

Yet such a man as Jacob could not have failed to be in perfect accord with us in our estimate of this bloody deed of his sons, for Jacob was truly a spiritual man, especially in these later years. Nor was the moral issue involved in the least difficult to discern. The chief reason for the writer's not mentioning Jacob's judgment on the moral issue is that this issue is too obvious. Furthermore, that judgment is really included in the statement, 'Ye have brought trouble upon me.' Then, lastly, the author is leading up to another matter that specially calls for discussion. Since, namely, the entire Pentateuch aims to set forth how God's gracious care led to the undeserving people of His choice from grace to grace, the author is preparing to show another instance of such doing and prepares for it by mentioning how greatly Jacob was troubled by this deed. For *akhar*, which means 'disturb,' 'destroy,' here means 'bring into trouble.' In what sense he means this in particular is at once explained, 'by causing me to become odious (literally, *to stink*) to the inhabitants of the land.' That surely implies that the deed done was both obnoxious and dangerous. In comparison with the inhabitants of the land Jacob had 'but a small following,' or, says the Hebrew, 'Men of numbers,' *i.e.*, men easily numbered. Had not God intervened, the outcome would inevitably have been as Jacob describes it: they would have gathered together and destroyed him and his family. Though without a doubt the deed of Jacob's sons gave evidence of great courage, it certainly also entailed even greater rashness. The thoughtlessness of young men who rush headlong into ill-considered projects was abundantly displayed by this massacre. . . . We are greatly amazed in reflecting upon the event as a whole that descendants of the worthy patriarch Abraham should almost immediately after his time already have sunk to the level upon which Jacob's sons stand in this chapter. A partial explanation is to be sought in the crafty cunning of their

father which in the sons degenerated to the extremes here witnessed. A further bit of explanation is to be sought in their environment; hardly anywhere except in their own home did they see any manifestation of godly life. Then, in the third place, we must attribute a good measure of the guilt of any improper bringing up of these young men to the irregularities of a home where bigamy ruled. All true spirit of discipline was cancelled by the presence of two wives and two handmaidens in the home—practically four wives. Lastly, the chapter as a whole furnishes a clear example as to how much the critics are divided against themselves in spite of their strong protestations of unanimity" (EG, 909-912).

Some additional pertinent comments concerning the tragedy of Shechem are in order at this point. For instance, the following: "Shechem was inhabited at the time by Hurrian elements; the text (v. 2) calls Hamor a Hivite, but the LXX identifies him as a Horite. The latter identification is supported by two independent details: (1) The Shechemites are as yet uncircumcised, a circumstance that supplies the key feature of the story; the contrary was presumably true of Semitic Canaanites. (2) Cuneiform records from the region of Central Palestine have shown that Hurrians were prominent there during the Amarna age (ca. 1400 B.C.); they must have arrived prior to that date. There is, furthermore, the fact . . . that Simeon and Levi are depicted here as headstrong and vengeful. In later sources, Simeon was a rudimentary tribe settled in the south of Judea, a long way from Shechem; and Levi has no territorial holdings whatsoever. Evidently, therefore, a pair of once vigorous tribes had suffered critical losses in their attempt to settle in Central Palestine, losses which they were never able to recoup. Standard tradition retained no memory of that remote event, except for the faint echo in the Testament of Jacob (ch. 49), where the blame is laid, significantly

enough, on the two brother tribes themselves. The period in question should thus be dated before the Exodus, and very likely prior to Amarna times" (Speiser, ABG, 267). (It should be recalled that there were four other sons of Jacob by Leah, in addition to Simeon and Levi: namely, Reuben, the eldest; then respectively Simeon and Levi, Judah, Issachar, and Zebulun. There were also two (adopted) sons of Leah, by her handmaid, Zilpah, namely, Gad and Asher. Of all these Simeon and Levi undoubtedly took the lead in pressing and executing vengeance on Shechem). (It is interesting to note that among the Amarna clay tablets in Accadian cuneiform, discovered by a peasant woman in 1886 at Tell el Amarna ("mound of the city of the Horizon") about 200 miles south of present-day Cairo, there is mention of events leading to the surrender of Shechem to the Habiru. Apparently, roving bands of these Habiru ("Hebrews"?) infested the country and menaced the settled communities, adding to the general insecurity during the period when Egyptian hegemony in Palestine was on the wane. These tablets were found to contain correspondence of petty Canaanite princelings with their Egyptian overlords. They date back to about 1400 B.C. (See Chronology, xx., *supra*). The Habiru appear prominently in the letters of Abdi-Hiba, governor of Jerusalem ("Urusalim") to the Pharaoh Akhnaton asking for Egyptian troops to hold off these invaders, who could easily have been the Israelite tribes invading Canaan under Joshua. Among these hundreds of clay tablets there is a letter written by Lab'ayu, ruler of Shechem, to the Egyptian king vehemently protesting his loyalty). "The indications in the Bible may imply that the patriarchs were not ordinary nomads, whom an older school of Orientalists liked to compare with the present-day Arab nomads. Even though the latter live exotically in tents and move about, they are quite unsophisticated and detached from the current history of their time. They stand in sharp con-

trast to the Hebrew patriarchs, who had dealings with Amorites, Canaanites, Philistines (early Caphtorians), Egyptians and, of course, kinglets from all over the Near East. The patriarchs' careers seem to lie on the hub of the highly cosmopolitan Amarna Age, or very close to it. . . . Whatever its background in history may be, it is evident that the proto-Aramean strain, represented in the saga of Jacob, is the nomadic element referred to later in the Deuteronomic phrase 'a wandering Aramean was my father' and from this stock of Hebrew and 'Aramean' origin sprang the clans who formed the beginning of a Hebrew settlement in Canaan, at Shechem and Bethel, long before the sojourn in Egypt and the Exodus out of Egypt. G. E. Wright maintains that 'it has long been realized that Gen. 34 has behind it a tradition of a Hebrew relationship with Shechem which relates to early events not necessarily altered by the Sojourn and Exodus. Even during the Sojourn the city must have been under Israelite control; that is, a mixed Canaanite-Hebrew group of clans may have been united by covenant, worshipping a deity called 'Baal-berith (Lord of the Covenant)' " (AtD, 94). (Cf. Deut. 26:5, 1:10, 10:22; Gen. 46:27; Judg. 8:33; 9:4, 27, 46).

It might be well to note, in this connection, the rather important role played by Shechem in the Old Testament story, as follows: "(a) A capital of the Hivites, and as such the scene of the brutal heathenish iniquity, in relation to the religious and moral dignity of Israel; (b) The birthplace of Jewish fanaticism in the sons of Jacob; (c) A chief city of Ephraim, and an Israelitish priestly city; (d) The capital of the kingdom of Israel for some time; (e) The principal seat of the Samaritan nationality and cults. The acquisition of a parcel of land at Shechem by Jacob, forms a counterpart to the purchase of Abraham at Hebron. But there is an evident progress here, since he made the purchase for his own settlement during life,

while Abraham barely gained a burial place. The memory of Canaan by Israel and the later conquest (cf. 48:22) is closely connected with this possession. In Jacob's life, too, the desire to exchange the wandering nomadic life for a more fixed abode, becomes more apparent than in the life of Isaac. [Wordsworth's remarks here, after enumerating the important events clustering around this place from Abraham to Christ, is suggestive. Thus the history of Shechem, combining so many associations, shows the uniformity of the divine plan, extending through many centuries, for the salvation of the world by the promised seed of Abraham, in whom all nations are blessed; and for the outpouring of the Spirit on the Israel of God, who are descended from the true Jacob; and for their union in the sanctuary of the Christian church, and for the union of all nations in one household in Christ, Luke 1:68—Gosman]" (Lange, 563).

Shechem has a long history Biblically. (1) The name appears once as *Sichem* (Gen. 12:6, A.V., marginal rendering, Sychar, cf. John 4:5). The town was in Central Palestine. "The etymology of the Hebrew word *shekem* indicates that the place was situated on some mountain or hillside; and this presumption agrees with Josh. 20:7, which places it on Mount Ephraim (see also 1 Ki. 12:25), and with Judg. 9:6, which represents it as under the summit of Gerizim, which belonged to the Ephraim range" (UBD, s.v.). (2) Shechem is the first Palestinian site mentioned in Genesis. Abram, on first entering the land of promise, pitched his tent there and built an altar under the oak (or terebinth) of Moreh (Gen. 12:6). "The Canaanite was then in the land," i.e. even at that early time; nevertheless, Yahweh revealed Himself to the patriarch there, and renewed His covenant promise (Gen. 12:7, whereupon the patriarch built an altar unto Him. (3) Abraham's grandson, Jacob, on returning from Paddan-aram, came to Shalem, a city of Shechem, and

pitched his tent (Gen. 33:18, 19; ch. 34) on a parcel of ground which he bought from Hamor, the Hivite prince of the region (Gen. 33:18, 34:2). When Shechem, the son of Hamor, defiled Dinah, Simeon and Levi led in the massacre of the men of the region (Gen. 34:25, 26) and the other sons of Jacob pillaged the town (vv. 27-29), though Jacob—then Israel—condemned the action (Gen. 34:30, 49:5-7). (4) Here Jacob buried all of his household's "strange gods" under the oak (35:1-4) and raised an altar to *El-elohe-Israel* ("God, the God of Israel"), Gen. 32:20. This "parcel of ground" which Jacob purchased he subsequently bequeathed as a special patrimony to his son Joseph (Gen. 33:19, Josh. 24:32, John 4:5); and here the Israelites buried the bones of Joseph which they had brought with them out of Egypt (Josh. 24:32, cf. Gen. 50:25). (5) Joseph as a young man in Canaan sought his brothers who were tending their flocks near the rich pasture lands around Shechem (Gen. 37:12ff.). (6) In the 15th century B.C. the town fell into the hands of the Habiru as we learn from the Tell-el-Amarna letters (*Ancient Near Eastern Texts*, J. B. Pritchard, 1950: pp. 477, 485-487, 489, 490). The name probably occurs earlier in the Egyptian records dating back to the 19th-18th centuries B.C. (ANET, 230, 239; see Douglas, NBD, 1173). (7) In the course of the Conquest, Joshua as the successor of Moses called for a renewal of the Covenant at Shechem: at this time the Law was again promulgated: its blessings were proclaimed from Gerizim and its curses from Ebal (Deut. 27:11, Josh. 8:33-35). Various features of the typical covenant pattern well known in the East in the centuries 1500-700 B.C., may be identified in these Scriptures. (See especially NBD, under "covenant.") (8) In the distribution of the land, Shechem fell to Ephraim (Josh. 20:7, 1 Chron. 7:28) but was assigned to the Kohathite Levites, and became a city of refuge (Josh. 21:20, 21). (9) At Shechem Joshua

assembled the people shortly before his death and delivered to them his last counsels (Josh. 24:1, 25). (10) After the death of Gideon, Abimelech, his illegitimate son by a Shechemite woman, persuaded the men of the city to make him king (Judg. 9:6; cf. 8:22, 23). In the time of the Judges, Shechem was still a center of Canaanite worship and the temple of Baal-berith ('the lord of the covenant'). Abimelech proceeded to exterminate the royal seed, but Jotham, one son who escaped the bloody purge, standing on Mount Gerizim, by means of a parable about the trees, appealed eloquently to the people of Shechem to repudiate Abimelech (Judg. 9:8-15). This they did after some three years (vv. 22, 23), but Abimelech destroyed Shechem (v. 45) and then attacked the stronghold of the temple of Baal-berith and burned it over the heads of those who sought refuge there (vv. 46-49). In a subsequent engagement at Thebez, however, Abimelech was mortally wounded by a millstone thrown down on his skull by a woman, and to save his "honor" commanded his armor-bearer to end his life (Judg., ch. 9). (11) Evidently the city was soon restored, for we are told that all Israel assembled at Shechem and that Rehoboam, Solomon's successor, went there to be inaugurated king of all Israel (1 Ki., ch. 12): at this same place, however, the ten tribes renounced the House of David and transferred their allegiance to Jeroboam (1 Ki. 12:1-20, 2 Chron. 10:1-19). Jeroboam restored Shechem and made it the capital of his kingdom (the northern kingdom, Israel) for a time (1 Ki. 12:25): later it seems, he moved his capital to Penuel, and his successors still later moved it to Tirzah (1 Ki. 12:25, 15:21, 16:6). (12) From that time on, the town declined in importance, but continued to exist long after the fall of Samaria, 722 B.C., for men from Shechem came with offerings to Jerusalem as late as 586 B.C. (Jer. 41:5). The Assyrian king, Shalmeneser (or Sargon?) on taking over Samaria carried most of the people of Shechem into

captivity and then sent colonies from Babylon to take the place of the exiles (2 Ki. 17:5-6, 17:24, 18:9ff.). Another influx of strangers came under Esarhaddon (Ezra 4:2). In post-exilic times Shechem became the chief city of the Samaritans who built a temple there (Ecclesiasticus 50:26-28; Josephus, *Ant.*, 11, 8, 6). In 128 B.C. John Hyrcanus captured the town (Josephus, *Ant.*, 13, 9, 1). In the time of the first Jewish revolt Vespasian camped near Shechem, and after the war the town was rebuilt and was named Flavia Neapolis in honor of the emperor Flavius Vespasianus: hence the modern Nablus. From the time of the origin of the Samaritans (cf. 1 Ki. 16:23-24) the history of Shechem is interwoven with that of this people (the ten tribes having lost their identity by forced amalgamation with foreign colonials) and their sacred mount, Gerizim. "It was to the Samaritans that Shechem owed the revival of its claims to be considered the religious center of the land; but this was in the interest of a narrow and exclusive sectarianism (John 4:5ff.);" (UBD, 1008). (For information about archaeological discoveries at Shechem, see especially BWDBA, or any reliable Bible Dictionary, e.g., UBD, NBD, HBD, etc.). Shechem is now generally identified with Tell-Balatah."

A final word is in order here concerning the tragedy of Shechem. "Jacob reproved the originators of this act most severely for their wickedness. *'Ye have brought me into trouble (conturbare), to make me stink (an abomination) among the inhabitants of the land; . . . and yet I (with my attendants) am a company that can be numbered (lit. people of number, easily numbered, a small band, Deut. 4:27, Isa. 10:19); and if they gather together against me, they will slay me,'* etc. If Jacob laid stress simply upon the consequences which this crime was likely to bring upon himself and his house, the reason was, that this was the view most adapted to make an impression upon his sons. For his last words concerning Simeon and

Levi (49:5-7) are a sufficient proof that the wickedness of their conduct was also an object of deep abhorrence. And his fear was not groundless. Only God in His mercy averted all the evil consequences from Jacob and his house (35:5-6). But his sons answered, '*Are they to treat our sister like a harlot?*' . . . Their indignation was justifiable enough; and their seeking revenge, as Absalom avenged the violation of his sister on Amnon (2 Sam. 13:22ff.), was in accordance with the habits of nomadic tribes. In this way, for example, seduction is still punished by death among the Arabs, and the punishment is generally inflicted by the brothers. . . . In addition to this, Jacob's sons looked upon the matter, not merely as a violation of their sister's chastity, but a crime against the peculiar vocation of their tribe. But for all that, the deception they practised, the abuse of the covenant sign of circumcision as a means of gratifying their revenge, and the extension of that revenge to the whole town, together with the plundering of the slain, were crimes deserving of the strongest reprobation. The crafty character of Jacob degenerated into malicious cunning in Simeon and Levi; and jealousy for the exalted vocation of their family, into actual sin. This event 'shows us in type all the errors into which the belief in the pre-eminence of Israel was sure to lead in the course of history, whenever that belief was rudely held by men of carnal minds' (*O. v Gerlach*)" (K-D, 314-315).

