had but little harm in it? When too late, Adam and Eve saw the folly of eating forbidden fruit. They saw the happiness they fell from, and the misery they were fallen into. They saw a loving God provoked, his grace and favour forfeited. See her what dishonour and trouble sin is; it makes mischief wherever it gets in, and destroys all comfort. Sooner or later it will bring shame; either the shame of true repentance, which ends in glory, or that shame and everlasting contempt, to which the wicked shall rise at the great day. See here what is commonly the folly of those that have sinned. They have more care to save their credit before men, than to obtain their pardon from God. The excuses men make to cover and lessen their sins, are vain and frivolous; like the aprons of fig-leaves, they make the matter never the better: yet we are all apt to cover our transgressions as Adam. Before they sinned, they would have welcomed God's gracious visits with humble joy; but now he was become a terror to them. No marvel that they became a terror to themselves, and full of confusion. This shows the falsehood of the tempter, and the frauds of his temptations. Satan promised they should be safe, but they cannot so much as think themselves so! Adam and Eve were now miserable comforters to each other! [3. Genesis 3:9-13](#) Observe the startling question, Adam, where art thou? Those who by sin go astray from God, should seriously consider where they are; they are afar off from all good, in the midst of their enemies, in bondage to Satan, and in the high road to utter ruin. This lost sheep had wandered without end, if the good Shepherd had not sought after him, and told him, that where he was straying he could not be either happy or easy. If sinners will but consider where they are, they will not rest till they return to God. It is the

common fault and folly of those that have done ill, when questioned about it, to acknowledge only that which is so manifest that they cannot deny it. Like Adam, we have reason to be afraid of approaching to God, if we are not covered and clothed with the righteousness of Christ. Sin appears most plainly in the glass of the commandment, therefore God set it before Adam; and in it we should see our faces. But instead of acknowledging the sin in its full extent, and taking shame to themselves, Adam and Eve excuse the sin, and lay the shame and blame on others. There is a strange proneness in those that are tempted, to say, they are tempted of God; as if our abuse of God's gifts would excuse our breaking God's laws. Those who are willing to take the pleasure and profit of sin, are backward to take the blame and shame of it. Learn hence, that Satan's temptations are all beguilings; his arguments are all deceits; his allurements are all cheats; when he speaks fair, believe him not. It is by the deceitfulness of sin the heart is hardened. See Romans 7:11; Hebrews 3:13. But though Satan's subtlety may draw us into sin, yet it will not justify us in sin. Though he is the tempter, we are the sinners. Let it not lessen our sorrow for sin, that we were beguiled into it; but let it increase our self-indignation, that we should suffer ourselves to be deceived by a known cheat, and a sworn enemy, who would destroy our souls.

[4. Genesis 3:14,15](#) God passes sentence; and he begins where the sin began, with the serpent. The devil's instruments must share in the devil's punishments. Under the cover of the serpent, the devil is sentenced to be degraded and accursed of God; detested and abhorred of all mankind: also to be destroyed and ruined at last by the great Redeemer, signified by the breaking of his head. War is proclaimed between the Seed of the woman and the seed of the serpent. It is the fruit of this enmity, that there is a continual warfare between grace and corruption, in the hearts of God's people. Satan, by their corruptions, buffets them, sifts them, and seeks to devour them. Heaven and hell can never be reconciled, nor light and darkness; no more can Satan and a sanctified soul. Also, there is a continual struggle between the wicked and the godly in this world. A gracious promise is here made of Christ, as the Deliverer of fallen man from the power of Satan. Here was the drawn of the gospel day: no sooner was the wound given, than the remedy was provided and revealed. This gracious revelation of a Saviour came unasked, and unlooked for. Without a revelation of mercy, giving some hope of forgiveness, the convinced sinner would sink into despair, and be hardened. By faith in this promise, our first parents, and the patriarchs before the flood, were justified and saved. Notice is given concerning Christ. 1. His incarnation, or coming in the flesh. It speaks great encouragement to sinners, that their Saviour is the Seed of the woman, bone of our bone, Hebrews 2:11,14. 2. His sufferings and death; pointed at in Satan's bruising his heel, that is, his human nature. And Christ's sufferings are continued in the sufferings of the saints for his name. The devil tempts them, persecutes and slays them; and so bruises the heel of Christ, who is afflicted in their afflictions. But while the heel is bruised on earth, the Head is in heaven. 3. His victory over Satan thereby. Christ baffled Satan's temptations, rescued souls out of his hands. By his death he gave a fatal blow to the devil's kingdom, a wound to the head of this serpent that cannot be healed. As the gospel gains ground, Satan falls. [5. Genesis 3:16-19](#) The woman, for her sin, is condemned to a state of sorrow, and of subjection; proper punishments of that sin, in which she had sought to gratify the desire of her eye, and of the flesh, and her pride. Sin brought sorrow into the world; that made the world a vale of tears. No wonder our sorrows are multiplied, when our sins are so. He shall rule over thee, is but God's command, Wives, be subject to your own husbands. If man had not sinned, he would always have ruled with wisdom and love; if the woman had not sinned, she would always have obeyed with humility and meekness. Adam laid the blame on his wife; but though it was her fault to persuade him to eat the forbidden fruit, it was his fault to hearken to her. Thus men's frivolous pleas will, in the day of God's judgment, be turned against them. God put marks of displeasure on Adam. 1. His habitation is cursed. God gave the earth to the children of men, to be a comfortable dwelling; but it is now cursed for man's sin. Yet Adam is not himself cursed, as the serpent was, but only the ground for his sake. 2. His employments and enjoyments are imbittered to him. Labour is our duty, which we must faithfully perform; it is part of man's sentence, which idleness daringly defies. Uneasiness and weariness with labour are our just punishment, which we must patiently submit to, since they are less than our iniquity deserves. Man's food shall become unpleasant to him. Yet man is not sentenced to eat

dust as the serpent, only to eat the herb of the field. 3. His life also is but short; considering how full of trouble his days are, it is in favour to him that they are few. Yet death being dreadful to nature, even when life is unpleasant, that concludes the punishment. Sin brought death into the world: if Adam had not sinned, he had not died. He gave way to temptation, but the Saviour withstood it. And how admirably the satisfaction of our Lord Jesus, by his death and sufferings, answered the sentence passed on our first parents! Did traving pains come with sin? We read of the travail of Christ's soul, Isaiah 53:11; and the pains of death he was held by, are so called, Acts 2:24. Did subjection come in with sin? Christ was made under the law, Galatians 4:4. Did the curse come in with sin? Christ was made a curse for us, he died a cursed death, Galatians 3:13. Did thorns come in with sin? He was crowned with thorns for us. Did sweat come in with sin? He sweat for us, as it had been great drops of blood. Did sorrow come in with sin? He was a man of sorrows; his soul was, in his agony, exceeding sorrowful. Did death come in with sin? He became obedient unto death. Thus is the plaster as wide as the wound. Blessed be God for his Son our Lord Jesus Christ. [6. Genesis 3:20,21](#) God named the man, and called him Adam, which signifies red earth; Adam named the woman, and called her Eve, that is, life. Adam bears the name of the dying body, Eve of the living soul. Adam probably had regard to the blessing of a Redeemer, the promised Seed, in calling his wife Eve, or life; for He should be the life of all believers, and in Him all the families of the earth should be blessed. See also God's care for our first parents, notwithstanding their sin. Clothes came in with sin. Little reason have we to be proud of our clothes, which are but the badges of our shame. When God made clothes for our first parents, he made them warm and strong, but coarse and very plain; not robes of scarlet, but coats of skin. Let those that are meanly clad, learn from hence not to complain. Having food and a covering, let them be content; they are as well off as Adam and Eve. And let those that are finely clad, learn not to make the putting on of apparel their adorning. The beasts, from whose skins they were clothed, it is supposed were slain, not for man's food, but for sacrifice, to typify Christ, the great Sacrifice. Adam and Eve made for themselves aprons of fig-leaves, a covering too narrow for them to wrap themselves in, Isaiah 28:20. Such are all the rags of our own righteousness. But God made them coats of skin, large, strong, durable, and fit for them: such is the righteousness of Christ; therefore put ye on the Lord Jesus Christ. [7. Genesis 3:22-24](#) God bid man go out; told him he should no longer occupy and enjoy that garden: but man liked the place, and was unwilling to leave it, therefore God made him go out. This signified the shutting out of him, and all his guilty race, from that communion with God, which was the bliss and glory of paradise. But man was only sent to till the ground out of which he was taken. He was sent to a place of toil, not to a place of torment. Our first parents were shut out from the privileges of their state of innocence, yet they were not left to despair. The way to the tree of life was shut. It was henceforward in vain for him and his to expect righteousness, life, and happiness, by the covenant of works; for the command of that covenant being broken, the curse of it is in full force: we are all undone, if we are judged by that covenant. God revealed this to Adam, not to drive him to despair, but to quicken him to look for life and happiness in the promised Seed, by whom a new and living way into the holiest is laid open for us. [Back to top](#) [Next Chapter](#) [Previous Chapter](#) [chapters books](#) [Genesis 4](#) [Read Genesis 4](#)