To sum up: The city of Shechem was overpowered, of course, but Jacob thought it prudent to avoid the revenge of the Canaanites by departing from the region of what must have been to him a great disillusionment. It seems most likely that he returned afterward and rescued 'from the Amorite with his sword and his bow' the piece of land he had previously purchased and which he left, as a special inheritance, to Joseph (Gen. 48:22, Josh. 17:14).

2. *Jacob at Bethel*, 35:1-15.

Jacob had allowed some ten years to pass since his return from Mesopotamia, without performing the vow which he had made at Bethel when in flight from Esau (28:20-22). However, he had recalled it in his own mind when he was resolving to return (31:13), and had also erected an altar in Shechem to "God, the God of Israel" (33:20). He is now divinely directed to go to Bethel and there build an altar to the God who had appeared to him on his original flight to Paddan-aram. This divine injunction evidently prompted him to perform a task which he had evidently kept putting off, namely, to put out of his house the strange gods which he apparently had tolerated, weakly enough, out of misplaced consideration for his wives, and to pay to God the vow he had made in the day of his trouble. He therefore ordered his household (vv. 2, 3), *i.e.*, his wives and children, and *all that were with him*, *i.e.*, his men and maid-servants, to put away all the strange gods they were harboring (and, it may be, concealing), then to purify themselves and wash their clothes. He also buried all the strange ("foreign") gods, including no doubt Rachel's teraphim (31:19), and whatever other idols there were (including, in all likelihood some that were carried off in the looting of Shechem), and along with these the earrings which were worn as amulets and charms: all these he buried *under the terebinth at Shechem*, probably the very tree under which his grandfather Abraham had once pitched *his* tent (12:8, 13:3, 28:19). Bethel was about twelve miles north of Jerusalem and thirty miles south of Shechem. From Shechem to Bethel there is a continuous ascent of over 1000 ft.

V. 1—"Because you delayed on the road you were punished by what happened to Dinah (Rashi)." *Dwell there*: "You must dwell there a little time before you set up the altar, so that your mind may be duly attuned to the service of God (Sforno, Nachmanides). The purpose

of the altar was, according to N, to cleanse himself from his contact with idols, or from the slain; according to S, as a thanksgiving for his deliverance" (SC, 209). The command to *dwell there* (at Bethel) surely signified at least one thing, namely, that the massacre of the Shechemites had rendered longer residence in that region unsafe. The divine injunction here "contained an assurance that the same Divine arm which had shielded him against the enmity of Esau and the oppression of Laban would extend to him protection on his future way." V. 2—*Put away the foreign gods*, etc. Note that the same words were spoken by Joshua under the same tree (Josh. 24:23). These facts would "point, it would appear, to the memory of a great national renunciation of idolatry at Shechem in the early history of Israel" (Skinner, ICCG, 423). *The gods of the stranger* included "most likely the teraphim of Laban, which Rachel still retained, and other objects of idolatrous worship, either brought by Jacob's servants from Mesopotamia, or adopted in Canaan, or perhaps possessed by the captives" (PCG, 411). *Cleanse yourselves*. The word is that which is used later to describe purifications under the Law (Num. 19:11-12, Lev. 14:4, 15:3), *Change your garments*: the directions here given were similar to those subsequently given at Sinai (Exo. 19:10-15), and were designed to symbolize a moral and spiritual purification of the mind and heart (the inward man, cf. Rom. 7:22, 2 Cor. 4:16). *Let us arise and go up to Bethel*: evidently Jacob had acquainted his family with the original experience at Bethel. *I will make there an altar unto God*: "El is probably used because of its proximity to and connection with Bethel, or house of El, and the intended contrast between the El of Bethel and the strange Elohim (gods) which Jacob's household were commanded to put away" (PCG, 411). Note that the language here, v. 3, clearly looks back to his Bethel experiences (28:20, 32:9, 31:9). "It ought not to be forgotten that Jacob had now

a large band of followers—wives, children, domestics, slaves, and shepherds. His tribe, as it may be called, could scarcely have numbered fewer than from two hundred to three hundred persons, old and young. These had all come from Mesopotamia, and most of them had been trained in idolatry. So long as Jacob resided in Mesopotamia it is probable he had not the power to prevent idolatrous practices; but now, having come to another country—a country in which the power of Jehovah had been so signally manifested to himself and his fathers—he felt that he might safely and effectually eradicate idolatry from his people” (SIBG, 270). Did he not also have a great number of captives from Shechem? (Cf. 35:29). *Note that the purgation followed Jacob’s commands, evidently without protest.* The foreign gods were handed over and buried, as were also all their earrings, “those employed for purposes of idolatrous worship, which were often covered with allegorical figures and mysterious sentences, and supposed to be endowed with a talismanic virtue” (PCG, 411). Cf. Judg. 8:24, Isa. 3:20, 21; Hos. 2:13). “Tradition has it that these were the teraphim which Rached had stolen and kept until now. The verse may mean that the servants of Jacob had brought their own household gods from their homeland. Jacob compels them to give them up and accept the worship of the God of Israel. Earrings were, and still are, worn in the Orient as amulets or charms against evil. In ancient times they had ritual significance, Judg. 8:24-27” (Morgenstern). *The oak which was by Shechem:* Whether the oak (terebinth) under which Abraham once pitched his tent (12:6), the one beneath which Joshua later erected his memorial pillar (Josh. 24:26), the oak of the sorcerers (Judg. 9:37), and the oak of the pillar at Shechem (Judg. 9:6), were one and the same, we cannot determine with certainty: the probability is, however, that they were. *Change your garments:* “From this we learn that when one goes to pray in

a place dedicated to that purpose, one must be clean bodily and in raiment (Ibn Ezra). Lest you have garments dedicated to idolatry (Rashi)" (SC, 209). *What a lesson here for our generation. A lesson this is, to be commended to our present-day long-haired, female-imitating hippies and to our hip-skirted, fashion-enslaved women (both young and old), indeed to the entire unholy breed of our twentieth-century idolaters! Let them be reminded of one thing: namely, that garishness, rather than modesty, has no place in the conduct or dress of one who presumes to come into the presence of God for divine worship. (Cf. 1 Cor. 10:31, 1 Pet. 3:1-7). Truly he that sitteth in the heavens must laugh at such antics: the Lord will have all such in derision, Psalms 2:4).* "The burial of the idols was followed by purification through the washing of the body, as a sign of the purification of the heart from the defilement of idolatry and by the putting on of clean and festal clothes, as a symbol of the sanctification and elevation of the heart to the Lord (Josh. 24:23)" (K-D, 316).

So Jacob and his household journeyed toward Bethel. *And a terror of God was upon the cities round about them and they did not pursue them.* Was this simply a great terror literally? Or was it a supernatural dread inspired by Elohim, or a fear of Elohim, under whose care Jacob manifestly had been taken? It seems obvious that we have here another instance of what is designated the *numinous* revelation of Elohim: that is, a manifestation, and the accompanying awareness, by human beings, of the *dreadfulness*, the *awesomeness* of God. (It will be recalled that this is the thesis of the book, *The Idea of the Holy*, by Rudolph Otto. See *infra*, pp. 140ff., 171ff., esp. 174). (Cf. Gen. 28:17, 32:30; Exo. 19:16-19, 23:27; 1 Sam. 14:15, 2 Chron. 14:13, Psalms 68:35, Heb. 10:26-31). So *Jacob came to Luz, which is in the land of Canaan* (a clause obviously designed to draw special attention to the

fact that Jacob had now accomplished his return to Canaan), *the same is Bethel, he and all the people that were with him* (the members of his household and the captive Shechemites). (Luz, as we have noted, was the ancient name of Bethel, and continued to be the name by which it was known to the Canaanites (Gen. 28:19; 35:6, 48:3; cf. Judg. 1:22-26). Luz was given the name of Bethel by Jacob (28:16-19), after spending the night of his sublime dream-vision near to the city. "It was the site of Jacob's sojourn near to the city, rather than the city itself, that received the name Bethel (Josh. 16:2); but this site later became so important that the name was applied to the city as well (Josh. 18:13, Judg. 1:23)" (NBD, s.v.).

Jacob, having arrived safely at Bethel, *built an altar*, but this time he called the place *El Bethel* (the God of Bethel) in remembrance of God's manifestation of Himself to him on his flight from Esau. It will be noted that Bethel marks two significant stages in the course of Jacob's life: the first on his flight from Esau (ch. 28), and now the second on his return trip home, many years later. The name *God of the House of God* definitely connects the present experience with that of his dream-vision on the journey to Paddan-aram (28:16-22). "V. 5—He had formerly called it *Beth-el*, i.e., the house of God. Now, to attest his experience of God's fulfillment of His promises, he calls it, *El Bethel*, i.e., the God of Bethel (SIBG, 270).

The death of Deborah, v. 8. Deborah "was the same nurse who accompanied Rebekah when she left home (24:59). She had been sent by Rebekah to fetch Jacob home in fulfillment of her promise (27:45), but she died on the way (Rashi). It is extremely unlikely that it was the same nurse, because she would have been very old by then and hardly fit for such a mission. She was probably

another nurse who had remained with Laban after Rebekah left, and then became nurse to Jacob's children. Now Jacob was taking her home with him to look after Rebekah in her old age. But why is this fact mentioned? The Rabbis asserted that we have here a veiled hint at the death of Rebekah herself, this being really the reason why the place was named *Allon-bacuth* (Nachmanides). As to why Rebekah's death is not explicitly stated, Rashi cites a Midrash that the reason was that the people might not curse her as the mother who bore Esau. Nachmanides holds that it was because very little honor could have been paid to her at the funeral, in view of Isaac's blindness which confined him to the house so that he could not attend it, and Jacob's absence" (SC, 210). A *Midrash* is an exposition of Hebrew Scripture esp. one that was made between 4th Century B.C. and the 11th century A.D.) Morgenstern suggests the following: "There could be some confusion here between this tradition of the great tree near Bethel, sacred because of its association with a certain Deborah, and the tradition recorded in Judges 4:5 of the sacred 'palm-tree of Deborah' also located near Bethel, because Deborah the prophetess was supposed to have sat beneath it while revealing the oracle to Israel" (JIBG). Lange comments: "The nurse of Rebekah had gone with her to Hebron, but how came she here? Delitzsch conjectures that Rebekah had sent her, according to the promise (27:45), or to her daughter-in-law and grandchildren, for their care; but we have ventured the suggestion that Jacob took her with him upon his return from a visit to Hebron. She found her peculiar home in Jacob's house, and with his children after the death of Rebekah. Knobel naturally prefers to find a difficulty even here. It is a well-known method of exaggerating all the blanks in the Bible into diversities and contradictions" (p. 563). Leupold writes: "Deborah must have

been very old at this time. Since Jacob may have been nearly 110 years old at this time and was born rather late in his mother's life, an age of 170 years for Deborah is not unlikely. But Isaac lived to be 180 years old (v. 28). But these unexplained and unusual features constitute no reason for questioning the historicity of the event. The confusion of our event and the person of Deborah (Judg. 4:5) does not lie in these passages but in the minds of the critics. The Deborah of a later date 'judged' and dwelt 'under a palmtree between Ramah and Bethel.' Our Deborah 'died' and was buried 'under an oak below Bethel.' More important to observe is the fact that the Scripture regards the death and burial of this menial worthy of notice; and that fact would lead us to infer, as Luther does, that 'she was a wise and godly matron, who had served and advised Jacob, had supervised the domestics of the household and had often counseled and comforted Jacob in dangers and difficulties.' So the 'Oak of Weeping' became a monument to a godly servant whose loss was deeply mourned by all" (EG, 919). This final word, in the present connection: "V. 8—There *Deborah*, Rebekah's nurse, died, and was buried below Bethel under an oak, which was henceforth called the 'oak of weeping' [Allon-bacuth], a mourning oak, from the grief of Jacob's house on account of her death. Deborah had either been sent by Rebekah to take care of her daughters-in-law and grandsons, or had gone of her own accord into Jacob's household after the death of her mistress. The mourning at her death, and the perpetuation of her memory, are proofs that she must have been a faithful and highly esteemed servant in Jacob's house" (K-D, 316). Skinner is right (ICCG, 425), it seems to us at this point, in saying that the chief mystery here is not concerning Deborah, but the mystery as to how the name of Rebekah got introduced in this connection at all. He adds that it

is "an unsafe argument" to say that a "nurse" could not have been conspicuous in legend, *e.g.*, cf. the grave of the nurse of Dionysus at Scythopolis, in Pliny, *Natural History*, 5, 74).

The Renewal of the Covenant Promises at Bethel, vv. 9-15. V. 9—"The distinction between *God spake* and *God appeared* is analogous to the distinction in the mode of revelation: cf. ch. 12, 1 and 7" (Lange, 563). Whitelaw comments: "This was a visible manifestation, in contrast to the audible one in Shechem (ver. 1), and in a state of wakefulness (ver. 13), as distinguished from the dream-vision formerly beheld at Bethel (28:12). God appeared to Jacob, *and blessed him*, that is, renewed the covenant-promise of which Jacob was the heir. Note again the mention of the *change of name* (cf. 32:28). At Peniel the name of Israel was given to Jacob; here it is sealed to him; hence, here it is definitely connected with the Messianic Promise. (Murphy suggests also that the repetition of the new name here implies a decline in Jacob's spiritual life between Peniel and Bethel). Not also that God appeared unto Jacob *again*: Now, at his return when the vow has been paid, as before in his migration, when the vow was occasioned and made (28:20-22). "After Jacob had performed his vow by erecting the altar at Bethel, God appeared to him again there ('again,' referring to ch. 28), '*on his coming out of Paddan-aram.*' as He had appeared to him 30 years before on his journey thither—though it was then in a dream, now by daylight in a visible form (cf. v. 13, '*God went up from him*'). The gloom of that day of fear had now brightened into the clear daylight of salvation. This appearance was the answer, which God gave to Jacob on his acknowledgment of Him; and its reality is thereby established, in opposition to the conjecture that it is merely a legendary repetition of the previous vision. The former theophany had promised to Jacob divine protection in a foreign land and restoration

to his home, on the ground of his call to be the bearer of the blessings of salvation. This promise God had fulfilled, and Jacob therefore performed his vow. On the strength of this, God now confirmed to him the name of Israel, which He had already given him in chap. 32:28, and with it the promise of a numerous seed and the possession of Canaan, which, so far as the form and substance are concerned, points back rather to chap. 17:6 and 8 than to chap. 28:13, 14, and for the fulfilment of which, commencing with the birth of his sons and his return to Canaan, and stretching forward to the most remote future, the name of *Israel* was to furnish him with a pledge. Jacob alluded to this second manifestation of God at Bethel towards the close of his life (chap. 48:3, 4); and Hosea (12:4) represents it as the result of his wrestling with God. The remembrance of this appearance Jacob transmitted to his descendants by erecting a memorial stone, which he not only anointed with oil like the former one in chap. 28:18, but consecrated by a drink-offering and by the renewal of the name Bethel" (K-D, 317). *Note again the name-change.* "The reason of the second investiture with the name of *Israel* seems probably to be that either Jacob himself, or his family, had refrained from using it. *Note:* Believers, like Jacob and his family, are oftentimes negligent of the use and un-mindful of the privilege of the *new name*. Believers 'were by nature *children of wrath*, even as others,' Eph. 2:3. But, Behold what manner of love God has bestowed, that they should be called, through faith (Gal. 3:26) *the children of God*, 1 John 3:2" (SIBG, 270).

Note especially V. 11: "I am God Almighty," etc. "This self-applied title of God has the same significance here as it had in the revelation of God for Abraham (17:1); there he revealed himself as the miracle-working God, because he had promised God a son; here, however, because he promises to make from Jacob's family a com-

munity [assembly] of nations" (Lange). "The *kahal* here is significant as it refers to the ultimate complete fulfilment of the promise in true spiritual Israel" (Gosman, in Lange, p. 563). Murphy calls attention to the fact that from this time the multiplication of Israel is rapid. In twenty-five years after this time he goes down into Egypt with seventy souls, besides the wives of his married descendants, and two hundred and ten years after that Israel goes out of Egypt with numbering about one million eight hundred thousand. *A nation and a congregation of nations*, such as *were* then known known in the world, had at the last date come of him, and 'kings' were to follow in due time" (MG, 427). It should be noted that the *land*, as well as the *seed*, is again promised.

Note here also *the repeated items of the Promise*. (1) *Be fruitful and multiply*: "Abraham and Isaac had each only one son of promise; but now the time of increase has come" (MG, 427). (Cf. Gen. 1:28). (2) *A nation and a company of nations shall be of thee*: cf. 17:5, 28:3. (3) *And kings shall come out of thy loins*: cf. 17:6, 16. (4) *And the land which I gave Abraham and Isaac* (cf. 12:7, 13:15, 26:3, 4), *to thee I will give it* (28:13), *and to thy seed after thee will I give the land* (the time of their actual taking possession of the land was specified to Abraham, 15:12-16).

Note also that this is *the first mention of the drink-offering in the Old Testament* (v. 14).

V. 14—"And Jacob set up a pillar," etc. It would seem that the former pillar (28:18) had fallen down and disappeared. This pillar of stone was to commemorate the interview, *God having gone up from him in the place where He talked with him*. This setting up of memorial pillars seems to have been a favorite practice of Jacob's. Cf. the first pillar at Bethel (28:18), the pillar on Galeed (31:45), the second pillar at Bethel (35:14), the pillar over Rachel's grave (35:20). Note that *Jacob poured a*

drink-offering on this pillar of stone, and oil also. This is the first mention of a drink-offering (sacrificial libation) in the Old Testament. "Mosaic sacrifices were often accompanied by drink offerings (cf. Exo. 29:40, Lev. 23:13. In Num. 15:3-10 the quantity is prescribed according to the types of blood sacrifice to be presented. Its use was perverted by the Jews who offered it along with their sacrificial cakes to Ashtoreth, the *queen of heaven* (Jer. 44:17). God reproved Israel for offering it to idols (Isa. 57:5, 6, and 65:11; Jer. 19:13; Ezek. 20:28). The drink offering is symbolic of the outpoured blood of Christ on Calvary (Isa. 53:12, Matt. 26:28, Heb. 9:11-14) and of the outpouring of the Holy Spirit upon His Church (Joel 2:28, Acts 2:17, 18; 10:45)" (HBD, 57). The drink offering consisted of a fourth part of a hin of wine, which was equal to about a third of a gallon (Exo. 29:40). Jacob poured oil on the memorial stone as he had done previously (28:18). The holy anointing oil of the Old Testament was always a type of the gifts and graces of the Holy Spirit (Lev. 8:12, Psa. 45:7, Heb. 1:9, Acts 10:38, etc.).

V. 15—God called the place *Bethel* (cf. 28:19). Do we not have a prolepsis here, that is, a referring back, by way of explanation for the sake of emphasis, to what had previously been said and done at this place on the occasion of Jacob's dream-vision (28:18-22).

Bethel (known originally as Luz, Gen. 28:19) has a long and notable history in the Biblical record. (It is usually identified as the modern Tell Beitin on the watershed route 12 miles north of Jerusalem.) Abram camped to the east of Bethel and there built an altar to Yahweh (Gen. 12:8), at the time of his entrance into Canaan. After his sojourn in Egypt, he returned to this site (Gen. 13:3). For Jacob, Bethel was the starting-point of his understanding of God, who was for him in a special sense "God of Bethel" (Gen. 31:13, 35:7). On being divinely

ordered to Bethel, on his return from Mesopotamia, he built an altar and set up a memorial pillar, renewing the name he had given the place originally (35:1-15). After the Conquest it was assigned to the Joseph tribes who captured it, especially to Ephraim (1 Chron. 7:28), and bordered the territory of Benjamin (Josh. 18:13). According to excavated potsherds Bethel began to be occupied as a city in the 21st century B.C. It suffered a severe destruction in the early 14th century B.C.: this is usually referred to as a burning by the tribes of Israel at the time of the Conquest. Later excavations seem to support the view that this destruction was wrought by the Josephites, some time after Joshua's death (Judg. 1:22-26), and had nothing to do with the actual Conquest. When the Israelites took over after Joshua's death, they called it by the name Jacob had given to the place of his vision instead of calling it Luz (Judg. 1:23). When it became necessary for Israel to punish Benjamin, the people sought advice as to the conduct of the battle and worshiped at Bethel "for the ark . . . was there" (Judg. 20:18-28, 21:1-4). It was a sanctuary in the time of Samuel who visited it annually to hold court (1 Sam. 7:16, 10:3); hence it obviously was a site of one of the "schools" of the prophets which were originated under Samuel (2 Ki. 2:1-3; 1 Sam. 10:10, 19:20; 1 Ki. 20:35, etc.). The archaeological remains of this period indicate that it was a time of great insecurity: the settlement was burned twice by the Philistines. Under the early monarchy, the city seems to have begun to prosper again, becoming the center of Jeroboam's rival cultus, condemned by a man of God from Judah (2 Ki. 12:28-13:32). Abijah of Judah captured the site (2 Chron. 13:19); and Asa, his son, may have destroyed it (2 Chron., ch. 14). Elisha met a group of "sons of the prophets" from Bethel, and along with them the "mocking boys" (2 Ki. 2:3, 23). Amos condemned the pagan rites of the Israelite royal sanctuary (Am. 4:4, 5:5-6, 7:13; cf.

Hos. 10:15) and Jeremiah bespoke their futility (48:13). (*Ashtoreth* was the Canaanite mother-goddess of the Canaanites, the goddess of fertility, love and war (1 Ki. 11:5, 44:17): her counterparts were the Syrian Atargatis, the Phoenician Astarta, the Babylonian Ishtar, the Phrygian Cybele, the Egyptian Isis, etc.). The priest sent to instruct the Assyrian settlers in Samaria settled at Bethel (2 Ki. 17:28). Josiah invaded all the pagan sanctuaries of both Judah and Israel and restored the true worship of Jehovah in a mighty national reformation (2 Ki. 23:15ff.). Bethel was later occupied by the returning exiles from Babylon (Ezra 2:28, Neh. 11:31); their worship, however, was again centered in Jerusalem (Zech. 12:2, Isa. 51:22, 23). The city grew again during the Hellenistic period until it was fortified by Bacchides about 160 B.C. (1 Macc. 9, 50). Vespasian captured it in A.D. 69, and a little later it was rebuilt as a Roman "township" (a small political unit). (In this connection, cf. Beth-aven ("house of iniquity"), which was near Ai and to the east of Bethel (Josh. 7:2 and served as boundary mark for Benjamin's allotment (Josh. 18:12). In Hosea (4:15, 5:8, 10:5), "the name may be a derogatory synonym for Bethel, 'House of the (false) god'" (NBD, s.v.). Bethel continued to flourish until the time of the Arab conquest. "Bethel, specified by Eusebius and Jerome, twelve miles from Jerusalem and on the right hand of the road to Shechem, corresponds precisely to the ruins which bear the name Beitin" (UBD, 139). "The site is perhaps Burg Beitin to the southeast of Tell Beitin, the 'shoulder of Luz' (Josh. 18:13)" (NBD, 143).

3. *The Birth of Benjamin and the Death of Rachel*, vv. 16-20.

Jacob now left Bethel, evidently not in opposition to the divine command which simply directed him to go there; build an altar, and dwell there long enough at least to perform his vow. In accordance probably with his own

desire, if not also Heaven's counsel, we find him leaving Bethel and proceeding toward Mamre, no doubt to visit Isaac. (What has happened to Rebekah, in the meantime? When did she die? The Scriptures do not give us the answers. It has been conjectured that her death occurred while Jacob was absent in Paddan-aram. The place of her burial, incidentally mentioned by Jacob on his death-bed (49:31), was in the field of Machpelah. The Apostle Paul refers to Rebekah as having been acquainted with God's purposes regarding her sons even before they were born (Rom. 9:10-12, cf. Gen. 25:23). It seems obvious that Jacob never saw her after his hurried departure for Paddan-aram (27:46, 28:5). Was not this very fact a form of retribution for her deceptive manipulation of events in favor of Jacob, her favorite?)

As they proceeded on their journey southward in the direction of Hebron, Rachel was taken in labor as they entered the vicinity of Ephrath. The text tells us literally that she was suffering *hard labor* in her parturition, all the more severe no doubt because it had been some sixteen years since her first son, Joseph, was born. In the course of the labor, the midwife told her that this baby was also to be a son, fulfilling a wish expressed by her when Joseph was born (30:24). And Rachel dies during the final fulfilment of the strongest wish of her life. Note "*as her soul was departing (for she died)*," the term *nephesb* meaning "soul" or "life." That is, "departing" not to annihilation, but to another state of being (cf. Luke 16:22, John 1:18). "For she died" (Whitelaw calls this "a rather pathetic commentary on ch. 30:1"). As Rachel was dying she named the baby *Ben-oni*, "son of my pain." Jacob, however, called him *Ben-jamin*, "probably son of good fortune, according to the meaning of the word *jamin* sustained by the Arabic, to indicate that his pain at the loss of his favorite wife was compensated by the birth of this son, who now completed the number twelve" (K-D,

p. 318). "The father changes the name of ill omen to Benjamin: 'son of the right hand,' *i.e.*, 'son of happy omen'" (JB, 57). "With her last breath Rachel names her son *Ben-oni*; but the father, to avert the omen, calls him *Bin-yamin*. The pathos of the narrative flows in sympathy with the feelings of the mother: a notice of Jacob's life-long grief for the loss of Rachel is reserved for 48:7" (ICCG, 426). "Joseph buried Rachel on the road to Ephratah, or Ephrath . . . *i.e.*, *Bethlehem* (bread-house), by which name it is better known, though the origin of it is obscure" (K-D, 318). Jacob erected a monument (pillar) upon Rachel's grave; "*the same is the Pillar of Rachel's grave unto this day*" (v. 20). That is, unto the time of Moses; yet the site of Rachel's sepulchre was known as late as the time of Samuel (1 Sam. 10:2). "There seems no reason to question the tradition which in the fourth century has placed it within the Turkish chapel Kubbet Rachil, about half-an-hour's journey north of Bethlehem" (Whitelaw, PCG, 417; cf. Robinson, I, 322; Thompson, LB, 644; Tristram, *Land of Israel*, 404; Stanley, *Sinai and Palestine*, 149). Bethlehem, or House of Bread, became the birthplace of David, 1 Sam. 16:18), and of Christ (Mic. 5:2, Matt. 2:1). "This narrative is more than mere history, for the event occurred, and the record was made, to symbolize a greater sorrow that was to occur at Ephrath nearly two thousand years after, in connection with the birth at Bethlehem of that Man of Sorrows in whom every important event in Hebrew history received its final and complete significance" (Thomson, LB, 644-645). "The grave of Rachel was long marked by the pillar which Jacob erected over it; and her memory was associated with the town Bethlehem (Jer. 31:15, Matt. 2:18)" (OTH, 105). "Nachmanides remarks that the Tomb is about four parasangs from the Ramah of Benjamin, but more than two days' journey from the Ramah

of Ephraim. Hence, when Jeremiah said, *A voice is heard in Ramah . . . Rachel weeping for her children* (Jer. 31:15), it must be hyperbole: so loud is her weeping that it can be heard as far as Ramah. Jacob buried Rachel on the way and did not take her body into the nearby city of Bethlehem because he foresaw that it would belong to the tribe of Judah, and he wished her body to lie in the portion of Benjamin" (SC, 212). "Rachel's sepulchre is still a noted spot. Jews and Mohammedans unite in honoring it. It is marked by a small building surmounted by a white dome. It is on the leading road from Jerusalem to Bethlehem, three miles from the former and one from the latter. The original name of Bethlehem appears to have been *Ephrath*, 'fruitful.' This gave place to *Bethlehem*, 'house of bread'; which in modern times has given place to the Arabic *Beit-lahm*, 'house of flesh'" (SIBG, 270). "Benjamin was the twelfth and last son of Jacob. He was a full brother to Joseph, being born of Rachel, the favorite wife of Jacob. Benjamin alone was born in Canaan rather than Paddan-aram, and his mother was buried on the way to Bethlehem in the region later assigned to Benjamin. He and Joseph were special objects of the affection of Jacob, because their mother was Rachel. In her dying agonies Rachel gave him the name of *Benoni*, 'son of my sorrow,' but Jacob named him Benjamin, 'son of the right hand.' The peculiar concern of Joseph for Benjamin during the Egyptian episode may be understood by the fact that they were full brothers, whose half brothers looked upon them with envy because of Jacob's special love for them" (HBD, 58). "In Jeremiah 31:15-16, the prophet refers to the exile of the ten tribes under Shalmaneser, king of Assyria, and the sorrow caused by their dispersion (2 Ki. 17:20), under the symbol of Rachel, the maternal ancestor of the tribes of Ephraim and Manasseh, bewailing the fate of her children, which lamentation

was a type or symbol of that which was fulfilled in Bethlehem when the infants were slaughtered by order of Herod (Matt. 2:16-18)" (UBD, 907).