Chapter Outline [1.\(1-7\)](#) The birth, employment, and religion of Cain and Abel. [2.\(8-15\)](#) Cain murders Abel, The curse of Cain. [3.\(16-18\)](#) The conduct of Cain, His family. [4.\(19-24\)](#) Lamech and his wives, The skill of Cain's descendants. [5.\(25,26\)](#) The birth of another son and grandson of Adam. [1. Genesis 4:1-7](#) When Cain was born, Eve said, I have gotten a man from the Lord. Perhaps she thought that this was the promised seed. If so, she was woefully disappointed. Abel signifies vanity: when she thought she had the promised seed in Cain, whose name signifies possession, she was so taken up with him that another son was as vanity to her. Observe, each son had a calling. It is the will of God for every one to have something to do in this world. Parents ought to bring up their children to work. Give them a Bible and a calling, said good Mr. Dod, and God be with them. We may believe that God commanded Adam, after the fall, to shed the blood of innocent animals, and after their death to burn part or the whole of their bodies by fire. Thus that punishment which sinners deserve, even the death of the body, and the wrath of God, of which fire is a well-known emblem, and also the sufferings of Christ, were prefigured. Observe that the

religious worship of God is no new invention. It was from the beginning; it is the good old way, Jeremiah 6:16. The offerings of Cain and Abel were different. Cain showed a proud, unbelieving heart. Therefore he and his offering were rejected. Abel came as a sinner, and according to God's appointment, by his sacrifice expressing humility, sincerity, and believing obedience. Thus, seeking the benefit of the new covenant of mercy, through the promised Seed, his sacrifice had a token that God accepted it. Abel offered in faith, and Cain did not, Hebrews 11:4. In all ages there have been two sorts of worshippers, such as Cain and Abel; namely, proud, hardened despisers of the gospel method of salvation, who attempt to please God in ways of their own devising; and humble believers, who draw near to him in the way he has revealed. Cain indulged malignant anger against Abel. He harboured an evil spirit of discontent and rebellion against God. God notices all our sinful passions and discontents. There is not an angry, envious, or fretful look, that escapes his observing eye. The Lord reasoned with this rebellious man; if he came in the right way, he should be accepted. Some understand this as an intimation of mercy. "If thou doest not well, sin, that is, the sin-offering, lies at the door, and thou mayest take the benefit of it." The same word signifies sin, and a sacrifice for sin. "Though thou hast not done well, yet do not despair; the remedy is at hand." Christ, the great sin-offering, is said to stand at the door, Revelation 3:20. And those well deserve to perish in their sins, that will not go to the door to ask for the benefit of this sin-offering. God's acceptance of Abel's offering did not change the birthright, and make it his; why then should Cain be so angry? Sinful heats and disquiets vanish before a strict and fair inquiry into the cause. [2. Genesis 4:8-15](#) Malice in the heart ends in murder by the hands. Cain slew Abel, his own brother, his own mother's son, whom he ought to have loved; his younger brother, whom he ought to have protected; a good brother, who had never done him any wrong. What fatal effects were these of our first parents' sin, and how must their hearts have been filled with anguish! Observe the pride, unbelief, and impenitence of Cain. He denies the crime, as if he could conceal it from God. He tries to cover a deliberate murder with a deliberate lie. Murder is a crying sin. Blood calls for blood, the blood of the murdered for the blood of the murderer. Who knows the extent and weight of a Divine curse, how far it reaches, how deep it pierces? Only in Christ are believers saved from it, and inherit the blessing. Cain was cursed from the earth. He found his punishment there where he chose his portion, and set his heart. Every creature is to us what God makes it, a comfort or a cross, a blessing or a curse. The wickedness of the wicked brings a curse upon all they do, and all they have. Cain complains not of his sin, but of his punishment. It shows great hardness of heart to be more concerned about our sufferings than our sins. God has wise and holy ends in prolonging the lives even of very wicked men. It is in vain to inquire what was the mark set upon Cain. It was doubtless known, both as a brand of infamy on Cain, and a token from God that they should not kill him. Abel, being dead, yet speaketh. He tells the heinous guilt of murder, and warns us to stifle the first risings of wrath, and teaches us that persecution must be expected by the righteous. Also, that there is a future state, and an eternal recompense to be enjoyed, through faith in Christ and his atoning sacrifice. And he tells us the excellency of faith in the atoning sacrifice and blood of the Lamb of God. Cain slew his brother, because his own works were evil, and his brother's righteous, 1 John 3:12. In consequence of the enmity put between the Seed of the woman and the seed of the serpent, the war broke out, which has been waged ever since. In this war we are all concerned, none are neuter; our Captain has declared, He that is not with me is against me. Let us decidedly, yet in meekness, support the cause of truth and righteousness against Satan. [3. Genesis 4:16-18](#) Cain cast off all fear of God, and attended no more on God's ordinances. Hypocritical professors, who dissemble and trifle with God, are justly left to themselves to do something grossly scandalous. So they throw off that form of godliness to which they have been a reproach, and of which they deny the power. Cain went out from the presence of the Lord, and we never find that he came into it again, to his comfort. The land Cain dwelt in was called the land of Nod, which means, 'shaking,' or 'trembling,' and so shows the restlessness and uneasiness of his own spirit, or 'the land of a vagabond:' they that depart from God cannot find rest any where else. Those on earth who looked for the heavenly city, chose to dwell in tabernacles or tents; but Cain, as not minding that city, built one on earth. Thus all who are cursed of God seek their settlement and satisfaction here below. [4. Genesis 4:19-24](#) One

of Cain's wicked race is the first recorded, as having broken the law of marriage. Hitherto, one man had but one wife at a time; but Lamech took two. Wordly things, are the only things that carnal, wicked people set their hearts upon, and are most clever and industrious about. So it was with this race of Cain. Here was a father of shepherds, and a father of musicians, but not a father of the faithful. Here is one to teach about brass and iron, but none to teach the good knowledge of the Lord: here are devices how to be rich, and how to be mighty, and how to be merry; but nothing of God, of his fear and service. Present things fill the heads of most. Lamech had enemies, whom he had provoked. He draws a comparison betwixt himself and his ancestor Cain; and flatters himself that he is much less criminal. He seems to abuse the patience of God in sparing Cain, into an encouragement to expect that he may sin unpunished. [5. Genesis 4:25,26](#) Our first parents were comforted in their affliction by the birth of a son, whom they called Seth, that is, 'set,' 'settled,' or 'placed;' in his seed mankind should continue to the end of time, and from him the Messiah should descend. While Cain, the head of the apostacy, is made a wanderer, Seth, from whom the true church was to come, is one fixed. In Christ and his church is the only true settlement. Seth walked in the steps of his martyred brother Abel; he was a partaker of like precious faith in the righteousness of our God and Saviour Jesus Christ, and so became a fresh witness of the grace and influence of God the Holy Spirit. God gave Adam and Eve to see the revival of religion in their family. The worshippers of God began to do more in religion; some, by an open profession of true religion, protested against the wickedness of the world around. The worse others are, the better we should be, and the more zealous. Then began the distinction between professors and profane, which has been kept up ever since, and will be, while the world stands. [Back to top](#) [Next Chapter](#) [Previous Chapter](#) [chapters books](#) [Genesis 5](#) [Read Genesis 5](#)

Chapter Outline [1.\(1-5\)](#) Adam and Seth. [2.\(6-20\)](#) The patriarchs from Seth to Enoch. [3.\(21-24\)](#) Enoch. [4.\(25-32\)](#) Methuselah to Noah. [1. Genesis 5:1-5](#) Adam was made in the image of God; but when fallen he begat a son in his own image, sinful and defiled, frail, wretched, and mortal, like himself. Not only a man like himself, consisting of body and soul, but a sinner like himself. This was the reverse of that Divine likeness in which Adam was made; having lost it, he could not convey it to his seed. Adam lived, in all, 930 years; and then died, according to the sentence passed upon him, "To dust thou shalt return." Though he did not die in the day he ate forbidden fruit, yet in that very day he became mortal. Then he began to die; his whole life after was but a reprieve, a forfeited, condemned life; it was a wasting, dying life. Man's life is but dying by degrees. [2. Genesis 5:6-20](#) Concerning each of these, except Enoch, it is said, "and he died." It is well to observe the deaths of others. They all lived very long; not one of them died till he had seen almost eight hundred years, and some of them lived much longer; a great while for an immortal soul to be prisoned in a house of clay. The present life surely was not to them such a burden as it commonly is now, else they would have been weary of it. Nor was the future life so clearly revealed then, as it now under the gospel, else they would have been urgent to remove to it. All the patriarchs that lived before the flood, except Noah, were born before Adam died. From him they might receive a full account of the creation, the fall, the promise, and the Divine precepts about religious worship and a religious life. Thus God kept up in his church the knowledge of his will. [3. Genesis 5:21-24](#) Enoch was the seventh from Adam. Godliness is walking with God: which shows reconciliation to God, for two cannot walk together except they be agreed, Amos 3:3. It includes all the parts of a godly, righteous, and sober life. To walk with God, is to set God always before us, to act as always under his eye. It is constantly to care, in all things to please God, and in nothing to offend him. It is to be followers of him as dear children. The Holy Spirit, instead of saying, Enoch lived, says, Enoch walked with God. This was his constant care and work; while others lived to themselves and the world, he lived to God. It was the joy of his life. Enoch was removed to a better world. As he did not live like the rest of mankind, so he did not leave the world by death as they did. He was not found, because God had translated him, Hebrews 11:5. He had lived but 365 years, which, as men's ages were then, was but the midst of a man's days. God often takes those soonest whom he loves best; the time they lose on earth, is gained in heaven, to their unspeakable advantage. See how Enoch's removal is expressed: he was not, for God took him. He was not any longer in this world; he was changed, as the saints shall be, who are

alive at Christ's second coming. Those who begin to walk with God when young, may expect to walk with him long, comfortably, and usefully. The true christian's steady walk in holiness, through many a year, till God takes him, will best recommend that religion which many oppose and many abuse. And walking with God well agrees with the cares, comforts, and duties of life.