"Rachel is a figure of great importance in the saga, as Jacob's beloved wife and as the mother of Joseph and Benjamin, who were to constitute the very core of the Israelite state. And so the narrative in Chapter 35 continues with the death of Rachel and the birth of Benjamin, for she died in childbirth. Tradition hails a cupola-topped structure on the road from Jerusalem to Bethlehem as the 'tomb of Rachel.' It was actually erected in the 15th century A.D. over a monolith which marks an ancient grave. It is mentioned by the 7th century pilgrim Arculf. This shrine was frequented by Jewish pilgrims in Palestine until 1948 when the Arab-Israel War of Liberation broke out" (AtD, 95). "In the time of the sixth-century[?] pilgrim Arculf, the grave was already marked by a monument of some sort, which he calls a 'pyramid.' That probably means a pyramid-topped mausoleum, for these were frequently constructed in Roman times" (Kraeling, BA, 88).

4. *Reuben's Incest*. vv. 21-22.

Israel went on his way toward Hebron from Ephrath, after the funeral of Rachel, and spread (*i.e.*, unfolded, cf. 12:8, 26:25) his tent beyond the tower of Eder. "He that departs from the scene of his sorrow is designated as 'Israel,' as it would seem to indicate that he bore his grief as his better, newer nature helped him to do, and so 'moved on' a chastened but a more seasoned saint of God. But for the present he did not move far. For 'Migdal-Eder,' meaning 'the tower of the flocks,' *i.e.*, a lookout tower for shepherds, was, according to Micah 4:8, (rightly interpreted), on the southeast hill of Jerusalem on old territory of the tribe of Benjamin (Josh. 18:28, Judg. 1:21) (EG, 926). "Probably a turret, or watch-tower, erected for the convenience of shepherds in guarding their

flocks (2 Ki. 18:8, 2 Chron. 26:10, 27:4), the site of which is uncertain, but which is commonly supposed to have been a mile (Jerome) or more south of Bethlehem" (PCG, 416). "Such towers would be numerous in any pastoral country; and the place referred to here is unknown" (Skinner, 426). Here it was that Reuben, Jacob's eldest, committed incest (Lev. 18:8) with Bilhah, Rachel's handmaid and Jacob's concubine. For this crime he received the dying curse of Jacob and his birthright was taken from him (Gen. 49:4, 1 Chron. 5:1). "Need we be told the self-evident thing, that Jacob disapproved and was deeply grieved and shamed? We are merely informed that he became aware of what had happened: he 'heard of it.' This prepares us for 49:4 where his disapproval finds lasting expression for all future time" (EG, 927). "Another local story," writes Cornfeld, "attached to a place called Migdal Eder, is connected with the oldest roots of the Jacob traditions. It concerns Reuben, Jacob's eldest son, and an affair with his father's concubine, Bilhah. It is of such a scandalous nature that it is reported with characteristic Hebrew conciseness. The biblical storyteller, while not suppressing scandal and 'frauengeschichten' does not lavish time and words on sex and gossip, in line with the Bible's rigid and ascetic social code. This incident, a mere fragment of the vast Jacob saga, is necessary to the Biblical storyteller for an understanding of Jacob's last blessing to his sons, and his paternal curse on Reuben, in Gen. 49:4. But according to the oldest Jewish commentators, Reuben was not motivated by lust, but acted to protect his mother Leah [as in 30:14?] and defend her interests. Commentators assume that Jacob made Bilhah his favorite after Rachel's death, whereupon Reuben seduced her and alienated the patriarch's affection from her. There is more to this than appears in a few short sentences. This motif is part of the epic repertoire of the East Mediterranean and comes up in the Iliad (9:444-

57), where Phoenix, like Reuben, received a paternal curse and no blessing for seducing his father's concubine. He also, like Reuben, was not motivated by lust. This goes to prove that the more we study the Bible, the more we have to respect the importance of the mere details which help to piece together and interpret Biblical stories" (AtD, 95-96). But why was it necessary to try to "explain away" the content of Gen. 49:4, or also of 1 Chron. 5:1? The connection between these passages and Gen. 35:22 is very clear and meaningful. Moreover, there is no real reason for trying to prove that Reuben was too much different from young men of his time, especially in his attitude toward one who was only a 'concubine? Imaginative reconstructions are entirely unnecessary: the Scriptures in this case, when allowed to do so, speak for themselves. This is equally true of other Jewish "interpretations." E.g., "Reuben did not actually do this, but removed her couch from his father's tent, and Scripture stigmatized his action as heinous as though he had lain with her. For during Rachel's lifetime Jacob's couch was always in her tent; on her death he removed it to Bilhah's, Rachel's handmaid. Reuben resented this, saying, 'If my mother, Leah, was subordinate to Rachel, must she also be subordinate to Rachel's handmaid!' Thereupon he removed her couch and substituted Leah's (Rashi, quoting the Talmud). Nachmanides suggests that he did this from the fear that Jacob might have another son by her, as she was still young, and so diminish his heritage" (SC, 213). We call attention to the fact that these passages (Gen. 35:22, 49:4, and 1 Chron. 5:1) all *make sense* when taken together. Why then should anyone resort to utterly uncalled-for and unnecessary flights of the imagination which serve only to create confusion and offer little or nothing that can be substantiated by external evidence. The Scriptures present the story of Reuben's incest *as fact*: the whole story forms a pattern

which authenticates itself. Why should any writer have indulged a *midrash* trying to ameliorate Reuben's sin, when as a matter of fact it could hardly be comparable in its heinousness to the massacre of the Shechemites perpetrated by Simeon's and Levi's thirst for vengeance?

5. *The Twelve Sons of Jacob*, vv. 22-26.

(1) By *Leah*: Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun, (Cf. 29:32-35, 30:18-20, 46:8-15; Exo. 1:2, 3). (2) By Rachel: Joseph and Benjamin. (Cf. 30:22-24, 35:18, 46:19). (3) By Bilhah, Rachel's handmaid: Dan, and Naphtali. (Cf. 30:4-8). (4) By Zilpah (Leah's handmaid): Gad, and Asher. (Cf. 30:9-15). Of all these, Benjamin was the only one born in Canaan; the others were born to Jacob in Paddan-aram. We now have the genealogy of the origin of the twelve tribes who later became a *people* (a *nation*, the Children of Israel). These verses are anticipatory of the Testament of Israel (ch. 49) and of the establishment of the Theocracy, under the mediatorship of Moses, at Sinai.

6. *The Death of Isaac*, vv. 26-28.

Jacob came finally to *Mamre, unto Kiriath-arba, which is Hebron, where Abraham and Isaac sojourned*, Cf. 13:18, 23:2, 19; John. 14:15, 15:13, etc. Here Isaac died, being "old and full of days," literally *satisfied with days*. (Cf. the statement about Abraham's death, 25:8). "This chapter closes the ninth of the pieces or documents marked off by the phrase 'these are the generations.' Its opening event was the birth of Isaac (25:19), which took place in the hundredth year of Abraham, and therefore seventy-five years before his death recorded in the seventh document. As the seventh purports to be the generations of Terah (11:27), and relates to Abraham who was his offspring, so the present document, containing the generations of Isaac, refers chiefly to the sons of Isaac, and especially to Jacob, as the heir of the promise. Isaac as a son learned obedience to his father in that great typical

event of his life, in which he was laid on the altar, and figuratively sacrificed in the ram which was his substitute. This was the great significant passage in his life, after which he retired into comparative tranquility" (MG, 429). (Murphy, by the term "document" here has reference to the sections which are introduced by the word *toledoth*, of which there are nine, not including the use of the word with reference strictly, in Gen. 2:4, to the physical or non-human phases of the Creation. Note the use of *toledoth* ("generations") to mark off the nine sections of the book as follows: "the generations of" Adam, beginning at 5:1; of Noah, beginning at 6:9; of the sons of Noah, at 10:1; of Shem, at 11:10; of Terah, at 11:27; of Ishmael, at 25:12; of Isaac, at 25:19; of Esau, at 36:1; and of Jacob at 37:2. See my *Genesis*, I, 46-47.)

Isaac did indeed live in relative tranquility throughout most of his life; as a matter of fact, his personality seems not to have been motivated at any time to works of greatness: he was more or less under the domination of his wife throughout his entire married life. Commentators write eloquently of the Saga of Abraham, the Saga of Jacob, and the Saga of Joseph, but never of the Saga of Isaac: Isaac's career never attained such note, such *epic* proportions, one might well say. "The careers of Abraham, Jacob, and Joseph, on the other hand, *did attain epic proportions*."

It is interesting to note also the prominent role played by the women of the patriarchal narratives. For example, Abraham accepted, apparently without any protest whatsoever, the barren Sarah's proffer of a concubine as a substitute bearer of children, and thus acquiesced in her lack of faith and unwillingness to abide God's own time for the fulfilment of His promise (16:1, 2). Isaac allowed himself to be victimized by the schemes of the strong-willed Rebekah (27:5ff.). Jacob labored under the spell which his deep love for Rachel seems to have cast over him throughout her life and even after her death (as

evinced by the fact that he worked fourteen years to secure her as a wife: cf. 29:10, 11, 30; 35:16-20; 37:3; 44:20-22); it was Jacob's great love for Rachel that sparked his deep affection for Joseph and Benjamin, no doubt to the disgust of his other sons. It has always been true, and we suppose always will be that "the hand that rocks the cradle rules the world." Men are frequently made or marred, or even destroyed, by the passionate devotion they give to the women whom they truly love.

Jacob finally arrived at Hebron with his whole entourage of relatives and servants. Hebron was the third notable station occupied by his grandfather Abraham in the Land of Promise (13:18). Here also Jacob's father Isaac now sojourned. At the time of Jacob's flight Isaac, we will recall, was resident in Beer-sheba; however, as he advanced in age he seems to have moved to Mamre, probably to be near the family sepulchre. Hebron was a town in the Judean mountains, some 2800 feet above sea level, midway between Jerusalem and Beersheba, and about twenty miles from each. It was named *Kiriath-arba* (Gen. 23:2; Josh. 14:15, 15:13), also *Mamre*, after Mamre the Amorite (Gen. 13:18; 14:13, 24; 35:27; 23:17, 19). Here Abraham entertained three heavenly Visitants on occasion and was promised a son (Gen. 18:1, 10, 14). The cave of Machpelah lay "before Mamre," probably to the east of the grove of Mamre (Gen. 23:17, 19; 25:9; 49:30-32; 50:13, 26).

Isaac died at the age of 180 years (cf. Ps. 91:16). "The death of this venerable patriarch is here recorded by anticipation, for it did not take place till fifteen years after Joseph's disappearance. Feeble and blind though he was, he lived to a very advanced age; and it is a pleasing evidence of the permanent reconciliation between Esau and Jacob, that they met at Mamre, to perform the funeral rites of their common father" (Jamieson, CECG, 225). This author would have us think kindly of Isaac, even

reverently. He writes: "In the delicate simplicity and unobtrusive humility of Isaac, in the quiet, gentle, amiable purity of his life, we have an early type of Christ's perfect example. Indeed, his whole character, and the leading events of his history were a foreshadowing of those of the Savior" (*ibid.*, 225). It can be said of Isaac truthfully, whatever else might be said in criticism, that he was a *man of peace*, a man who always sought peace in preference to violence.

The last sentence in this chapter 35 reads like a benediction in itself: "Esau and Jacob his sons buried him." Esau evidently arrived from Mount Seir to pay the final service due his deceased parent, "Jacob according to him that precedence which had once belonged to him as Isaac's firstborn." "The Solemnity of Death: in vs. 29 there comes a haunting echo of an earlier passage: 25:8-9. Except for the names, the two are identical. Isaac dies, and his sons Esau and Jacob come to bury him. Abraham died, and his sons Isaac and Ishmael came and buried him. In each case there had been bitterness between the two sons. Isaac was the cherished one: Ishmael had been driven out because of Sarah's jealousy for Isaac. So in the next generation also the two sons had been divided by Jacob's crafty trick that stole the birthright and Esau's resulting furious anger. But both times the two sons meet at a father's funeral—the one thing that after a long separation could unite them. The verses are more than bare records of events. They suggest a deep instinct that runs throughout all the history of Israel—the instinct of family loyalty. Whatever might drive individuals apart, something stronger held them, and would keep them from complete estrangement. Not in word only, but in fact the people of Israel accepted the commandment, 'Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.' Obedience to that commandment is one reason why the Jewish race has had such

tenacity and toughness of survival. It has honored and protected the family. It has chastened and corrected selfish irresponsibility by putting into the hearts of each generation a sense of duty to the group" (IB, 743). History proves beyond all possibility of doubt that *when family life goes to pieces the nation falls*.

This is the last mention of the living Esau in Scripture. The sentence seems to indicate that Jacob and Esau continued to be on brotherly terms¹ from the day of their meeting at the ford of Jabbok. Still—no mention whatever of Rebekah in her last days! Nothing—but a passing mention, by Israel himself, of her place of burial, the Cave of Machpelah (50:31).

It is interesting to note the chronology involved in the intertwined lives of Isaac, Jacob and Joseph. Jacob was born in the sixtieth year of Isaac's life (25:26), and was thus 120 years old when Isaac died (at the age of 180). But later when he (as Israel) was presented before Pharaoh in Egypt he was 130 years old (47:9). Of this stretch of time there were seven fruitful and two unfruitful years since Joseph's exaltation to power in Egypt (41:53, 54; 45:6), and thirteen years between the selling of Joseph and his elevation, for he was sold at the age of seventeen and made prime minister at thirty (37:2, 47:9). "Hence we must take twenty-three years from the 130 years of Jacob, to determine his age at the time Joseph was sold: which is thus 107. 'Isaac therefore shared the grief of Jacob over the loss of his son for thirteen years.' In a similar way, Abraham had witnessed and sympathized with the long unfruitful marriage of Isaac. But Isaac could see in these sorrows of Jacob the hand of God, who will not allow that anyone should anticipate him in the self-willed preference of a favorite son" (Lange, 571). Leupold presents this problem in a somewhat clearer light as follows: "From this time [of Isaac's death] onward Jacob enters into the full patriarchal heritage, having at

last attained unto a spiritual maturity which is analogous to that of the patriarch. Coincident with this is Isaac's receding into the background. Consequently Isaac's death is now reported, though it did not take place for another twelve or thirteen years. For shortly after this, when Joseph was sold into Egypt, he was seventeen years old. When he stood before Pharaoh he was thirty (41:46). Seven years later when Joseph was thirty-seven, Jacob came to Egypt at the age of 130 (47:9). Consequently Jacob must have been ninety-three at Joseph's birth and at the time of our chapter, 93, plus 15, *i.e.*, about 108 years. But Isaac was sixty years old when Jacob was born: 108 plus 60 equals 168, Isaac's age when Jacob returned home. But in closing the life of Isaac it is proper to mention his death, though in reality this did not occur for another twelve years. Strange to say, Isaac lived to witness Jacob's grief over Joseph" (EG, 929). Whitelaw writes as follows: "At this time [of Isaac's death] Jacob was 120; but at 130 he stood before Pharaoh in Egypt, at which date Joseph had been ten years governor. He was therefore 120 when Joseph was promoted at the age of thirty, and 107 when Joseph was sold. Consequently Isaac was 167 years of age when Joseph was sold, so that he must have survived that event and sympathised with Jacob his son for a period of 13 years" (PCG, 417). "Isaac died at the age of 180, and was buried by his two sons in the Cave of Machpelah (ch. 49:31), Abraham's family grave, Esau having come from Seir to Hebron to attend the funeral of his father. But Isaac's death did not actually take place for 12 years after Jacob's return to Hebron. For as Joseph was 17 years old when he was sold by his brethren (37:2), and Jacob was then living at Hebron (37:14), it cannot have been more than 31 years after his flight from Esau when Jacob returned home (cf. ch. 34:1). Now, since according to our calculation at ch. 27:1, he was 77 years old when he fled, he must have been

108 when he returned home; and Isaac would only have reached his 168th year, as he was 60 years old when Jacob was born (25:26). Consequently, Isaac lived to witness the grief of Jacob at the loss of Joseph, and died but a short time before his promotion in Egypt, which occurred 13 years after he was sold (41:46), and only 10 years before Jacob's removal with his family to Egypt, as Jacob was 130 years old when he was presented to Pharaoh (47:9). But the historical significance of his life was at an end, when Joseph returned home with his twelve sons" (K-D, 320). *This means simply that Jacob and his household must have dwelt with, or in close proximity to that of Isaac for some twelve or thirteen years, that is, until Isaac "was gathered to his people" at the age of 180.*

We learn later, from Jacob's last words, that Isaac and Rebekah were both buried in the Cave at Machpelah (49:31). However, the Scriptures are completely silent about her life and death, following the departure of Jacob for Paddan-aram at her instigation. It seems only reasonable to conclude that after that departure she never saw her favorite son again.