[4. Genesis 5:25-32](#) Methuselah signifies, 'he dies, there is a dart,' 'a sending forth,' namely, of the deluge, which came the year that Methuselah died. He lived 969 years, the longest that any man ever lived on earth; but the longest liver must die at last. Noah signifies rest; his parents gave him that name, with a prospect of his being a great blessing to his generation. Observe his father's complaint of the calamitous state of human life, by the entrance of sin, and the curse of sin. Our whole life is spent in labour, and our time filled up with continual toil. God having cursed the ground, it is as much as some can do, with the utmost care and pains, to get a hard livelihood out of it. It signifies not only that desire and expectation which parents generally have about their children, that they will be comforts to them and helpers, though they often prove otherwise; but it signifies also a prospect of something more. Is Christ ours? Is heaven ours? We need better comforters under our toil and sorrow, than the dearest relations and the most promising offspring; may we seek and find comforts in Christ. [Back to top](#) Next Chapter Previous Chapter [chapters books](#) Genesis 6 [Read Genesis 6](#) **Chapter Outline** [1.\(1-7\)](#) The wickedness of the world which provoked God's wrath. [2.\(8-11\)](#) Noah finds grace. [3.\(12-21\)](#) Noah warned of the flood, The directions respecting the ark. [4.\(22\)](#) Noah's faith and obedience.

[1. Genesis 6:1-7](#) The most remarkable thing concerning the old world, is the destroying of it by the deluge, or flood. We are told of the abounding iniquity of that wicked world: God's just wrath, and his holy resolution to punish it. In all ages there has been a peculiar curse of God upon marriages between professors of true religion and its avowed enemies. The evil example of the ungodly party corrupts or greatly hurts the other. Family religion is put an end to, and the children are trained up according to the worldly maxims of that parent who is without the fear of God. If we profess to be the sons and daughters of the Lord Almighty, we must not marry without his consent. He will never give his blessing, if we prefer beauty, wit, wealth, or worldly honours, to faith and holiness. The Spirit of God strove with men, by sending Enoch, Noah, and perhaps others, to preach to them; by waiting to be gracious, notwithstanding their rebellions; and by exciting alarm and convictions in their consciences. But the Lord declared that his Spirit should not thus strive with men always; he would leave them to be hardened in sin, and ripened for destruction. This he determined on, because man was flesh: not only frail and feeble, but carnal and depraved; having misused the noble powers of his soul to gratify his corrupt inclinations. God sees all the wickedness that is among the children of men; it cannot be hid from him now; and if it be not repented of, it shall be made known by him shortly. The wickedness of a people is great indeed, when noted sinners are men renowned among them. Very much sin was committed in all places, by all sorts of people. Any one might see that the wickedness of man was great: but God saw that every imagination, or purpose, of the thoughts of man's heart, was only evil continually. This was the bitter root, the corrupt spring. The heart was deceitful and desperately wicked; the principles were corrupt; the habits and dispositions evil. Their designs and devices were wicked. They did evil deliberately, contriving how to do mischief. There was no good among them. God saw man's wickedness as one injured and wronged by it. He saw it as a tender father sees the folly and stubbornness of a rebellious and disobedient child, which grieves him, and makes him wish he had been childless. The words here used are remarkable; they are used after the manner of men, and do not mean that God can change, or be unhappy. Does God thus hate our sin? And shall not we be grieved to the heart for it? Oh that we may look on Him whom we have grieved, and mourn! God repented that he had made man; but we never find him repent that he redeemed man. God resolves to destroy man: the original word is very striking, 'I will wipe off man from the earth,' as dirt or filth is wiped off from a place which should be clean, and is thrown to the dunghill, the proper place for it. God speaks of man as his own creature, when he resolves upon his punishment. Those forfeit their lives who do not answer the end of their living. God speaks of resolution concerning men, after his Spirit had been long striving with them in vain. None are punished by the justice of God, but those who hate to be reformed by the grace of God.

[2. Genesis 6:8-11](#) Noah did not find favour in the eyes of men; they hated and persecuted him, because both by his life and preaching he condemned the world: but he found grace in the eyes of the Lord, and this made him more truly honourable than the men of renown. Let this be our chief desire, let us labour that we may be accepted of him. When the rest of the world was wicked, Noah kept his integrity. God's good-will towards Noah produced this good work in him. He was a just man, that is, justified before God, by faith in the promised Seed. As such he was made holy, and had right principles; and was righteous in his conversation. He was not only honest, but devout; it was his constant care to do the will of God. God looks down upon those with an eye of favour, who sincerely look up to him with an eye of faith. It is easy to be religious when religion is in fashion; but it shows strong faith and resolution, to swim against the stream, and to appear for God when no one else appears for him; Noah did so. All kinds of sin were found among men. They corrupted God's worship. Sin fills the earth with violence, and this fully justified God's resolution to destroy the world. The contagion spread. When wickedness is become general, ruin is not far off; while there is a remnant of praying people in a nation, to empty the measure as it fills, judgments may be long kept off; but when all hands are at work to pull down the fences, by sin, and none stand in the gap to make up the breach, what can be expected but a flood of wrath?

[3. Genesis 6:12-21](#) God told Noah his purpose to destroy the wicked world by water. The secret of the Lord is with them that fear him, Psalm 25:14. It is with all believers, enabling them to understand and apply the declarations and warnings of the written word. God chose to do it by a flood of waters, which should drown the world. As he chooses the rod with which he corrects his children, so he chooses the sword with which he cuts off his enemies. God established his covenant with Noah. This is the first place in the Bible where the word 'covenant' is found; it seems to mean, 1. The covenant of providence; that the course of nature shall be continued to the end of time. 2. The covenant of grace; that God would be a God to Noah, and that out of his seed God would take to himself a people. God directed Noah to make an ark. This ark was like the hulk of a ship, fitted to float upon the waters. It was very large, half the size of St. Paul's cathedral, and would hold more than eighteen of the largest ships now used. God could have secured Noah without putting him to any care, or pains, or trouble; but employed him in making that which was to be the means to preserve him, for the trial of his faith and obedience. Both the providence of God, and the grace of God, own and crown the obedient and diligent. God gave Noah particular orders how to make the ark, which could not therefore but be well fitted for the purpose. God promised Noah that he and his family should be kept alive in the ark. What we do in obedience to God, we and our families are likely to have the benefit of. The piety of parents gets their children good in this life, and furthers them in the way to eternal life, if they improve it.

[4. Genesis 6:22](#) Noah's faith triumphed over all corrupt reasonings. To rear so large a building, such a one as he never saw, and to provide food for the living creatures, would require from him a great deal of care, and labour, and expense. His neighbours would laugh at him. But all such objections, Noah, by faith, got over; his obedience was ready and resolute. Having begun to build, he did not leave off till he had finished: so did he, and so must we do. He feared the deluge, and therefore prepared the ark. And in the warning given to Noah, there is a more solemn warning given to us, to flee from the wrath to come, which will sweep the world of unbelievers into the pit of destruction. Christ, the true Noah, which same shall comfort us, hath by his sufferings already prepared the ark, and kindly invites us by faith to enter in. While the day of his patience continues, let us hear and obey his voice. [Back to top](#) [Next Chapter](#) [Previous Chapter](#) [chapters books](#) [Genesis 7](#) [Read Genesis 7](#) **Chapter Outline** [1.\(1-12\)](#) Noah, and his family and the living creatures, enter the ark, and the flood begins. [2.\(13-16\)](#) Noah shut in the ark. [3.\(17-20\)](#) The increase of the flood for forty days. [4.\(21-24\)](#) All flesh is destroyed by the flood.

[1. Genesis 7:1-12](#) The call to Noah is very kind, like that of a tender father to his children to come in-doors when he sees night or a storm coming. Noah did not go into the ark till God bade him, though he knew it was to be his place of refuge. It is very comfortable to see God going before us in every step we take. Noah had taken a great deal of pains to build the ark, and now he was himself kept alive in it. What we do in obedience to the command of God, and in faith, we ourselves shall certainly have the comfort of, first or last. This call to Noah reminds us of the call

the gospel gives to poor sinners. Christ is an ark, in whom alone we can be safe, when death and judgment approach. The word says, "Come;" ministers say, "Come;" the Spirit says, "Come, come into the Ark." Noah was accounted righteous, not for his own righteousness, but as an heir of the righteousness which is by faith, Hebrews 11:7. He believed the revelation of a saviour, and sought and expected salvation through Him alone. Thus was he justified by faith, and received that Spirit whose fruit is in all goodness; but if any man have not the Spirit of Christ, he is none of his. After the hundred and twenty years, God granted seven days' longer space for repentance. But these seven days were trifled away, like all the rest. It shall be but seven days. They had only one week more, one sabbath more to improve, and to consider the things that belonged to their peace. But it is common for those who have been careless of their souls during the years of their health, when they have looked upon death at a distance, to be as careless during the days, the few days of their sickness, when they see death approaching; their hearts being hardened by the deceitfulness of sin. As Noah prepared the ark by faith in the warning given that the flood would come, so he went into it, by faith in this warning that it would come quickly. And on the day Noah was securely fixed in the ark, the fountains of the great deep were broken up. The earth had within it those waters, which, at God's command, sprang up and flooded it; and thus our bodies have in themselves those humours, which, when God pleases, become the seeds and springs of mortal diseases. The windows of heaven were opened, and the waters which were above the firmament, that is, in the air, were poured out upon the earth. The rain comes down in drops; but such rains fell then, as were never known before or since. It rained without stop or abatement, forty days and forty nights, upon the whole earth at once. As there was a peculiar exercise of the almighty power of God in causing the flood, it is vain and presumptuous to attempt explaining the method of it, by human wisdom. [2. Genesis 7:13-16](#)The ravenous creatures were made mild and manageable; yet, when this occasion was over, they were of the same kind as before; for the ark did not alter their natures. Hypocrites in the church, who outwardly conform to the laws of that ark, are yet unchanged; and it will appear, one time or other, what kind they are after. God continued his care of Noah. God shut the door, to secure him and keep him safe in the ark; also to keep all others for ever out. In what manner this was done, God has not been pleased to make known. There is much of our gospel duty and privilege to be seen in Noah's safety in the ark. The apostle makes it a type of christian baptism, 1 Peter 3:20,21. Observe then, it is our great duty, in obedience to the gospel call, by a lively faith in Christ, to come into that way of salvation which God has provided for poor sinners. Those that come into the ark, should bring as many as they can with them, by good instructions, by persuasions, and by good examples. There is room enough in Christ for all comers. God put Adam into paradise, but did not shut him in, so he threw himself out; but when God put Noah into the ark, and so when he brings a soul to Christ, the salvation is sure: it is not in our own keeping, but in the Mediator's hand. But the door of mercy will shortly be shut against those that now make light of it. Knock now, and it shall be opened, Luke 13:25. [3. Genesis 7:17-20](#)The flood was increasing forty days. The waters rose so high, that the tops of the highest mountains were overflowed more than twenty feet. There is no place on earth so high as to set men out of the reach of God's judgments. God's hand will find out all his enemies, Psalm 21:8. When the flood thus increased, Noah's ark was lifted up, and the waters which broke down every thing else, bore up the ark. That which to unbelievers betokens death unto death, to the faithful betokens life unto life. [4. Genesis 7:21-24](#)All the men, women, and children, that were in the world, excepting those in the ark, died. We may easily imagine what terror seized them. Our Saviour tells us, that till the very day that the flood came, they were eating and drinking, Luke 17:26,27; they were deaf and blind to all Divine warnings. In this posture death surprised them. They were convinced of their folly when it was too late. We may suppose they tried all ways and means possible to save themselves, but all in vain. And those that are not found in Christ, the Ark, are certainly undone, undone for ever. Let us pause, and consider this tremendous judgment! Who can stand before the Lord when he is angry? The sin of sinners will be their ruin, first or last, if not repented of. The righteous God knows how to bring ruin upon the world of the ungodly, 2 Peter 2:5. How tremendous will be the day of judgment and perdition of ungodly men! Happy they who are part of Christ's family, and safe with him as such; they may