FOR MEDITATION AND SERMONIZING

John Peter Lange: On the Fanaticism of Leah's Sons
(CDHCG, 564)

"The collision between the sons of Jacob and Shechem the son of Hamor, is a vivid picture of the collisions between the youthful forms of political despotism and hierarchal pride. Shechem acts as an insolent worldly prince, Jacob's sons as young fanatical priests, luring him to destruction.

"After Jacob became Israel, the just consciousness of his theocratic dignity appears manifestly in his sons, under the deformity of fanatical zeal. We may view this narrative as the history of the origin, and first original form

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of Jewish and Christian fanaticism. We notice first that fanaticism does not originate in and for itself, but clings to religious and moral ideas as a monstrous and misshapen outgrowth, since it changes the spiritual into a carnal motive. The sons of Jacob were right in feeling that they were deeply injured in the religious and moral idea and dignity of Israel, by Shechem's deed. But still they are already wrong in their judgment of Shechem's act, since there is surely a difference between the brutal lust of Amnon, who after his sin pours his hatred upon her whom he had dishonored, and Shechem who passionately loves and would marry the dishonored maiden, and is ready to pay any sum as an atonement; a distinction which the sons of Jacob mistook, just as those of the clergy do at this day who throw all breaches of the seventh commandment into one common category and as of the same heinous dye. Then we observe that Jacob's sons justly shun a mixture with the Shechemites, although in this case they were willing to be circumcised for worldly and selfish ends. But there is a clear distinction between such a wholesale, mass conversion, from improper motives, which would have corrupted and oppressed the house of Israel, and the transition of Shechem to the sons of Israel, or the establishment of some neutral position for Dinah. But leaving this out of view, if we should prefer to maintain (what Jacob certainly did not maintain) that an example of revenge must be made, to intimidate the heathen, and to warn the future Israel against the Canaanites, still the fanatical zeal in the conduct of Jacob's sons passed over into fanaticism strictly so called, which developed itself from the root of spiritual pride, according to three world-historical characteristics. The first was cunning, the lie, and enticing deception. Thus the Huguenots were enticed into Paris on the night of St. Bartholomew. The second was the murderous attack and carnage. How often has this form shown itself in the history of fanaticism! This

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pretended sacred murder and carnage draws the third characteristic sign in its train: rapine and pillage. The possessions of the heretics, according to the laws of the Middle Ages, fell to the executioner of the pretended justice; and history of the Crusades against the heretics testifies to similar horrors and devastation. Jacob, therefore, justly declared his condemnation of the iniquity of the brothers, Simeon and Levi, not only at once, but upon his death-bed (ch. 49) and it marks the assurance of the apocryphal standpoint, when the book Judith, for the purpose of palliating the crime of Judith, glorifies in a poetical strain the like fanatical act of Simeon (ch. 9). Judith, indeed, in the trait of cunning, appears as the daughter in spirit of her ancestor Simeon. We must not fail to distinguish here in our history, in this first vivid picture of fanaticism, the nobler point of departure, the theocratic motive, from the terrible counterfeit and deformity. In this relation there seems to have been a difference between the brothers, Simeon and Levi. While the former appears to have played a chief part in the history of Joseph also (42:24), and in the division of Canaan was dispersed among his brethren, the purified Levi came afterwards to be the representative of pure zeal in Israel (Exod. 32:28, Deut. 33:8) and the administrator of the priesthood, *i.e.*, the theocratic priestly first-born, by the side of Judah the theocratic political first-born. A living faith and a faithful zeal rarely develop themselves as a matter of fact without a mixture of fanaticism; 'the flame gradually purifies itself from the smoke.' In all actual individual cases, it is a question whether the flame overcomes the smoke, or the smoke the flame. In the life of Christ, the Old-Testament covenant faithfulness and truth burns pure and bright, entirely free from smoke; in the history of the old Judaism, on the contrary, a dangerous mixture of fire and smoke steams over the land. And so in the development of individual believers we see how

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some purify themselves to the purest Christian humanity, while others, even sinking more and more into the pride, cunning, uncharitableness and injustice of fanaticism, are completely ruined. *Delitzsch*: 'The greatest aggravation of their sin was that they degraded the sacred sign of the covenant into the common means of their malice. And yet it was a noble germ which exploded so wickedly.'

"This Shechemite carnage of blind and Jewish fanaticism is reflected in a most remarkable way, as to all its several parts, in the most infamous crime of Christian fanaticism, the Parisian St. Bartholomew. [The narrative of these events at Shechem shows how impartial the sacred writer is, bringing out into prominence whatever traits of excellence there were in the characters of Shechem and Hamor, while he does not conceal the cunning, falsehood, and cruelty of the sons of Jacob. Nor should we fail to observe the connection of this narrative with the later exclusion of Simeon and Levi from the rights of the first-born, to which they would naturally have acceded after the exclusion of Reuben; and with their future location in the land of Canaan. The history furnishes one of the clearest proofs of the genuineness and unity of Genesis—Gosman"] (*Lange*, 564). (Cf. Gen. 29:32-35; 35:22, 49:3, 49:5-7, etc.).

Analogies: Jacob and Christ

Genesis 32:24-32; John 14:1-14

A study of the lives of the patriarchs reveals the fact that human nature has been the same in all ages. The Bible is unique and superior in that it reveals men just as they are and have always been. It does not turn aside from its faithful record to cover up a single fault, nor hide an unpleasant incident. It is essentially the Book of Life.

In the biography of Jacob, we will find some very marked weaknesses of character. On the other hand, the remarkable virtues that manifest themselves demonstrate the superiority of his character over that of Esau, his brother, who was willing to sell his birthright for a mere "mess of pottage", Gen. 25:29-34, Heb. 12:16. Hence the promise to Abraham, which looked forward to the Gospel, Gen. 12:1-3, Gal. 3:8, was repeated to Isaac, Gen. 26:4, and to Jacob, Gen. 28:14. The names of Abraham, Isaac, and Jacob are inseparably linked together as the

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fathers of the Jewish people, Exodus 3:6, Matt. 8:11, Acts 3:13, Heb. 11:18-20.

While Isaac, Jacob, and Joseph are spoken of as types of Christ, it is not to be understood that they are types in character. That would be impossible, for in this He stood alone—"great in His solitude, and solitary in His greatness in holiness and perfection". We do not desire to become too fanciful in this study, yet there are many circumstances in the lives of these men that are strongly typical. We take up now the analogies between Jacob and Christ.

1. Jacob's vision at Bethel, Gen. 28:10-22.

1. Christ's place in the world vision he announced, John 1:51. As Jacob saw in his dream the vision of angels ascending and descending the ladder, so the disciples would see in Christ the connecting link between heaven and earth. Through Christ the heavens would again be opened, and communion between heaven and earth restored, John 14:6, Heb. 8:1-2.

2. Jacob went into a far country to secure his bride, laboring as a servant to secure her, Gen. 29-30.

2. Christ came to the world as a servant, laboring to secure His Bride, the Church. John 1:1-5, Col. 1:16-17, Heb. 1:2-3, Phil. 2:5-8, John 8:58.

3. In the far country eleven sons were born, Gen. 29-30.

3. While on earth, Christ called twelve apostles, but one of them fell. Matt. 10:2-4, John 6:70-71, Matt. 27:3-5, Acts 1:25.

4. Jacob was servant of Laban. At the end of his service, they "set a three days' journey" between them, Gen. 30:36.

4. At the end of Christ's personal ministry, a three days' journey was set between Himself and the world. John 2:18-21, Matt. 16:21, 1 Cor. 15:1-4.

5. Following the return to Canaan, Benjamin was born, making the twelfth son. These twelve sons were the heads of the twelve tribes of Israel. Gen. 35:22, 49:28-29, Ex. 24:4, Lev. 24:5.

5. After Christ's return to Heaven, Paul was called to be an apostle, born "out of due season," of the tribe of Benjamin. Acts 9, 26:1-7, 26:16-17, Phil. 3:4-6, 1 Cor. 15:8. The apostles will occupy thrones of judgment and positions of power in the Kingdom, 1 Cor. 6:2, Luke 22:29-30, Rev. 3:21, 21:14. These twelve are now the pillars, or the foundation of the Church, Gal. 2:9, Eph. 2:20.

6. Benjamin was born amidst sorrow and grief, yet was named "The Son of the Right Hand." Gen. 35:16-20.

6. Paul was born to the Church in the period of intense sorrow and persecution, yet came to be the greatest of the apostles, Acts 8:13, 26:9-10, 2 Cor. 11:22-28. Paul was the apostle to the Gentiles distinctly, Acts 26:16-18. To him was committed the task of writing a large part of the New Testament.

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7. "Thy name shall be called Israel," (that is, a prince of God); and with men, John 12:32, 11:41-42, Heb. 7:25.
 "As a prince thou hast power with God and with men," Gen. 32:24-30.

It is said that Frederick the Great of Prussia once asked a minister, of whom he was an intimate friend, "What do you consider the best evidence of the claims that Jesus is the Son of God, and that the Bible is divinely inspired?" The man of God very quickly replied, "The history of the Jews." And the supposed unbeliever was silenced.

In studying God's dealings with Abraham, Isaac, and Jacob and their posterity, we are plainly shown that "the Most High ruleth in the kingdom of men." God is in history, and especially in the history of the Jews. Today they are scattered among all nations, for their rejection of Christ, "until the time of the Gentiles be fulfilled." What a warning to Gentiles who refuse to acknowledge Jesus as their Christ, Rom. 11:11-12. When the world is again bathed in sorrows, we may see the light!

REVIEW QUESTIONS ON PART FORTY-THREE

1. Name the places that figured in the journey of Jacob and state what important event (or events) took place at each.
2. What place was the immediate objective of Jacob on his return from Paddan-aram?
3. What dramatic episode took place at Shechem?
4. Who was Dinah and what apparently were her relations with the women of Shechem?
5. What indignity was perpetrated on Dinah by Shechem the prince of the place?
6. Who was the king of Shechem at this time?
7. What was the reaction of Jacob's sons to this indignity? Who were the ringleaders in the terrible revenge visited on the Shechemites?
8. What is the significance of the statement regarding Shechem's folly, "which thing ought not to be done"?
9. What restitution did the king and prince of Shechem propose for the latter's crime? To what extent did this restitution include Jacob's entire tribe or ethnic group?
10. What was the feature of Shechem's act that was to Jacob's sons a special kind of iniquity? Do we see

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- here a taint of national (or ethnic) pride and self-righteousness?
11. What can we ascertain about Dinah's life following the incident at Shechem?
 12. What fanatical revenge did the sons of Jacob perpetrate on the Shechemites?
 13. In what way did they profane the institution of circumcision in actualizing this vengeance? Did they have any right to propose circumcision to non-Hebrews? Explain your answer.
 14. Of what special kind of hypocrisy were the sons of Jacob guilty?
 15. What was the total vengeance which they imposed on the Shechemites?
 16. What was Jacob's attitude toward this tragedy?
 17. What special character did circumcision have in relation to the progeny of Abraham, Isaac and Jacob? How was it related to the Abrahamic Covenant?
 18. Is there any evidence that circumcision had any other meaning to the children of Abraham than that assigned to it as a feature of the Covenant? Explain your answer.
 19. What other suggestions have been offered by anthropologists as to the design of circumcision? Do these suggestions apply to the design of circumcision in the Abrahamic covenant? Explain.
 20. What validity is there in the view that the imposition of Circumcision on the Shechemites was merely a pretext to render them incapable of self-defense? Explain your answer.
 21. What do we mean by the statement that Jacob's displeasure over the tragedy perpetrated by his sons seems to have been occasioned by expediency? Do you consider this charge valid?
 22. Do you consider that parental weakness comes to light in the duplicity of Jacob's sons?

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23. Trace the significant role played by Shechem in the Old Testament story. Where was the place located? How is it related to events in the New Testament?
24. May the tragedy of Shechem be rightly called an example of the dangers of religious fanaticism?
25. Explain, in this connection, the origin of the Samaritans. Why were they so cordially disliked by the Jews in New Testament times? Where in the New Testament do we find this prejudice clearly revealed?
26. Why, in all likelihood, did Jacob set out immediately for Bethel after the tragedy of Shechem? What did he do with the people of Shechem?
27. What did God command Jacob to do, after the incident at Shechem?
28. What steps did Jacob take to "purify" his household? What did he do with their foreign gods? Whom may we suppose to have had these "gods"?
29. What final purification ceremonies did Jacob enforce? What lessons do we learn from this incident about the importance of cleanliness and modesty of dress when we come into the presence of Jehovah to worship Him?
30. What was the first thing Jacob did on arriving at Bethel? On this second visit, what name did he give to the place and what was the significance of it?
31. Who was Deborah? On what grounds can we account for her appearance in the narrative at this point? How had she probably figured in the life of Joseph's household? What significance is there in the name *Allon-bacuth*?
32. What happened at Bethel with reference to the change of Jacob's name?
33. In what sense did Jacob perform the vow he had uttered at Bethel on his way to Paddan-aram?
34. What is the import of the name El Shaddai ("God Almighty") as it occurs in this theophany?