look forward without dismay, and rejoice that they shall triumph, when fire shall burn up the earth, and all that therein is. We are apt to suppose some favourable distinctions in our own case or character; but if we neglect, refuse, or abuse the salvation of Christ, we shall, notwithstanding such fancied advantages, be destroyed in the common ruin of an unbelieving world. [Back to top](#)

[Next Chapter](#) [Previous Chapter](#) [chapters books](#) [Genesis 8](#) [Read Genesis 8](#) **Chapter Outline**

[1.\(1-3\)](#) God remembers Noah, and dries up the waters. [2.\(4-12\)](#) The ark rests on Ararat, Noah sends forth a raven and a dove. [3.\(13-19\)](#) Noah being commanded, goes out of the ark. [4.\(20-22\)](#) Noah offers sacrifice, God promises to curse the earth no more. [1. Genesis 8:1-3](#)The whole race of mankind, except Noah and his family, were now dead, so that God's remembering Noah, was the return of his mercy to mankind, of whom he would not make a full end. The demands of Divine justice had been answered by the ruin of sinners. God sent his wind to dry the earth, and seal up his waters. The same hand that brings the desolation, must bring the deliverance; to that hand, therefore, we must ever look. When afflictions have done the work for which they are sent, whether killing work or curing work, they will be taken away. As the earth was not drowned in a day, so it was not dried in a day. God usually works deliverance for his people gradually, that the day of small things may not be despised, nor the day of great things despaired of.

[2. Genesis 8:4-12](#)The ark rested upon a mountain, whither it was directed by the wise and gracious providence of God, that might rest the sooner. God has times and places of rest for his people after their tossing; and many times he provides for their seasonable and comfortable settlement, without their own contrivance, and quite beyond their own foresight. God had told Noah when the flood would come, yet he did not give him an account by revelation, at what times and by what steps it should go away. The knowledge of the former was necessary to his preparing the ark; but the knowledge of the latter would serve only to gratify curiosity; and concealing it from him would exercise his faith and patience. Noah sent forth a raven from the ark, which went flying about, and feeding on the carcasses that floated. Noah then sent forth a dove, which returned the first time without good news; but the second time, she brought an olive leaf in her bill, plucked off, plainly showing that trees, fruit trees, began to appear above water. Noah sent forth the dove the second time, seven days after the first, and the third time was after seven days also; probably on the sabbath day. Having kept the sabbath with his little church, he expected especial blessings from Heaven, and inquired concerning them. The dove is an emblem of a gracious soul, that, finding no solid peace of satisfaction in this deluged, defiling world, returns to Christ as to its ark, as to its Noah, its rest. The defiling world, returns to Christ as to its ark, as to its Noah, its rest. The carnal heart, like the raven, takes up with the world, and feeds on the carrion it finds there; but return thou to my rest, O my soul; to thy Noah, so the word is, Psalm 116:7. And as Noah put forth his hand, and took the dove, and pulled her to him, into the ark, so Christ will save, and help, and welcome those that flee to him for rest. [3. Genesis 8:13-19](#)God consults our benefit, rather than our desires; he knows what is good for us better than we do for ourselves, and how long it is fit our restraints should continue, and desired mercies should be delayed. We would go out of the ark before the ground is dried; and perhaps, if the door, is shut, are ready to thrust off the covering, and to climb up some other way; but God's time of showing mercy is the best time. As Noah had a command to go into the ark, so, how tedious soever his confinement there was, he would wait for a command to go out of it again. We must in all our ways acknowledge God, and set him before us in all our removals. Those only go under God's protection, who follow God's direction, and submit to him. [4. Genesis 8:20-22](#)Noah was now gone out into a desolate world, where, one might have thought, his first care would have been to build a house for himself, but he begins with an altar for God. He begins well, that begins with God. Though Noah's stock of cattle was small, and that saved at great care and pains, yet he did not grudge to serve God out of it. Serving God with our little is the way to make it more; we must never think that is wasted with which God is honoured. The first thing done in the new world was an act of worship. We are now to express our thankfulness, not by burnt-offerings, but by praise, and pious devotions and conversation. God was well pleased with what was done. But the burning flesh could no more please God, than the blood of bulls and goats, except as typical of the sacrifice of Christ, and expressing Noah's humble faith and devotedness to God. The flood washed away the race of

wicked men, but it did not remove sin from man's nature, who being conceived and born in sin, thinks, devises, and loves wickedness, even from his youth, and that as much since the flood as before. But God graciously declared he never would drown the world again. While the earth remains, and man upon it, there shall be summer and winter. It is plain that this earth is not to remain always. It, and all the works in it, must shortly be burned up; and we look for new heavens and a new earth, when all these things shall be dissolved. But as long as it does remain, God's providence will cause the course of times and seasons to go on, and makes each to know its place. And on this word we depend, that thus it shall be. We see God's promises to the creatures made good, and may infer that his promises to all believers shall be so. [Back to top](#) Next Chapter Previous Chapter [chapters books](#) Genesis 9 [Read Genesis 9](#) **Chapter Outline** [1.\(1-3\)](#) God blesses Noah, and grants flesh for food. [2.\(4-7\)](#) Blood, and murder forbidden. [3.\(8-17\)](#) God's covenant by the rainbow. [4.\(18-23\)](#) Noah plants a vineyard, is drunken and mocked by Ham. [5.\(24-29\)](#) Noah curses Canaan, blesses Shem, prays for Japheth, His death. [1. Genesis 9:1-3](#) The blessing of God is the cause of our doing well. On him we depend, to him we should be thankful. Let us not forget the advantage and pleasure we have from the labour of beasts, and which their flesh affords. Nor ought we to be less thankful for the security we enjoy from the savage and hurtful beasts, through the fear of man which God has fixed deep in them. We see the fulfilment of this promise every day, and on every side. This grant of the animals for food fully warrants the use of them, but not the abuse of them by gluttony, still less by cruelty. We ought not to pain them needlessly whilst they live, nor when we take away their lives. [2. Genesis 9:4-7](#) The main reason of forbidding the eating of blood, doubtless was because the shedding of blood in sacrifices was to keep the worshippers in mind of the great atonement; yet it seems intended also to check cruelty, lest men, being used to shed and feed upon the blood of animals, should grow unfeeling to them, and be less shocked at the idea of shedding human blood. Man must not take away his own life. Our lives are God's, and we must only give them up when he pleases. If we in any way hasten our own death, we are accountable to God for it. When God requires the life of a man from him that took it away unjustly, the murderer cannot render that, and therefore must render his own instead. One time or other, in this world or in the next, God will discover murders, and punish those murders which are beyond man's power to punish. But there are those who are ministers of God to protect the innocent, by being a terror to evil-doers, and they must not bear the sword in vain, Romans 13:4. Wilful murder ought always to be punished with death. To this law there is a reason added. Such remains of God's image are still upon fallen man, that he who unjustly kills a man, defaces the image of God, and does dishonour to him. [3. Genesis 9:8-17](#) As the old world was ruined, to be a monument of justice, so this world remains to this day a monument of mercy. But sin, that drowned the old world, will burn this. Articles of agreement among men are sealed, that what is promised may be the more solemn, and the doing of what is covenanted the more sure to mutual satisfaction. The seal of this covenant was the rainbow, which, it is likely, was seen in the clouds before, but was never a seal of the covenant till now it was made so. The rainbow appears when we have most reason to fear the rain prevailing; God then shows this seal of the promise, that it shall not prevail. The thicker the cloud, the brighter the bow in the cloud. Thus, as threatening afflictions abound, encouraging consolations much more abound. The rainbow is the reflection of the beams of the sun shining upon or through the drops of rain: all the glory of the seals of the covenant are derived from Christ, the Sun of righteousness. And he will shed a glory on the tears of his saints. A bow speaks terror, but this has neither string nor arrow; and a bow alone will do little hurt. It is a bow, but it is directed upward, not toward the earth; for the seals of the covenant were intended to comfort, not to terrify. As God looks upon the bow, that he may remember the covenant, so should we, that we may be mindful of the covenant with faith and thankfulness. Without revelation this gracious assurance could not be known; and without faith it can be of no use to us; and thus it is as to the still greater dangers to which all are exposed, and as to the new covenant with its blessings. [4. Genesis 9:18-23](#) The drunkenness of Noah is recorded in the Bible, with that fairness which is found only in the Scripture, as a case and proof of human weakness and imperfection, even though he may have been surprised into the sin; and to show that the best of men cannot