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35. What were the items of the Abrahamic Promise which were repeated and renewed to Jacob at this time?
36. What memorial did Jacob set up at this time? What was the drink-offering and what was its symbolic meaning?
37. Who was the goddess known as "the queen of heaven"? Of what cult was the worship of this goddess an essential feature?
38. What names were given this goddess among various other peoples?
39. Where did the Israelites bury the bones of Joseph when they came out of Egypt?
40. What was the usual punishment for seduction among nomadic tribes?
41. On what ground was the indignation of Simeon and Levi against the rulers of Shechem justifiable?
42. What great evils were involved in the vengeance which they executed?
43. Sketch the notable history of Bethel as it is given us in the Old Testament.
44. Where was Rachel's second son born? How did Rachel's life come to an end?
45. What did she name this son? What name did Jacob bestow on him? What did each of these names mean?
46. Where was Rachel buried? What was her special importance in the patriarchal history?
47. What crime did Reuben commit? What penalty did he suffer for this crime?
48. What probably was the original name of Bethlehem and what did it mean? What does the name Bethlehem mean?
49. What "explanations" of Reuben's act do we find in Jewish "interpretations"? Is there any legitimate ground for rejecting the truthfulness of the Biblical record as indicated in Gen. 35:22, 49:4, and I Chron. 5:1?

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50. Name the twelve sons of Jacob and their respective mothers.
51. Where did Jacob's journeying finally come to an end?
52. How old was Isaac when he died? What general characteristic can we apply to Isaac's life?
53. Where were Isaac and Rebekah buried? How account for the lacuna in the Biblical record with reference to the later period of Rebekah's life?
54. Why do we say that the last statement in the 29th chapter of Genesis reads like a benediction? With what event does the story of Esau's life come to an end?
55. Why do we say that Jacob and his household spent some twelve or thirteen years with Isaac at Hebron prior to Isaac's death? Explain the chronology of this interesting fact.
56. Summarize Lange's essay on fanaticism.
57. List the analogies between the life of Joseph and that of Christ.

PART FORTY-FOUR
EDOMITE GENEALOGIES
(Genesis 36:1-43)

The Biblical Account

1 Now these are the generations of Esau (the same is Edom). 2 Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Obolibamah the daughter of Anak, the daughter of Zibeon the Hivite, 3 and Basemath Ishmael's daughter, sister of Nebaioth. 4 And Adah bare to Esau Eliphaz; and Basemath bare Reuel; 5 and Obolibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau, that were born unto him in the land of Canaan. 6 And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, which he had gathered in the land of Canaan; and went into a land away from his brother Jacob. 7 For their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their cattle. 8 And Esau dwelt in mount Seir: Esau is Edom.

9 And these are the generations of Esau the father of the Edomites in mount Seir: 10 these are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau. 11 And the sons of Eliphaz were Teman, Omar, Zepho and Gatam, and Kenaz. 12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these are the sons of Adah, Esau's wife. 13 And these are the sons of Reuel: Nabath, and Zerah, Shammah, and Mizzah: these were the sons of Basemath, Esau's wife. 14 And these were the sons of Obolibamah the daughter of Anak, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah.

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15 *These are the chiefs of the sons of Esau: the sons of Eliphaz the first-born of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, 16 chief Korah, chief Gatam, chief Amalek: these are the chiefs that came of Eliphaz in the land of Edom; these are the sons of Adah. 17 And these are the sons of Reuel, Esau's son: chief Nabath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs that came of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife. 18 And these are the sons of Obolibamah, Esau's wife: chief Jeush, chief Jalam, chief Korah: these are the chiefs that came of Obolibamah the daughter of Anah, Esau's wife. 19 These are the sons of Esau, and these are their chiefs: the same is Edom.*

20 *These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah, 21 and Dishon and Ezer and Disban: these are the chiefs that came of the Horites, the children of Seir in the land of Edom. 22 And the children of Lotan were Hori and Heman; and Lotan's sister was Timna. 23 And these are the children of Shobal: Alvan and Manabath and Ebal, Shepbo and Onam. 24 And these are the children of Zibeon: Aiab and Anah; this is Anah who found the hot springs in the wilderness, as he fed the asses of Zibeon his father. 25 And these are the children of Anah: Dishon and Obolibamah the daughter of Anah. 26 And these are the children of Dishon: Hemdan and Eshban and Itbran and Cheran. 27 These are the children of Ezar: Bilban and Zaavan and Akan. 28 These are the children of Disban: Uz and Aran. 29 These are the chiefs that came of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, 30 chief Dishon, chief Ezer, chief Disban: these are the chiefs that came of the Horites, according to their chiefs in the land of Seir.*

31 *And these are the kings that reigned in the land of Edom, before there reigned any king over the children of*

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Israel. 32 And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabab. 33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 34 And Jobab died, and Husham of the land of the Temanites reigned in his stead. 35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. 36 And Hadad died, and Samlah of Masrekah reigned in his stead. 37 And Samlah died, and Shaul of Rehoboth by the River reigned in his stead. 38 And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. 39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zabah.

40 And these are the names of the chiefs that came of Esau, according to their families, after their places, by their names: chief Timna, chief Alvah, Chief Jetheth, 41 chief Obolibamah, chief Elah, chief Pinon, 42 chief Kenaz, chief Teman, chief Mibzar, 43 chief Magdiel, chief Iram: these are the chiefs of Edom, according to their habitations in the land of their possessions. This is Esau, the father of the Edomites.

1. *The History of Esau.*

“Esau and Jacob shook hands once more over the corpse of their father. Henceforth their paths diverged, to meet no more’ (Delitzsch). As Esau had also received a divine promise (25:23), and the history of his tribe was already interwoven in the paternal blessing with that of Israel (27:29 and 40), an account is given in the book of Genesis of his growth into a nation; and a separate section is devoted to this, which, according to the invariable plan of the book, precedes the *tholedoth* of Jacob” (K-D, 320). The account subdivides into six (or perhaps 7) sections, depending on the inclusion of vv. 6-8 into the

first section which would then begin with v. 1 and conclude with v. 8, as in the pages here *infra*. Skinner suggests seven sub-divisions as follows: (1) "Esau's wives and children (vv. 1-5); (2) His migration to Mount Seir (vv. 6-8); (3) a list of Esau's descendants (vv. 9-14); (4) an enumeration of clans or clan-chiefs of Esau (vv. 15-19); (5) two Horite lists: a genealogy (vv. 20-28), a list of clans (vv. 29-30); (6) the kings of Edom (vv. 31-39); (7) a second list of clans of Esau (vv. 40-43). The lists are repeated with variations in 1 Chron. 1:35-54" (ICCG, 428). Kraeling suggests the following subsections: (1) the tribes that could claim descent from Esau; (2) the "dukes" or chiefs of the sons of Esau, "*i.e.*, probably the centers furnishing a thousand-man unit for the Edomite army"; (3) the tribes of the pre-Edomite inhabitants who are called Horites; (4) the Edomite kings who had reigned before Israel had a king. (See Kraeling, BA, 89).

"The Edomites apparently had an illustrious history. Little is known about them beyond this summary account (Gen. 36:1-43) which indicates that they had several kings even before any king reigned in Israel. In this way the Genesis narrative disposes of the collateral line before resuming the patriarchal account" (OTS, 37). "Conformably to the plan pursued in the composition of this historical book, the Tholedoth of Esau precedes the ensuing account of the family history of Jacob, as the Tholedoth of Ishmael (25:12-17) that of Isaac; the Tholedoth of Japheth and Ham (10:1-20) that of Shem; and the Tholedoth of Cain (4:18) that of Seth. *Esau, who is Edom*. The latter name was applied to him in reference to the peculiar color of his skin at birth, rendered more significant by his inordinate craving for the *red* pottage, and also by the fierce sanguinary character of his descendants (cf. Ezek. 25:12, Obad. 10). The name Edom is prominently introduced at the commencement of this

genealogical record, because it formed the national designation of Esau's posterity" (Jamieson, CECG, 226). We prefer the subdivisions suggested by Keil-Delitzsch, and repeated in *The Jerusalem Bible* as given *infra*.

2. *Esau's Wives and Children in Canaan, and Their Settlement in Seir* (vv. 1-8; cf. Chron. 1:35ff).

"Our chief difficulty (here) arises from a comparison of the names of Esau's wives as they previously appeared. In 26:34 the Canaanite wives bore the names, 'Judith, the daughter of Beeri the Hittite,' and 'Basemath, the daughter of Elon the Hittite,' whereas in 28:9, the Ishmaelite wife is described as 'Mahalath, the daughter of Ishmael.' Apparently, then, Judith must be identified with Oholibamah, Basemath with Adah, for both are followed by the name of the same father 'Elon,' and Mahalath must be the Basemath of our list, because in each case follows the father's name, 'Ishmael.' The reason for identifying Judith with Oholibamah may be made somewhat more convincing by noting that Oholibamah is described (v. 2) as 'the daughter of Anah.' Now Anah, according to v. 24, discovered 'hot springs'; but *be'er* is the Hebrew word for spring. However, in the former list he is described as *Beeri*—'spring-man.' Such changes of names need surprise no one, for Orientals commonly go under several names, especially the women, who frequently received a new name at marriage. Men should, therefore, not speak here of a 'contradiction as to Esau's wives' and call this 'a crucial difficulty'" (EG, 934). Again: "Since the Anah of v. 2 no doubt is a man (cf. v. 25), the word *bath* ('daughter') following it cannot refer to him but must be used in the looser sense of 'granddaughter' and naturally refers here to Oholibamah. 'This same Anah appears here as a 'Hivite' but in 26:34 as a 'Hittite.' The difficulty resolves itself quite readily when we observe that 'Hittite' is simply a more general designation of Canaanites, which use of the term is found in Josh. 1:4, 1 Kings 10:29, 2 Kings 7:6.

For the Hittites were a very prominent group among the inhabitants of the land and so came to stand for all of them. If in v. 20, however, Anah appears as a Horite, a term meaning 'cave dweller,' why should not one, originally a Hivite, also be able to dwell in a cave and so merit the additional cognomen 'Horite?'" (*ibid.*, p. 935). ("Cave dweller," that is, a *troglodyte*: Horite may not even have been a tribal or ethnic designation). (The student is referred to Part 40 of the present text, section 3 *supra*, under the caption "Esau Takes Another Wife." There are several standard works which deal with the technicalities that occur in this chapter (36). We suggest the following commentaries on Genesis: by Keil and Delitzsch (BCOTP), by Whitelaw (PCG), by Jamieson (CECG), by Lange (CDHCG), and especially the thoroughgoing analysis of the chapter by William Henry Green. (UBG, pp. 417-429), in which the composite theory is clearly refuted. Every argument put forward by the critics is answered clearly in this great work in which the nit-picking methodology of the self-styled analytical experts, who seldom if ever agree among themselves, is exposed. We see no reason for devoting any more time or space here to this phase of our subject, C.C.C.). (For interesting comments by Jewish sources on these various women and their relatives, the student is referred to *The Soncino Chumash*, published by the Soncino Press, London.).

We now read that Esau took his wives, sons, daughters, servants, livestock, "and all his possessions" which he had accumulated in Canaan and went into a land *away from Jacob*. The separation evidently was similar to that which had occurred between Abraham and Lot in earlier times. "We are brought to the time where Esau sees the necessity of leaving the land of Canaan, which has definitely been assigned to his brother Jacob. It will be difficult to determine whether he took this step before Jacob's return from Mesopotamia or some time thereafter.

For there is the possibility that Esau's and Jacob's flocks could not subsist together even when the flocks which were potentially Jacob's were still in reality under Isaac's care. The more likely construction to put upon the case would be that Jacob with his large flocks and herds, freshly returned from Mesopotamia, made the problem a critical one. (The land could hardly support both groups). But Esau on his part was by this time resigned to his lot that he yield the preference to his brother to whom the better blessing had been given, and when a clash like that which threatened between Abraham's and Lot's herdsmen seemed imminent, Esau showed prudence in promptly yielding" (EG, 936). "This journey was undertaken after Jacob had returned from Haran and settled in Canaan, possibly after their father's death. Esau had probably settled in Seir before Jacob's return, but dwelt only in the plain, the inhabitants of the mountains not allowing him to settle higher up. Now that Jacob returned, Esau recognized that the land would be his, whereupon he made an expedition and captured the Mountain country" (SC, 215).

It seems obvious that Esau, too, had grown enormously wealthy (cf. 27:39-40). It is certainly to be doubted, however, that he had grown spiritually, that is, in the direction of putting aside his *profanity*. We recall the words of the old Catechism: "Why does God, seemingly at least, often permit the wicked to prosper while evil befalls the good?" The answer: "For two reasons: 1. Because the righteous can be confirmed in true holiness only by trials and sufferings; and 2. Because God will not allow even the little good which the wicked may do, to go unrewarded; and therefore as He cannot reward it in the next world, He takes this means of allowing it to be rewarded in this present world." (Cf. Matt. 5:45, 13:27-30; Rom. 12:19, Acts 17:31, Rom. 2:16, etc.).

It must be true that these patriarchs were at a great disadvantage for the time being. Canaan was literally only "the land of their sojournings." (Cf. v. 7). Hence, they must have been moving about, utilizing unclaimed pasturage, "and yet, no doubt, wealthier than the actual inhabitants of the land. The resulting jealousy of the native inhabitants will have made their position more difficult" (EG, 937). The text seems to indicate clearly, however, that this was a separation between the brothers. Esau simply moved to *a land away from his brother Jacob*. "Since Jacob had purchased the birthright, he was naturally Isaac's heir and became entitled to the heritage of the land of Canaan. Hence Esau sought another country (Sforno). The Midrash explains that he left on account of the decree that Abraham's children would be strangers in a foreign land before they inherited Canaan; whereupon Esau declared, 'I want neither the land nor the prior payment,' viz. to be a stranger elsewhere; hence he left. Another reason was his feeling of shame at having sold the birthright (Rashi)" (SC, 216). (Cf. Gen. 15:12-16).

"*So Esau dwelt in Mount Seir: Esau is Edom.*" This means that he chose this land south of the Dead Sea for his permanent home. "Seir"—or "Mount Seir," since it is such mountainous terrain—was the original name of the land. "Exactly how this occupation proceeded we do not know. . . . As we have suggested, a process of conquest may have been involved. As the material of this chapter suggests, intermarriage with native Seirites or Horites figured quite largely in the process. Sometimes intermarriage may have preceded, sometimes may have followed upon certain stages of the conquest, until the aboriginal inhabitants were eliminated and the Edomite stock had become the dominant factor" (EG, 937). Jamieson writes: "The design of this historical sketch of Esau and his family is to show how the promise (27:39, 40) was fulfilled. In temporal prosperity he far exceeds his brother; and it is

remarkable that, in the overruling providence of God, the vast increase of his worldly substance was the occasion of his leaving Canaan, and thus making way for the return of Jacob. *Thus dwelt Esau in mount Seir.* This was divinely assigned as his possession (Josh. 24:4, Deut. 2:5). It was not a 'land of promise' to him, as Canaan was to Jacob; but as the prediction in his father's testamentary blessing pointed, so he received it as the fulfilment of his destiny, Providence paving the way for it in the natural course of events. Having become allied by marriage with the family of Seir, he removed to the mount, and settled there with his family. Upon the rapid increase of his descendants into a tribe, it became evident that both the Edomites and the Horites could not find room enough in the country, and that the one or the other must give way; the former disputed the possession, and having, by Heaven favoring his arms, proved superior in the contest, Esau destroyed the great mass of the Horites, and, incorporating the remnant with his own race, finally 'dwelt in mount Seir,' as the dominant power: (hairy, rough, rugged) Mount Seir, inhabited by the Edomites, included that mountainous region which extends from the Dead Sea to the Elanitic Gulf" (Jamieson, 227). (The earliest mention of Mount Seir is in the account of Chedorlaomer's campaign in the days of Abraham (Gen. 14:6): here it is said that the Horites were then its inhabitants. "The Horites were the Hurrians, now known so well from the cuneiform tablets from ancient Nuzu and other sites, who invaded N. Mesopotamia, between 1780 and 1600, and gradually spread over Palestine and Syria" (UBD, 991). The route of the Exodus would have been through Seir (Deut. 2:1), but as God had given this region to Esau for a possession, the Israelites were forbidden to enter it (Deut. 2:5). The mention of Esau's removal to Mount Seir follows immediately the mention of Isaac's death and burial (Gen. 35:27-29, 36:1-8; cf. 32:3). In his fare-

well address Joshua spoke of God's giving Mt. Seir to Esau (Josh. 24:4). Chieftains of the Horites were called 'the children of Seir in the land of Edom' (Gen. 36:21, 30; cf. Ezek. 35:2ff.). Esau is said to have dispossessed the Horites of Mt. Seir (Gen. 32:3; 36:20ff.; Deut. 2:1-29, Josh. 24:4). Simeonites drove out the Amalekites who had hidden in Seir (1 Chron. 4:42ff.). "The majesty of God was associated with the awesome grandeur of Mt. Seir (Deut. 33:2, Judg. 5:4)." The Chronicler relates how King Amaziah of Judah (c. 800-783 B.C.) went to the Valley of Salt and slew 10,000 men of Seir but paid homage to their gods (2 Chron. 25:11-24). Isaiah's words, 'Watchman, what of the night?' came from Seir (Isa. 21:11).