stand upright, unless they depend upon Divine grace, and are upheld thereby. Ham appears to have been a bad man, and probably rejoiced to find his father in an unbecoming situation. It was said of Noah, that he was perfect in his generations, 9; but this is meant of sincerity, not of a sinless perfection. Noah, who had kept sober in drunken company, is now drunk in sober company. Let him that thinks he stands, take heed lest he fall. We have need to be very careful when we use God's good creatures plentifully, lest we use them to excess, Luke 21:34. The consequence of Noah's sin was shame. Observe here the great evil of the sin of drunkenness. It discovers men; what infirmities they have, they betray when they are drunk; and secrets are then easily got out of them. Drunken porters keep open gates. It disgraces men, and exposes them to contempt. As it shows them, so it shames them. Men say and do that when drunken, which, when sober, they would blush to think of. Notice the care of Shem and Japheth to cover their father's shame. There is a mantle of love to be thrown over the faults of all, 1 Peter 4:8. Beside that, there is a robe of reverence to be thrown over the faults of parents and other superiors. The blessing of God attends on those who honour their parents, and his curse lights especially on those who dishonour them. [5. Genesis 9:24-29](#) Noah declares a curse on Canaan, the son of Ham; perhaps this grandson of his was more guilty than the rest. A servant of servants, that is, The meanest and most despicable servant, shall he be, even to his brethren. This certainly points at the victories in after-times obtained by Israel over the Canaanites, by which they were put to the sword, or brought to pay tribute. The whole continent of Africa was peopled mostly by the descendants of Ham; and for how many ages have the better parts of that country lain under the dominion of the Romans, then of the Saracens, and now of the Turks! In what wickedness, ignorance, barbarity, slavery, and misery most of the inhabitants live! And of the poor negroes, how many every year are sold and bought, like beasts in the market, and conveyed from one quarter of the world to do the work of beasts in another! But this in no way excuses the covetousness and barbarity of those who enrich themselves with the product of their sweat and blood. God has not commanded us to enslave negroes; and, without doubt, he will severely punish all such cruel wrongs. The fulfilment of this prophecy, which contains almost a history of the world, frees Noah from the suspicion of having uttered it from personal anger. It fully proves that the Holy Spirit took occasion from Ham's offence to reveal his secret purposes. "Blessed be the Lord God of Shem." The church should be built up and continued in the posterity of Shem; of him came the Jews, who were, for a great while, the only professing people God had in the world. Christ, who was the Lord God, in his human nature should descend from Shem; for of him, as concerning the flesh, Christ came. Noah also blesses Japheth, and, in him, the isles of the gentiles that were peopled by his seed. It speaks of the conversion of the gentiles, and the bringing of them into the church. We may read it, "God shall persuade Japheth, and being persuaded, he shall dwell in the tents of Shem." Jews and gentiles shall be united together in the gospel fold; both shall be one in Christ. Noah lived to see two worlds; but being an heir of the righteousness which is by faith, he now rests in hope, waiting to see a better than either. [Back to top](#) Next Chapter Previous Chapter [chapters books](#) Genesis 10 [Read Genesis 10](#) **Chapter Outline** [1.\(1-7\)](#) The sons of Noah, of Japheth, of Ham. [2.\(8-14\)](#) Nimrod the first monarch. [3.\(15-32\)](#) The descendants of Canaan, The sons of Shem. [1. Genesis 10:1-7](#) This chapter shows concerning the three sons of Noah, that of them was the whole earth overspread. No nation but that of the Jews can be sure from which of these seventy it has come. The lists of names of fathers and sons were preserved of the Jews alone, for the sake of the Messiah. Many learned men, however, have, with some probability, shown which of the nations of the earth descended from each of the sons of Noah To the posterity of Japheth were allotted the isles of the gentiles; probably, the island of Britain among the rest. All places beyond the sea from Judea are called isles, Jeremiah 25:22. That promise, Isaiah 42:4, The isles shall wait for his law, speaks of the conversion of the gentiles to the faith of Christ. [2. Genesis 10:8-14](#) Nimrod was a great man in his day; he began to be mighty in the earth, Those before him were content to be upon the same level with their neighbours, and though every man bare rule in his own house, yet no man pretended any further. Nimrod was resolved to lord it over his neighbours. The spirit of the giants before the flood, who became mighty men, and men of renown, Genesis 6:4, revived in him. Nimrod was a great hunter.

Hunting then was the method of preventing the hurtful increase of wild beasts. This required great courage and address, and thus gave an opportunity for Nimrod to command others, and gradually attached a number of men to one leader. From such a beginning, it is likely, that Nimrod began to rule, and to force others to submit. He invaded his neighbours' rights and properties, and persecuted innocent men; endeavouring to make all his own by force and violence. He carried on his oppressions and violence in defiance of God himself. Nimrod was a great ruler. Some way or other, by arts or arms, he got into power, and so founded a monarchy, which was the terror of the mighty, and bid fair to rule all the world. Nimrod was a great builder. Observe in Nimrod the nature of ambition. It is boundless; much would have more, and still cries, Give, give. It is restless; Nimrod, when he had four cities under his command, could not be content till he had four more. It is expensive; Nimrod will rather be at the charge of rearing cities, than not have the honour of ruling them. It is daring, and will stick at nothing. Nimrod's name signifies rebellion; tyrants to men are rebels to God. The days are coming, when conquerors will no longer be spoken of with praise, as in man's partial histories, but be branded with infamy, as in the impartial records of the Bible. [3. Genesis 10:15-32](#)The posterity of Canaan were numerous, rich, and pleasantly seated; yet Canaan was under a Divine curse, and not a curse causeless. Those that are under the curse of God, may, perhaps, thrive and prosper in this world; for we cannot know love or hatred, the blessing or the curse, by what is before us, but by what is within us. The curse of God always works really, and always terribly. Perhaps it is a secret curse, a curse to the soul, and does not work so that others can see it; or a slow curse, and does not work soon; but sinners are reserved by it for a day of wrath Canaan here has a better land than either Shem or Japheth, and yet they have a better lot, for they inherit the blessing. Abram and his seed, God's covenant people, descended from Eber, and from him were called Hebrews. How much better it is to be like Eber, the father of a family of saints and honest men, than the father of a family of hunters after power, worldly wealth, or vanities. Goodness is true greatness. [Back to top](#) Next Chapter Previous Chapter [chapters books](#) Genesis 11 [Read Genesis 11](#) **Chapter Outline** [1.\(1-4\)](#) One language in the world, The building of Babel. [2.\(5-9\)](#) The confusion of tongues, The builders of Babel dispersed. [3.\(10-26\)](#) The descendants of Shem. [4.\(27-32\)](#) Terah, father of Abram, grandfather of Lot, they remove to Haran. [1. Genesis 11:1-4](#)How soon men forget the most tremendous judgments, and go back to their former crimes! Though the desolations of the deluge were before their eyes, though they sprang from the stock of righteous Noah, yet even during his life-time, wickedness increases exceedingly. Nothing but the sanctifying grace of the Holy Spirit can remove the sinful lusts of the human will, and the depravity of the human heart. God's purpose was, that mankind should form many nations, and people all lands. In contempt of the Divine will, and against the counsel of Noah, the bulk of mankind united to build a city and a tower to prevent their separating. Idolatry was begun, and Babel became one of its chief seats. They made one another more daring and resolute. Let us learn to provoke one another to love and to good works, as sinners stir up and encourage one another to wicked works. [2. Genesis 11:5-9](#)Here is an expression after the manner of men; The Lord came down to see the city. God is just and fair in all he does against sin and sinners, and condemns none unheard. Pious Eber is not found among this ungodly crew; for he and his are called the children of God; their souls joined not themselves to the assembly of these children of men. God suffered them to go on some way, that the works of their hands, from which they promised themselves lasting honour, might turn to their lasting reproach. God has wise and holy ends, in allowing the enemies of his glory to carry on their wicked projects a great way, and to prosper long. Observe the wisdom and mercy of God, in the methods taken for defeating this undertaking. And the mercy of God in not making the penalty equal to the offence; for he deals not with us according to our sins. The wisdom of God, in fixing upon a sure way to stop these proceedings. If they could not understand one another, they could not help one another; this would take them off from their building. God has various means, and effectual ones, to baffle and defeat the projects of proud men that set themselves against him, and particularly he divides them among themselves. Notwithstanding their union and obstinacy God was above them; for who ever hardened his heart against him, and prospered? Their language was confounded. We all suffer by it to this day: in all the pains and trouble used to learn the languages we have occasion for, we

suffer for the rebellion of our ancestors at Babel. Nay, and those unhappy disputes, which are strifes of words, and arise from misunderstanding one another's words, for aught we know, are owing to this confusion of tongues. They left off to build the city. The confusion of their tongues not only unfitted them for helping one another, but they saw the hand of the Lord gone out against them. It is wisdom to leave off that which we see God fights against. God is able to blast and bring to nought all the devices and designs of Babel-builders: there is no wisdom nor counsel against the Lord. The builders departed according to their families, and the tongue they spake, to the countries and places allotted to them. The children of men never did, nor ever will, come all together again, till the great day, when the Son of man shall sit upon the throne of his glory, and all nations shall be gathered before him. [3. Genesis 11:10-26](#) Here is a genealogy, or list of names, ending in Abram, the friend of God, and thus leading towards Christ, the promised Seed, who was the son of Abram. Nothing is left upon record but their names and ages; the Holy Ghost seeming to hasten through them to the history of Abram. How little do we know of those that are gone before us in this world, even of those that lived in the same places where we live, as we likewise know little of those who now live in distant places! We have enough to do to mind our own work. When the earth began to be peopled, men's lives began to shorten; this was the wise disposal of Providence. [4. Genesis 11:27-32](#) Here begins the story of Abram, whose name is famous in both Testaments. Even the children of Eber had become worshippers of false gods. Those who are through grace, heirs of the land of promise, ought to remember what was the land of their birth; what was their corrupt and sinful state by nature. Abram's brethren were, Nahor, out of whose family both Isaac and Jacob had their wives; and Haran, the father of Lot, who died before his father. Children cannot be sure that they shall outlive their parents. Haran died in Ur, before the happy removal of the family out of that idolatrous country. It concerns us to hasten out of our natural state, lest death surprise us in it. We here read of Abram's departure out of Ur of the Chaldees, with his father Terah, his nephew Lot, and the rest of his family, in obedience to the call of God. This chapter leaves them about mid-way between Ur and Canaan, where they dwelt till Terah's death. Many reach to Charran, and yet fall short of Canaan; they are not far from the kingdom of God, and yet never come thither. [Back to top](#) [Next Chapter](#) [Previous Chapter](#) [chapters books](#) [Genesis 12](#) [Read Genesis 12](#) **Chapter Outline** [1.\(1-3\)](#) God calls Abram, and blesses him with a promise of Christ. [2.\(4,5\)](#) Abram departs from Haran. [3.\(6-9\)](#) He journeys through Canaan, and worships God in that land. [4.\(10-20\)](#) Abram is driven by a famine into Egypt, He feigns his wife to be his sister. [1. Genesis 12:1-3](#) God made choice of Abram, and singled him out from among his fellow-idolaters, that he might reserve a people for himself, among whom his true worship might be maintained till the coming of Christ. From henceforward Abram and his seed are almost the only subject of the history in the Bible. Abram was tried whether he loved God better than all, and whether he could willingly leave all to go with God. His kindred and his father's house were a constant temptation to him, he could not continue among them without danger of being infected by them. Those who leave their sins, and turn to God, will be unspeakable gainers by the change. The command God gave to Abram, is much the same with the gospel call, for natural affection must give way to Divine grace. Sin, and all the occasions of it, must be forsaken; particularly bad company. Here are many great and precious promises. All God's precepts are attended with promises to the obedient. 1. I will make of thee a great nation. When God took Abram from his own people, he promised to make him the head of another people. 2. I will bless thee. Obedient believers shall be sure to inherit the blessing. 3. I will make thy name great. The name of obedient believers shall certainly be made great. 4. Thou shalt be a blessing. Good men are the blessings of their country. 5. I will bless them that bless thee, and curse him that curseth thee. God will take care that none are losers, by any service done for his people. 6. In thee shall all the families of the earth be blessed. Jesus Christ is the great blessing of the world, the greatest that ever the world possessed. All the true blessedness the world is now, or ever shall be possessed of, is owing to Abram and his posterity. Through them we have a Bible, a Saviour, and a gospel. They are the stock on which the Christian church is grafted. [2. Genesis 12:4,5](#) Abram believed that the blessing of the Almighty would make up for all he could lose or leave behind, supply all his wants, and answer and exceed all his desires; and he knew that nothing but misery would follow

disobedience. Such believers, being justified by faith in Christ, have peace with God. They hold on their way to Canaan. They are not discouraged by the difficulties in their way, nor drawn aside by the delights they meet with. Those who set out for heaven must persevere to the end. What we undertake, in obedience to God's command, and in humble attendance on his providence, will certainly succeed, and end with comfort at last. Canaan was not, as other lands, a mere outward possession, but a type of heaven, and in this respect the patriarchs so earnestly prized it.

[3. Genesis 12:6-9](#) Abram found the country peopled by Canaanites, who were bad neighbours. He journeyed, going on still. Sometimes it is the lot of good men to be unsettled, and often to remove into various states. Believers must look on themselves as strangers and sojourners in this world, Hebrews 11:8,13,14. But observe how much comfort Abram had in God. When he could have little satisfaction in converse with the Canaanites whom he found there, he had abundance of pleasure in communion with that God, who brought him thither, and did not leave him. Communion with God is kept up by the word and by prayer. God reveals himself and his favours to his people by degrees; before, he had promised to show Abram this land, now, to give it to him: as grace is growing, so is comfort. It should seem, Abram understood it also as a grant of a better land, of which this was a type; for he looked for a heavenly country, Hebrews 11:16. As soon as Abram was got to Canaan, though he was but a stranger and sojourner there, yet he set up, and kept up, the worship of God in his family. He not only minded the ceremonial part of religion, the offering of sacrifice; but he made conscience of seeking his God, and calling on his name; that spiritual sacrifice with which God is well pleased. He preached concerning the name of the Lord; he taught his family and neighbours the knowledge of the true God, and his holy religion. The way of family worship is a good old way, no new thing, but the ancient usage of the saints. Abram was rich, and had a numerous family, was now unsettled, and in the midst of enemies; yet, wherever he pitched his tent, he built an altar: wherever we go, let us not fail to take our religion along with us. [4. Genesis 12:10-20](#) There is no state on earth free from trials, nor any character free from blemishes. There was famine in Canaan, the glory of all lands, and unbelief, with the evils it ever brings, in Abram the father of the faithful. Perfect happiness and perfect purity dwell only in heaven. Abram, when he must for a time quit Canaan, goes to Egypt, that he might not seem to look back, and meaning to tarry there no longer than needful. There Abram dissembled his relation to Sarai, equivocated, and taught his wife and his attendants to do so too. He concealed a truth, so as in effect to deny it, and exposed thereby both his wife and the Egyptians to sin. The grace Abram was most noted for, was faith; yet he thus fell through unbelief and distrust of the Divine providence, even after God had appeared to him twice. Alas, what will become of weak faith, when strong faith is thus shaken! If God did not deliver us, many a time, out of straits and distresses which we bring ourselves into, by our own sin and folly, we should be ruined. He deals not with us according to our deserts. Those are happy chastisements that hinder us in a sinful way, and bring us to our duty, particularly to the duty of restoring what we have wrongfully taken or kept. Pharaoh's reproof of Abram was very just: What is this that thou hast done? How unbecoming a wise and good man! If those who profess religion, do that which is unfair and deceptive, especially if they say that which borders upon a lie, they must expect to hear of it; and they have reason to thank those who will tell them of it. The sending away was kind. Pharaoh was so far from any design to kill Abram, as he feared, that he took particular care of him. We often perplex ourselves with fears which are altogether groundless. Many a time we fear where no fear is. Pharaoh charged his men not to hurt Abram in any thing. It is not enough for those in authority, that they do not hurt themselves; they must keep their servants and those about them from doing hurt. [Back to top](#) Next Chapter Previous Chapter [chapters books](#) Genesis 13

[Read Genesis 13](#) **Chapter Outline** [1.\(1-4\)](#) Abram returns out of Egypt with great riches.

[2.\(5-9\)](#) Strife between the herdsmen of Abram and Lot. Abram gives Lot his choice of the country.

[3.\(10-13\)](#) Lot chooses to dwell at Sodom. [4.\(14-18\)](#) God renews his promise to Abram, who removes to Hebron. [1. Genesis 13:1-4](#) Abram was very rich: he was very heavy, so the Hebrew word is; for riches are a burden; and they that will be rich, do but load themselves with thick clay, Habakkuk 2:6. There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account

at last to be given up about them. Yet God in his providence sometimes makes good men rich men, and thus God's blessing made Abram rich without sorrow, Proverbs 10:22. Though it is hard for a rich man to get to heaven, yet in some cases it may be, Mark 10:23,24. Nay, outward prosperity, if well managed, is an ornament to piety, and an opportunity for doing more good. Abram removed to Beth-el. His altar was gone, so that he could not offer sacrifice; but he called on the name of the Lord. You may as soon find a living man without breath as one of God's people without prayer.