The sons of Esau that were born in Canaan were five in number: by Adah, Eliphaz; by Basemath, Reuel; 'by Oholibamah, Jeush, Jalam and Korah. Adah and Basemath had each one son, while Oholibamah was the mother of three sons, all of whom became heads of different tribes: but in the case of the other two wives, it was their grandsons who attained that distinction.

3. *Esau's Sons and Grandsons as Fathers of Tribes* (vv. 9-14; cf. 1 Chron. 1:35-37).

Esau's descendants in Seir. Through his sons and grandsons Esau became the *father of Edom*, i.e., the founder of the Edomitish nation on the mountains of Seir. This, it should be noted, is the history of Esau *in Mount Seir*. The section which preceded it was his history in the land of Canaan. Where in vv. 1-8 we have only the names of those who in the strictest sense were 'sons of Esau,' here the same expression is used in the looser sense and takes in the grandsons, at least those of Eliphaz and Reuel, and incidentally also those of *Amalek*.

Of all those persons mentioned in this section, *Amalek* (vv. 12, 16) is the one who must be studied especially, in connection with Old Testament history. Among the

sons of Eliphaz we find this Amalek, whose mother was Timna, the concubine of Eliphaz. (See 1 Chron. 1:36: here "Timna and Amalek" is a more concise form of saying, "and from Timna, Amalek"). "Amalek was, of course, the ancestor of the Amalekites, who attacked the Israelites at Horeb as they were coming out of Egypt under Moses (Exo. 17:8-16), and not merely of a mixed tribe of Amalekites and Edomites, belonging to the supposed original Amalekite nation. . . . The allusion to the fields of the Amalekites in ch. 14:7 does not imply that the tribe was in existence in Abraham's time, nor does the expression 'first of the nations,' in the saying of Balaam (Num. 24:20), represent Amalek as the aboriginal or oldest tribe, but simply as the first heathen tribe by which Israel was attacked. The Old Testament says nothing of any fusion of Edomites or Horites with Amalekites, nor does it mention a double Amalek. . . . If there had been an Amalek previous to Edom. with the important part which they took in opposition to Israel even in the time of Moses, the book of Genesis would not have omitted to give their pedigree in the list of the nations. At a very early period the Amalekites separated from the other tribes of Edom and formed an independent people, having their headquarters in the southern part of the mountains of Judah, as far as Kadesh (14:7; Num. 13:29, 14:43, 45), but, like the Bedouins, spreading themselves as a nomad tribe over the whole of the northern portion of Arabia Petrea, from Havilah to Shur on the border of Egypt (1 Sam. 15:3, 7; 27:8); whilst one branch penetrated into the heart of Canaan, so that a range of hills, in what was afterwards the inheritance of Ephraim, bore the name of the mountains of the Amalekites (Judg. 12:15, 5:14). Those who settled in Arabia seem also to have separated in the course of time into several branches, so that Amalekite hordes invaded the land of Israel in connection sometimes with the Midianites and the sons of the East (the Arabs, Judg.

6:3, 7:12), and at other times with the Ammonites (Judg. 3:13). After they had been defeated by Saul (1 Sam. 14:48, 15:2ff.), and frequently chastised by David (1 Sam. 27:8, 30:1ff.; 2 Sam. 8:12), the remnant of them was exterminated under Hezekiah by the Simeonites on the mountains of Seir (1 Chron. 4:42, 43)" (K-D, 323-324).

Thus it will be seen that the Amalekites were inveterate enemies of Israel. The Edomites generally were equally so (Ezek. 35:5), although God forbade His people to hate or to despoil them (Deut. 23:7; 2:4-6; 2 Chron. 20:10). As a matter of fact, "Edom became a symbol of the hardened unbelief and hostility of the world to the people of God and as such was declared by the prophets to be the object of God's wrath and conquering power in the Last Days (Isa. 11:14; 34:5-6; Obad. 1:1-4, Amos 9:12)" (HBD, 59).

The distinguished Jewish commentator, Maimonides (1135-1204), has some very important things to say about the fate of the Amalekites and the Edomites. Cf. Exo. 17:13-15, Deut. 25:17-19. He writes as follows: "There are in the Law portions which include deep wisdom, but have been misunderstood by many persons; they require, therefore, an explanation. I mean the narratives contained in the Law which many consider as being of no use whatever e.g., the list of the various families descended from Noah, with their names and territories (Gen. 10); the sons of Seir the Horite (*ibid.*, 26:20-30); the kings that reigned in Edom (*ibid.* 31. seq.), and the like. . . . Every narrative in the Law serves a certain purpose in connexion with religious teaching. It either helps to establish a principle of faith, or to regulate our actions, and to prevent wrong and injustice among men; and I will show this in each case." As a case in point, Maimonides asks: "Had Moses nothing else to write than, 'And the sister of Lotan was Timna' (Gen. 36:22)?" He continues: "The list

of the families of Seir and their genealogy is given in the Law (Gen. 36:20-30), *because of one particular commandment*. For God had distinctly commanded the Israelites concerning Amalek to blot out his name (Deut. 25:17-19). Amalek was the son of Eliphas and Timna, the sister of Lotan (Gen. 36:12, 22). The other sons of Esau were not included in this commandment. But Esau was by marriage connected with the Seirites, as distinctly stated in Scripture; and Seirites were therefore his children; he reigned over them; his seed was mixed with the seed of Seir, and ultimately all the countries and families of Seir were called after the sons of Esau who were the predominant family, and they assumed more particularly the name Amalekites, because these were the strongest in that family. If the genealogy of these families of Seir had not been described in full they would all have been killed, contrary to the plain words of the commandment. For this reason the Seirite families are fully described, as if to say, the people that live in Seir and the kingdom of Amalek are not all Amalekites; they are the descendants of some other man, and are called Amalekites because the mother of Amalek was of their tribe. The justice of God thus prevented the destruction of an (innocent) people that lived in the midst of another people (doomed to extirpation); for the decree was pronounced only against the seed of Amalek" (GP, 380-382).

"If we note Amalek as belonging among the Edomites (v. 12), we can understand how, being the son of a concubine, he may have been discriminated against and how that may have resulted in his separation from his brethren. For according to Exod. 17:8 and Num. 13:29 and 14:25 the Amalekites must have held territory much farther to the west. According to Judg. 5:14 and 12:15 they must have once occupied territory much farther to the north. Gen. 14:7 points to the fact that Amalekites had once dwelt much farther eastward, although in this

passage the term refers to territory which later was occupied by Amalekites. All of this cannot seem strange if it be borne in mind that all these tribes may have been more or less nomadic in their day" (EG, 939).

4. *The Clan-Chiefs (Tribe-Princes) of Edom* (vv. 15-19).

That is, dukes-phylarchs, leaders, chieftains of tribes. "The term [*alluphim*], though used in the general sense of ruler by the later Hebrew writers (Jer. 13:21; Zech. 9:7, 12:5-6), is exclusively employed in the Pentateuch as a designation of the Edomite princes (see Exod. 15:15), corresponding to the title of shiekhs among the modern Bedouins. Fourteen alluphim are mentioned here, and each Edomite tribe took the name of its founder, or, as some conjecture from v. 40, the duke was called after the name of the tribe. From Eliphaz, the eldest son of Esau, sprang seven dukes, three of whom have obtained prominent notice in Scripture history" (Jamieson, 227): (1) Duke *Teman*, eldest son of Eliphaz, was chief of a tribe which gave its name to a province of Idumea frequently mentioned by Scripture writers (Jer. 49:7, 20; Ezek. 25:13, Amos 1:12, Obad. 9, Hab. 3:3). This tribe seems to have risen to a position of great importance, and extended over a large portion of the territory of Edom; so that duke Teman was entitled to be mentioned first, not only as the eldest son of Eliphaz, but as the *premier* duke of Edom. (2) Duke *Kenaz* was founder of the Kenezite tribes, some of whose distinguished members, as Caleb and Othniel (Josh. 14:14, Judg. 3:9) were adopted into Israel. (3) Duke *Amalek*, whose independence and widespread occupancy of Palestine and Syria, caused them to be mentioned frequently in the Old Testament records. All the other ducal sons of Eliphaz ruled over tribes in the south, as their territorial names indicate. Those of Reuel (v. 17) abode in the original territory of Esau, as seems evident

from the designation, "Zerah of Bozrah" (v. 33). "But they roam over a wide circuit [to this day] to the neighborhood of the Hauran, and the country between the Euphrates and the Tigris; and in the north and west of the Persian Gulf the names of Reuel's descendants are to be traced in the classical writings and in modern times" (Jamieson, *ibid.*, 228).

5. *Descendants of Seir the Horite*, (vv. 20-30; cf. 1 Chron. 1:38-42).

According to Deut. 2:12, the Horites of Seir were supplanted by the descendants of Esau. In vv. 20-30 here the inhabitants of the land, or pre-Edomite population of the country. *The Horite*, that is the *Troglodyte*, the dweller in caves, which abound in the mountainous country of Edom. "The Horites, who had previously been an independent people (14:6), were partly exterminated and partly subjugated by the descendants of Esau (Deut. 2:12, 22)" (K-D, 324). "Seir, with a colony of Horites from Lebanon, settled in the mountains south of Canaan a generation before the time of Abraham, and in their new possessions continued that mode of life to which they had been accustomed in their original settlement, viz., that of dwelling in caves on account of the intense heat (Jer. 49:7-22). Hence they were called Troglodytes (in our version, Horites); and doubtless they were the excavators of those wonderful rock-habitations which abound in the ravines and the soft limestone cliffs around Petra" (Jamieson, 228). The names of the sons of Seir who became heads of tribes are listed here, as were the ducal descendants of Esau in the earlier part of the chapter. Their form of government must have been the same as that which was first adopted in Edom—that of *alluphim* or *shiekhs*—exercising independent authority over district tribes. These chiefs were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, Dishan.

6. *The Kings of Edom* (vv. 31-39; 1 Chron. 1:43-50).

"*The kings in the land of Edom,*" that is, "before the children of Israel had a king" (K-D). "'Before an Israelite king ruled Edom,' rather than the sense understood by the Greek: 'before a king ruled in Israel'" (JB, 59). It is interesting to note "in connection with the eight kings mentioned here, that whilst they follow one another, that is to say, one never comes to the throne till his predecessor is dead, yet the son never succeeds the father, but they all belong to different families and places, and in the case of the last the statement that 'he died' is wanting. From this it is unquestionably obvious that the sovereignty was elective: that the kings were chosen by the phylarchs, and, as Isa. 34:12 also shows, that they lived or reigned contemporaneously with these. The contemporaneous existence of the *Alluphim* and the kings may also be inferred from Exo. 15:15 as compared with Num. 20:14ff. Whilst it was with the king of Edom that Moses treated respecting the passage through the land, in the song of Moses it is the princes who tremble with fear on account of the miraculous passage of the Red Sea (cf. Ezek. 32:29). Lastly, this is also supposed by the fact, that the account of the seats of the phylarchs (vers. 40-43) follows the list of the kings. . . . Of all the kings of Edom, not one is named elsewhere" (K-D, 326). "Of the last king, *Hadar* (v. 39; not Hadad, as it is written in 1 Chron. 1:50), the wife, the mother-in-law, and the mother are mentioned: his death is not mentioned here, but is added by the later chronicler (1 Chron. 1:51). This can be explained easily enough from the simple fact, that at the time when the table was first drawn up, Hadad was still alive and seated upon the throne. In all probability, therefore, Hadad was the king of Edom, to whom Moses applied for permission to pass through the land (Num. 20:14ff.). At any rate the list is evidently a record relating to the Edomitish

king of a pre-Mosaic age. But if this is the case, the heading, v. 31, does not refer to the time when the monarchy was introduced into Israel under Saul, but was written with the promise in mind, that kings should come out of the loins of Jacob (35:11, cf. 17:4ff.), and merely expresses the thought, that Edom became a kingdom at an earlier period than Israel. Such a thought was by no means inappropriate to the Mosaic age. For the idea, 'that Israel was destined to grow into a kingdom with monarchs of his own family, was a hope handed down to the age of Moses, which the long residence in Egypt was well adapted to foster' (Delitzsch)" (K-D, 328). Concerning v. 31, especially the statement, *before there reigned any king over the children of Israel*, Jamieson interprets: that is, "previous to the time of Moses, who was virtually the first king of Israel (cf. Exod. 18:16-19 with Deut. 33:5), though the words are usually considered as pointing to the reign of Saul." Skinner writes: "This may mean either before the institution of the monarchy in Israel, or before any Israelitish sovereign ruled over Edom. The natural *terminus ad quem* is, of course, the overthrow of the Edomite independence by David. The document bears every mark of authenticity, and may be presumed to give a complete list of Edomite kings. Unfortunately the chronology is wanting. An average reign of 20 years for the eight kings is perhaps a reasonable allowance in early unsettled times; and the foundation of the Edomite monarchy may be dated approximately from 150 to 200 years before the time of David" (ICCG, 434). Concerning this monarchy Skinner adds: "The monarchy was obviously not hereditary, none of the kings being the son of his predecessor; that it was elective is more than we have a right to assume. Frazer finds here an illustration of his theory of female succession, the crown passing to men of other families who married the hereditary princesses; but v. 39 is fatal to this view. The fact that the kings reigned in different

cities supports an opinion that they were analogous to the Hebrew Judges, *i.e.*, local chiefs who held supreme power during their life, but were unable to establish a dynasty. A beginning of the recognition of the hereditary principle may be traced in the story of Hadad 'of the seed of royal' (1 Ki. 11:14ff.), who is regarded as heir-presumptive to the throne" (*ibid.*, 435). Suffice it here to conclude with the opinions of the Rabbis: "*These are the kings.*" Eight are enumerated, and corresponding to this number eight descended from Jacob who overthrew Edom's independence, making it tributary. The eight are: Saul, Ishbosheth, David, Solomon, Rehoboam, Abijah, Asa and Jehoshaphat. In the reign of Joram, Jehoshaphat's son, Edom rebelled and regained its independence (2 Ki. 8:20) (Rashi). '*Before there reigned any king over the children of Israel.*' Some believe that this phrase was written prophetically. Yitschaki maintained that it was written in the time of Jehoshaphat, but for expressing this opinion his book deserves to be burnt. *King* here refers to Moses, and the meaning is that Edom had eight kings before the time of Moses (Ibn Ezra). Sforino explains similarly" (SC, 218).