[2. Genesis 13:5-9](#) Riches not only afford matter for strife, and are the things most commonly striven about; but they also stir up a spirit of contention, by making people proud and covetous. Mine and thine are the great make-bates of the world. Poverty and labour, wants and wanderings, could not separate Abram and Lot; but riches did so. Bad servants often make a great deal of mischief in families and among neighbours, by their pride and passion, lying, slandering, and talebearing. What made the quarrel worse was, that the Canaanite and the Perizzite dwelt then in the land. The quarrels of professors are the reproach of religion, and give occasion to the enemies of the Lord to blaspheme. It is best to keep the peace, that it be not broken; but the next best is, if differences do happen, with all speed to quench the fire that is broken out. The attempt to stay this strife was made by Abram, although he was the elder and the greater man. Abram shows himself to be a man of cool spirit, that had the command of his passion, and knew how to turn away wrath by a soft answer. Those that would keep the peace, must never render railing for railing. And of a condescending spirit; he was willing to beseech even his inferior to be at peace. Whatever others are for, the people of God must be for peace. Abram's plea for peace was very powerful. Let the people of the land contend about trifles; but let not us fall out, who know better things, and look for a better country. Professors of religion should be most careful to avoid contention. Many profess to be for peace who will do nothing towards it: not so Abram. When God condescends to beseech us to be reconciled, we may well beseech one another. Though God had promised Abram to give this land to his seed, yet he offered an equal or better share to Lot, who had not an equal right; and he will not, under the protection of God's promise, act hardly to his kinsman. It is noble to be willing to yield for peace' sake. [3. Genesis 13:10-13](#) Abram having offered Lot the choice, he at once accepted it. Passion and selfishness make men rude. Lot looked to the goodness of the land; therefore he doubted not that in such a fruitful soil he should certainly thrive. But what came of it? Those who, in choosing relations, callings, dwellings, or settlements, are guided and governed by the lust of the flesh, the lust of the eye, or the pride of life, cannot expect God's presence or blessing. They are commonly disappointed even in that which they principally aim at. In all our choices this principle should rule, That is best for us, which is best for our souls. Lot little considered the badness of the inhabitants. The men of Sodom were impudent, daring sinners. This was the iniquity of Sodom, pride, fulness of bread, and abundance of idleness, Ezekiel 16:49. God often gives great plenty to great sinners. It has often been the vexatious lot of good men to live among wicked neighbours; and it must be the more grievous, if, as Lot here, they have brought it upon themselves by a wrong choice. [4. Genesis 13:14-18](#) Those are best prepared for the visits of Divine grace, whose spirits are calm, and not ruffled with passion. God will abundantly make up in spiritual peace, what we lose for preserving neighbourly peace. When our relations are separated from us, yet God is not. Observe also the promises with which God now comforted and enriched Abram. Of two things he assures him; a good land, and a numerous issue to enjoy it. The prospects seen by faith are more rich and beautiful than those we see around us. God bade him walk through the land, not to think of fixing in it, but expect to be always unsettled, and walking through it to a better Canaan. He built an altar, in token of his thankfulness to God. When God meets us with gracious promises, he expects that we should attend him with humble praises. In outward difficulties, it is very profitable for the true believer to mediate on the glorious inheritance which the Lord has for him at the last. [Back to top](#) [Next Chapter](#) [Previous Chapter](#) [chapters books](#) [Genesis 14](#) [Read Genesis 14](#) **Chapter Outline** [1.\(1-12\)](#) The battle of the kings, Lot is taken prisoner. [2.\(13-16\)](#) Abram rescues Lot. [3.\(17-20\)](#) Melchizedek blesses Abram. [4.\(21-24\)](#) Abram restores the spoil. [1. Genesis 14:1-12](#) The wars of nations make great figure in history, but we should not have had the record of this war if Abram and Lot had not been concerned. Out of covetousness, Lot had settled in fruitful, but wicked Sodom. Its inhabitants were

the most ripe for vengeance of all the descendants of Canaan. The invaders were from Chaldea and Persia, then only small kingdoms. They took Lot among the rest, and his goods. Though he was righteous, and Abram's brother's son, yet he was with the rest in this trouble. Neither our own piety, nor our relation to the favourites of Heaven, will be our security when God's judgments are abroad. Many an honest man fares the worse for his wicked neighbours: it is our wisdom to separate, or at least to distinguish ourselves from them, 2 Corinthians 6:17. So near a relation of Abram should have been a companion and a disciple of Abram. If he chose to dwell in Sodom, he must thank himself if he share in Sodom's losses. When we go out of the way of our duty, we put ourselves from under God's protection, and cannot expect that the choice made by our lusts, should end to our comfort. They took Lot's goods; it is just with God to deprive us of enjoyments, by which we suffer ourselves to be deprived of the enjoyment of him. [2. Genesis 14:13-16](#) Abram takes this opportunity to give a real proof of his being truly friendly to Lot. We ought to be ready to succour those in distress, especially relations and friends. And though others may have been wanting in their duty to us, yet we must not neglect our duty to them. Abram rescued the captives. As we have opportunity, we must do good to all. [3. Genesis 14:17-20](#) Melchizedek is spoken of as a king of Salem, supposed to be the place afterwards called Jerusalem, and it is generally thought that he was only a man. The words of the apostle, Hebrews 7:3, state only, that the sacred history has said nothing of his ancestors. The silence of the Scriptures on this, is to raise our thoughts to Him, whose generation cannot be declared. Bread and wine were suitable refreshment for the weary followers of Abram; and it is remarkable that Christ appointed the same as the memorials of his body and blood, which are meat and drink indeed to the soul. Melchizedek blessed Abram from God. He blessed God from Abram. We ought to give thanks for other's mercies as for our own. Jesus Christ, our great High Priest, is the Mediator both of our prayers and praises, and not only offers up ours, but his own for us. Abram gave him the tenth of the spoils, Hebrews 7:4. When we have received some great mercy from God, it is very fit we should express our thankfulness by some special act of pious charity. Jesus Christ, our great Melchisedek, is to have homage done him, and to be humbly acknowledged as our King and Priest; not only the tithe of all, but all we have, must be given up to him. [4. Genesis 14:21-24](#) Observe the king of Sodom's grateful offer to Abram, Give me the souls, and take thou the substance. Gratitude teaches us to recompense to the utmost of our power, those that have undergone fatigues, run hazards, and been at expense for our service and benefit. Abram generously refused this offer. He accompanies his refusal with a good reason, Lest thou shouldst say, I have made Abram rich: which would reflect upon the promise and covenant of God, as if He would not have enriched Abraham without the spoils of Sodom. The people of God must, for their credit's sake, take heed of doing any thing that looks mean or mercenary, or that savors of covetousness and self-seeking. Abraham can trust the Possessor of Heaven and earth to provide for him. [Back to top](#)

Next Chapter Previous Chapter [chapters books](#) Genesis 15 [Read Genesis 15](#)

Chapter Outline [1.\(1\)](#) God encourages Abram. [2.\(2-6\)](#) The Divine promise, Abraham is justified by faith. [3.\(7-11\)](#) God promises Canaan to Abraham for an inheritance. [4.\(12-16\)](#) The promise confirmed in a vision. [5.\(17-21\)](#) The promise confirmed by a sign. [1. Genesis 15:1](#) God assured Abram of safety and happiness; that he should for ever be safe. I am thy shield; or, I am a shield to thee, present with thee, actually caring for thee. The consideration that God himself is, and will be a shield to his people, to secure them from all evils, a shield ready to them, and a shield round about them, should silence all perplexing, tormenting fears. [2. Genesis 15:2-6](#) Though we must never complain of God, yet we have leave to complain to him; and to state all our grievances. It is ease to a burdened spirit, to open its case to a faithful and compassionate friend. Abram's complaint is, that he had no child; that he was never likely to have any; that the want of a son was so great a trouble to him, that it took away all his comfort. If we suppose that Abram looked no further than outward comfort, this complaint was to be blamed. But if we suppose that Abram herein had reference to the promised Seed, his desire was very commendable. Till we have evidence of our interest in Christ, we should not rest satisfied; what will all avail me, if I go Christless? If we continue instant in prayer, yet pray with humble submission to the Divine will, we shall not seek in vain. God gave Abram an express promise of a son. Christians may believe in God

with respect to the common concerns of this life; but the faith by which they are justified, always has respect to the person and work of Christ. Abram believed in God as promising Christ; they believe in him as having raised him from the dead, Romans 4:24. Through faith in his blood they obtain forgiveness of sins. [3. Genesis 15:7-11](#) Assurance was given to Abram of the land of Canaan for an inheritance. God never promises more than he is able to perform, as men often do. Abram did as God commanded him. He divided the beasts in the midst, according to the ceremony used in confirming covenants, Jeremiah 34:18,19. Having prepared according to God's appointment, he set himself to wait for the sign God might give him. A watch must be kept upon our spiritual sacrifices. When vain thoughts, like these fowls, come down upon our sacrifices, we must drive them away, and seek to attend on God without distraction. [4. Genesis 15:12-16](#) A deep sleep fell upon Abram; with this sleep a horror of great darkness fell upon him: a sudden change. The children of light do not always walk in the light. Several things were then foretold. 1. The suffering state of Abram's seed for a long time. They shall be strangers. The heirs of heaven are strangers on earth. They shall be servants; but Canaanites serve under a curse, the Hebrews under a blessing. They shall be sufferers. Those that are blessed and beloved of God, are often sorely afflicted by wicked men. 2. The judgment of the enemies of Abram's seed. Though God may allow persecutors and oppressors to trample upon his people a great while, he will certainly reckon with them at last. 3. That great event, the deliverance of Abram's seed out of Egypt, is here foretold. 4. Their happy settlement in Canaan. They shall come hither again. The measure of sin fills gradually. Some people's measure of sin fills slowly. The knowledge of future events would seldom add to our comfort. In the most favoured families, and most happy lives, there are so many afflictions, that it is merciful in God to conceal what will befall us and ours. [5. Genesis 15:17-21](#) The smoking furnace and the burning lamp, probably represented the Israelites' severe trials and joyful deliverance, with their gracious supports in the mean time. It is probable that this furnace and lamp, which passed between the pieces, burned and consumed them, and so completed the sacrifice, and testified God's acceptance of it. So it intimates that God's covenants with man are made by sacrifice, Psalm 50:5. And we may know that he accepts our sacrifices, if he kindles in our souls pious and devout affections. The bounds of the land granted are stated. Several nations, or tribes, are spoken of, that must be cast out to make room for the seed of Abram. In this chapter we perceive in Abram faith struggling against, and triumphing over, unbelief. Wonder not, believers, if you meet with seasons of darkness and distress. But it is not the will of God that you should be cast down: fear not; for all that he was to Abram he will be to you. [Back to top](#) Next Chapter Previous Chapter [chapters books](#) Genesis 16 [Read Genesis 16](#) **Chapter Outline** [1.\(1-3\)](#) Sarai gives Hagar to Abram. [2.\(4-6\)](#) Hagar's misbehaviour to Sarai. [3.\(7-16\)](#) The Angel commands Hagar to return, The promise to her Birth of Ishmael. [1. Genesis 16:1-3](#) Sarai, no longer expecting to have children herself, proposed to Abram to take another wife, whose children she might; her slave, whose children would be her property. This was done without asking counsel of the Lord. Unbelief worked, God's almighty power was forgotten. It was a bad example, and a source of manifold uneasiness. In every relation and situation in life there is some cross for us to bear: much of the exercise of faith consists in patiently submitting, in waiting the Lord's time, and using only those means which he appoints for the removal of the cross. Foul temptations may have very fair pretences, and be coloured with that which is very plausible. Fleshly wisdom puts us out of God's way. This would not be the case, if we would ask counsel of God by his word and by prayer, before we attempt that which is doubtful. [2. Genesis 16:4-6](#) Abram's unhappy marriage to Hagar very soon made a great deal of mischief. We may thank ourselves for the guilt and grief that follow us, when we go out of the way of our duty. See it in this case, Passionate people often quarrel with others, for things of which they themselves must bear the blame. Sarai had given her maid to Abram, yet she cries out, My wrong be upon thee. That is never said wisely, which pride and anger put into our mouths. Those are not always in the right, who are most loud and forward in appealing to God: such rash and bold imprecations commonly speak guilt and a bad cause. Hagar forgot that she herself had first given the provocation, by despising her mistress. Those that suffer for their faults, ought to bear it patiently, 1 Peter 2:20. [3. Genesis 16:7-16](#) Hagar was out of her place, and out of the way of her duty, and going further astray, when the

Angel found her. It is a great mercy to be stopped in a sinful way, either by conscience or by providence. Whence comest thou? Consider that thou art running from duty, and the privileges thou wast blest with in Abram's tent. It is good to live in a religious family, which those ought to consider who have this advantage. Whither wilt thou go? Thou art running into sin; if Hagar return to Egypt, she will return to idol gods, and into danger in the wilderness through which she must travel. Recollecting who we are, would often teach us our duty. Inquiring whence we came, would show us our sin and folly. Considering whither we shall go, discovers our danger and misery. And those who leave their space and duty, must hasten their return, how mortifying soever it be. The declaration of the Angel, "I will," shows this Angel was the eternal Word and Son of God. Hagar could not but admire the Lord's mercy, and feel, Have I, who am so unworthy, been favoured with a gracious visit from the Lord? She was brought to a better temper, returned, and by her behaviour softened Sarai, and received more gentle treatment. Would that we were always suitably impressed with this thought, Thou God seest me! [Back to top](#) Next Chapter Previous Chapter [chapters books](#) Genesis 17 [Read Genesis 17](#) **Chapter Outline** [1.\(1-6\)](#) God renews the covenant with Abram. [2.\(7-14\)](#) Circumcision instituted. [3.\(15-22\)](#) Sarai's name changed, Isaac promised. [4.\(23-27\)](#) Abraham and his family are circumcised. [1. Genesis 17:1-6](#)The covenant was to be accomplished in due time. The promised Seed was Christ, and Christians in him. And all who are of faith are blessed with faithful Abram, being partakers of the same covenant blessings. In token of this covenant his name was changed from Abram, "a high father," to Abraham, "the father of a multitude." All that the Christian world enjoys, it is indebted for to Abraham and his Seed. [2. Genesis 17:7-14](#)The covenant of grace is from everlasting in the counsels of it, and to everlasting in the consequences of it. The token of the covenant was circumcision. It is here said to be the covenant which Abraham and his seed must keep. Those who will have the Lord to be to them a God, must resolve to be to him a people. Not only Abraham and Isaac, and his posterity by Isaac, were to be circumcised, but also Ishmael and the bond-servants. It sealed not only the covenant of the land of Canaan to Isaac's posterity, but of heaven, through Christ, to the whole church of God. The outward sign is for the visible church; the inward seal of the Spirit is peculiar to those whom God knows to be believers, and he alone can know them. The religious observance of this institution was required, under a very severe penalty. It is dangerous to make light of Divine institutions, and to live in the neglect of them. The covenant in question was one that involved great blessings for the world in all future ages. Even the blessedness of Abraham himself, and all the rewards conferred upon him, were for Christ's sake. Abraham was justified, as we have seen, not by his own righteousness, but by faith in the promised Messiah. [3. Genesis 17:15-22](#)Here is the promise made to Abraham of a son by Sarai, in whom the promise made to him should be fulfilled. The assurance of this promise was the change of Sarai's name into Sarah. Sarai signifies my princess, as if her honour were confined to one family only; Sarah signifies a princess. The more favours God confers upon us, the more low we should be in our own eyes. Abraham showed great joy; he laughed, it was a laughter of delight, not of distrust. Now it was that Abraham rejoiced to see Christ's day; now he saw it and was glad, John 8:56. Abraham, dreading lest Ishmael should be abandoned and forsaken of God, put up a petition on his behalf. God gives us leave in prayer to be particular in making known our requests. Whatever is our care and fear, should be spread before God in prayer. It is the duty of parents to pray for their children, and the great thing we should desire is, that they may be kept in covenant with Him, and may have grace to walk before him in uprightness. Common blessings are secured to Ishmael. Outward good things are often given to those children of godly parents who are born after the flesh, for their parents' sake. Covenant blessings are reserved for Isaac, and appropriated to him.

Preview what the book looks like in the product image gallery.
Note annotations are provided to describe each feature.

<http://www.amazon.com/gp/customer-media/product-gallery/B00267T3JE/>

=== Book Description ===

A complete commentary on the Bible along with the entire Bible itself!

Enhance your Bible readings with this timeless, concise Bible commentary from Matthew Henry.

Every book and chapter of the Bible is commented and cross linked to a complete built-in Bible.

Easily switch between commentary entry and Bible text and back again. For one low price your getting a quality commentary text AND a complete easy to use Kindle Bible.

Designed by a Google software consultant, every aspect of this innovative book has been designed

to ensure fast and efficient navigation. The top links allow you to quickly jump between chapters or jump to any book.

While reading a commentary, all sections are linked to the exact Bible verses referenced.

The Bible verses in turn are linked back to the commentary. In this manner you can read the Bible chapter and read its corresponding commentary when you see its verse number linked.

Try out the sample file. Stay within Genesis and Exodus as these are included in the 10% amazon provides in the sample files it creates.

King James is included. More versions are coming very soon.

Kindle compatibility. This book is compatible with Kindle 1 , 2, 3 and iphone.

Thank you for your support. A lot of time was spent perfecting this title. God bless!

Matthew Henry's Concise Bible Commentary for Kindle (ASV - fnac Matthew Henry Bible Commentary for Kindle (ASV) (linked - New PDF release: Matthew Henry's Concise Bible Commentary for Kindle Read Online or Download Matthew Henry's Concise Bible Commentary for Kindle (KJV) (cross linked with built in Bible) (1) PDF. Similar king james version books. Matthew Henry : tous les produits - 1. The easy and convenient way to Study the Holy Bible! Now get full access An exhaustive look at every verse in the Bible, with clickable links for further study 3. Matthew Henry Complete Commentary on the Whole Bible with KJV Bible - Free. on the Bible from Henry known as Matthew Henry's Concise Commentary. Matthew Henry Bible Commentary Free - by Igor Apps - Books - About Matthew Henry's Concise

Commentary on the Bible by. Matthew... The Son of God, one with the Father, was with him when he made the world; nay, we Matthew Henry Bible Commentary Free - by Igor Apps - Books - Download Tecarta Bible and enjoy it on your iPhone, iPad, and iPod touch. #66 in Books NIV, KJV, NLT, ESV, MSG, CSB, NKJV, NASB and VOICE are just a few of Easily explore Strong's Concordances and built-in cross references for all Matthew Henry's Concise Commentary One Year® Bible Bible Encyclopedia, Unabridged Matthew Henry's Commentary, etc - fnac Matthew Henry's Concise Bible Commentary for Kindle (ASV - New PDF release: Matthew Henry's Concise Bible Commentary for Kindle Read Online or Download Matthew Henry's Concise Bible Commentary for Kindle (KJV) (cross linked with built in Bible) (1) PDF. Similar king james version books. â€ŽTecarta Bible on the App Store - New PDF release: Matthew Henry's Concise Bible Commentary for Kindle Read Online or Download Matthew Henry's Concise Bible Commentary for Kindle (KJV) (cross linked with built in Bible) (1) PDF. Similar king james version books. Matthew Henry's Concise Bible Commentary for Kindle (ASV - Retrouvez King James Bible - Books of Poetry et des millions de livres en The slowness made the Kindle Bible useless, and I would have to return to If reading any book on the Paperwhite 2nd Gen, one can search "all text" and get the Bible Matthew Henry's Concise Bible Commentary for Kindle (KJV) (cross linked Matthew Henry's Concise Bible Commentary for Kindle (ASV - About Matthew Henry's Concise Commentary on the Bible by. Matthew... The Son of God, one with the Father, was with him when he made the world; nay, we Woman's Study Bible, Personal Size - I have just released The International Standard Bible Encyclopedia (ISBE) for the This bastion of knowledge is now availalbe in one well-formatted book for the Kindle. between the articles and the included King James Bible, which makes it easy to only concise editions of Matthew Henry's Commentary for the Kindle.

Relevant Books

[\[DOWNLOAD \]](#) - Free Now and Forever pdf

[\[DOWNLOAD \]](#) - View Book How to Write Great Dialog: Your Book Needs This (How To For You 13) online

[\[DOWNLOAD \]](#) - View Book How to Live: What the Rule of St. Benedict Teaches Us About Happiness, Meaning, and Community pdf

[DOWNLOAD]

- The Basics of Financial Modeling epub, pdf

[\[DOWNLOAD \]](#) - View Book Turned Into Her Sexy Asian Secretary: (Gender Swap Revenge Interracial)