Again this word from Maimonides (GP, 382): "The kings that have reigned in the land of Edom are enumerated (Gen. 36:31ff.) on account of the law, 'Thou mayst not set a stranger over thee, which is not thy brother' (Deut. 17:15). For of these kings none was an Edomite; wherefore each king is described by his native land: one king from this place, another king from that place. Now I think that it was then well known how these kings that reigned in Edom conducted themselves, what they did, and how they humiliated and oppressed the sons of Esau. Thus God reminded the Israelites of the fate of the Edomites, as if saying unto them, Look unto your brothers, the sons of Esau, whose kings were so and so, and whose deeds are well known. Learn therefrom that no nation

ever chose a foreigner as king without inflicting thereby some great or small injury upon the country."

7. *More Chiefs of Edom* (vv. 40-43; cf. 1 Chron. 1:51-54).

K-D entitle this section: *Seats of the Tribe-Princes of Esau according to their Families*. It seems evident from the wording of the caption here, "*after their places, by their names,*" by way of comparison with v. 43, "*according to their habitations in the land of their possession,*" that the names that follow v. 31 are not a second list of Edomite tribal princes (that is, of those who continued the ancient regime, with its hereditary aristocracy, after the death of Hadar), but refer to the capital cities of the old phylarchs. Therefore there is nothing surprising in the fact that out of the eleven names only two correspond to those given in vv. 15-19. "This proves nothing more than that only two of the capitals received their names from the princes who captured or founded them, viz. *Timah* and *Kenaz*. Neither of these has been discovered as yet" (K-D, 328). *Abolibamah* (site unknown) probably got its name from the Horite princess (v. 25). Pinon apparently is *Phunon*, an encampment of the Israelites (Num. 33:42-43), celebrated for its mines, between Petra and Zoar, in which many Christians were condemned to hard labor under the Roman emperor, Diocletian. Some authorities hold that *Mibzar* is Petra; but this is called *Selah* (2 Ki. 14:7), we are told by way of objection. The objection, however, is not valid, because in the ASV and the RSV, this term is actually translated as "the rock," seemingly an allusion to *Petra* (cf. Judg. 1:36, 2 Chron. 25:12, Obad. 3). As far as we know, the names of the other capitals or districts in the list have not as yet been identified. The concluding sentence, *This is Esau, the father* (founder) *of Edom*, (that is, from him sprang the great nation of the Edomites, with its princes and kings, upon the mountains of Seir), both terminates this section and prepares the way for the

history of the later life of Jacob, and particularly for what is often designated *the Saga of Joseph*.

Much light has now been shed, we are told, on the Edomite names in these lists from inscriptions gathered in recent years, notably through the excavations of Jaussen and Savignac. So writes Kraeling. He adds: "The allusion to the Horites (Gen. 36:20ff., cf. 14:6) requires brief attention. We are told in Deut. 2:12, 22, that they were an earlier population whom the Edomites dispossessed. The name was formerly thought to mean 'cave dwellers,' but the Egyptian inscriptions provided a name *Kharu*, which was used for southern Syria, and this was found comparable to the name Horites. Since the decipherment of the Hittite inscriptions, the *Kburri* (from whom the Egyptian name was doubtless derived) have become well known as an element in Mesopotamia and Armenia in the sixteenth and seventeenth centuries B.C. The Mitannians belonged to this group, and a Hurrian grammar has even been written in recent years. According to the laws of the Hebrew language *Kburri* would become *Khorim-Horites*, and so the equation is perfect. That some Hurrian group got down as far as Edom and held control there for a time need not be doubted. It is easier to believe than the suggestion that Horites is an error for Hivites, in three different connections. In the period of migration, splinter groups often push very far in their desperate search for a place to settle. Such groups bring little with them that is distinctive and that could be found archaeologically" (BA, 89). The survey of Nelson Glueck in 1936-38, this author goes on to say, has shown that the early agricultural civilization in this region, as in Moab and points farther north, was wiped out about 1900-1750 B.C. This was the time of the Amorite migration, and it seems reasonable to believe that the Amorites were the agent of destruction. There is no mention of Edomite places in the Amarna letters of the fourteenth century. About 1300

B.C., however, so Glueck discovered, a new agricultural civilization arose in Edom. Its founders could have been the Horites, who then were soon succeeded by the Edomites" (BA, 89). (We do not have space here to delve into the problems associated with the respective identities of the Hurrians, Hivites, Horites, Hittites, Canaanites, etc. Dr. Speiser has some very pertinent suggestions about this problem which the student may want to investigate: see ABG, pp. 280-283). Unfortunately, most of the late modern critics seem obsessed with the notion that the names of these persons whose lives are narrated in the Patriarchal Age were not names of persons, but names of tribal groups rather than the names of their eponymic founder-ancestors. This notion must be evaluated as purely gratuitous. The same assumption has generally prevailed with respect to the "heroes" of early Greek and Roman times. However, archaeology has definitely proved that these names are not mythical, not even legendary, one might well say, but names of actual personages; and the events associated with their names have been proved to have been actual historical events. No more positive proof of this fact could be offered than the story of the Siege of Troy.

REVIEW QUESTIONS ON PART FORTY-FOUR

1. Give the subdivisions of this chapter as suggested by Keil and Delitzsch and by *The Jerusalem Bible*.
2. Explain the phrase, "Esau, who is Edom."
3. For what purpose is the line (*toledoth*) of Esau inserted at this point? How is this method in line with that of the entire content of Genesis?
4. Where and when does Esau himself disappear from the narrative?
5. What probably brought about the separation of the tribes of Esau and Jacob?

GENESIS

6. How was the divine promise of Gen. 27:39-40 fulfilled for Esau?
7. In what way does the separation of Esau and Jacob remind us of that which took place between Abraham and Lot?
8. In what respect were the patriarchs at a great disadvantage with regard to the land of Canaan?
9. Where was Mount Seir? What Biblical events are associated with this region?
10. What are the most significant references to it in the Old Testament?
11. Name Esau's wives and their sons as they were in Canaan.
12. What specific reason is assigned Scripturally for Esau's migration to Seir?
13. Which one of Esau's grandsons came to figure most prominently in Old Testament history?
14. Trace the relationship between the Israelites and the Amalekites as presented in the patriarchal records.
15. What specific command did God enjoin with respect to the Amalekites? Tell the story of Saul's disobedience to this command and the consequences thereof.
16. What is the Maimonidean explanation of the Divine purpose in inserting the various Edomite genealogies into the Old Testament record? What principle does he lay down with respect to these O.T. stories?
17. Could the fact that Amalek was the son of a concubine have affected his separation from his people? What was the general geographical distribution of the Amalekites, and what does this suggest?
18. When and by whom were the Amalekites exterminated?
19. In connection with Gen. 15:16, what does this ultimate destruction of the Amalekites teach us with respect to Divine Providence?

EDOMITE GENEALOGIES

20. What general function did the *clan-chiefs* of Edom serve? What general names are applied to them?
21. What does the name *Horite* mean? Does this have any significance in identifying this people?
22. How is this people to be associated with the topology of the country around the rock-city of Petra?
23. What are some of the possible conclusions with respect to Hadad, king of Edom?
24. What are various interpretations of the clause 31b?
25. What significance is there in the fact that the eight kings named in vv. 31-39 did not succeed one another in the royal office? State the views of Keil-Delitzsch, Skinner, Jamieson, Sir James Frazier, and the Rabbis on this subject.
26. What is the Maimonidean explanation of this listing of the kings that reigned in Edom, as these are given in vv. 31-39?
27. Explain what is meant by the phrases in v. 40, "*after their places, by their names.*"
28. Why is it generally considered that the names in section (vv. 40-43) are names of districts or their capital cities?
29. What special significance is attached to the name *Pinon*?
30. For what further development of the Biblical story does the last statement in v. 43 prepare us?
31. What archaeological discoveries by Glueck and others throw light on the history of Edom and especially on the succession of peoples that occupied this region?
32. What is the great fallacy (*a priori*) that characterizes the conclusions of modern critics with reference to the names of the patriarchs and their descendants?

PART FORTY-FIVE

THE INCIDENT OF JUDAH AND TAMAR

(Genesis 38:1-30)

The Biblical Account.

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. 2 And Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her, and went in unto her. 3 And she conceived, and bare a son; and he called his name Er. 4 And she conceived again, and bare a son; and she called his name Onan. 5 And she yet again bare a son, and called his name Shelah: and he was at Chezib, when she bare him. 6 And Judah took a wife for Er his first-born, and her name was Tamar. 7 And Er, Judah's first-born, was wicked in the sight of Jehovah; and Jehovah slew him. 8 And Judah said unto Onan, Go in unto thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother. 9 And Onan knew that the seed would 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 she should give seed to his brother. 10 And the thing which he did was evil in the sight of Jehovah: and he slew him also. 11 Then said Judah to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son be grown up; for he said, Lest he also die, like his brethren. And Tamar went and dwelt in her father's house.

12 And in process of time Shua's daughter, the wife of Judah, died; and Judah was comforted, and went up unto his sheep-shearers to Timnah, he and his friend Hirah the Adullamite. 13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnah to shear his sheep. 14 And she put off from her the garments of her widowhood, and covered herself with her veil, and wrapped her-

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self, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she was not given unto him to wife. 15 When Judah saw her, he thought her to be a harlot; for she had covered her face. 16 And he turned unto her by the way, and said, Come I pray thee, let me come in unto thee: for he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come in unto me? 17 And he said, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge, till thou send it? 18 And he said, What pledge shall I give thee? And she said, Thy signet and thy cord, and thy staff that is in thy hand. And he gave them to her, and came in unto her, and she conceived by him. 19 And she arose, and went away, and put off her veil from her, and put on the garments of her widowhood. 20 And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand: but he found her not. 21 Then he asked the men of her place, saying, Where is the prostitute, that was at Enaim by the wayside? And they said, There hath been no prostitute here. 22 And he returned to Judah, and said, I have not found her; and also the men of the place said, There hath been no prostitute here. 23 And Judah said, Let her take it to her, lest we be put to shame: behold, I sent this kid, and thou hast not found her.

24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and moreover, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. 25 When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and the cords, and the staff. 26 And Judah acknowledged them, and said, She is more righteous than I, forasmuch as I gave her not to Shelah my son.

And he knew her again no more. 27 And it came to pass in the time of her travail, that, behold, twins were in her womb. 28 And it came to pass, when she travailed, that one put out a hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, Wherefore hast thou made a breach for thyself? therefore his name was called Perez. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zerah.

1. *The Unity of the Narrative.*

The subject-matter of this chapter seems to be an interruption of the continuity of the narrative ("Saga") of Joseph. "Partly on this account, and partly because the name Jehovah occurs in it (vers. 7, 10), it has been pronounced a later Jehovistic interpolation. Its design has been explained as an attempt to glorify the line of David by representing it as sprung from Judah, or to disclose the origin of the Levirate law of marriage among the Jews; but the incidents here recorded of Judah and his family are fitted to reflect dishonor instead of glory on the ancestry of David; and the custom here mentioned of raising up seed to a dead brother by marrying his widow, though the idea may have originated with Judah, is more likely to have descended from earlier times. Rightly understood, the object of the present portion of the record appears to have been not simply to prepare the way for the subsequent genealogical register (46:8-27), or to contrast the wickedness of Judah and his sons with the piety and chastity of Joseph in Egypt, or to recite the private history of one of Christ's ancestors, or to show that the pre-eminence of Judah in the patriarchal family was due exclusively to grace, *but also and chiefly to justify the Divine procedure in the subsequent deportation of*

Jacob and his sons to Egypt. The special danger to which the theocratic family was exposed was that of intermarrying with the Canaanites (24:3, 28:6). Accordingly, having carried forward his narrative to the point where, in consequence of Joseph's sale, a way begins to open up for the transference of the patriarchal house to the land of the Pharaohs, the historian makes a pause to introduce a passage from the life of Judah, with the view of proving the necessity of such removal, by showing, as in the case of Judah, the almost certainty that, if left in Canaan, the descendants of Jacob would fall before the temptation of marrying with the daughters of the land, with the result, in the first instance, of a great and rapid moral deterioration in the holy seed, and with the ultimate effect of completely obliterating the line of demarcation between them and the surrounding heathen world. How the purity of the patriarchal family was guarded till it developed into a powerful nation, first by its providential withdrawal in infancy from the sphere of temptation (46:5), then by its separate establishment in Goshen beside a people who regarded them with aversion (46:34), and latterly by its cruel enslavement under Pharaoh (Exod. 1:10), is a subject which in due course engages the attention of the writer" (PCG, 440). Italics mine—C.C.) (See again Gen. 15:12-16).

The story related in ch. 38 of the involvement of Judah with Canaanite neighbors is, according to K-D (338-339), "intended to point out the origin of the three leading families of the future princely tribe in Israel, and at the same time to show in what danger the sons of Jacob would have been of forgetting the sacred vocation of their race, through marriages with the Canaanitish women, and of perishing in the sin of Canaan, if the mercy of God had not interposed, and by leading Joseph into Egypt prepared the way for the removal of the whole house of Jacob into that land, and thus protected the family, just

as it was expanding into a nation, from the corrupting influence of the manners and customs of Canaan. This being the intention of the narrative, it is no episode or interpolation, but an integral part of the early history of Israel, which is woven here into the history of Jacob, because the events occurred subsequently to the sale of Joseph."

We must never overlook the connection between the revelation to Abraham in Genesis 15:12-16 and that part of the patriarchal story which is now beginning to unfold in the last days of Israel's life. It should be noted that, following Genesis 37:1-2, we are still dealing with the "generations" of Jacob, even though the content of most of the latter part of Genesis has to do with the experiences of Joseph. It is with the forming of the Israelite nation that we are dealing here, the nation which by galling bondage and a subsequent glorious deliverance, prepared the way for the Messianic Reign, of which the early Theocracy was in so many respects a pattern. Thus God used person, prophecy, type, and institution to point forward to, and thus to identify, in minute detail, the Messiah Himself at His appearance in the world, and to validate the institutions of the Christian System which were established by Him *per se*, and by Him also through the Apostles whom He chose and trained to act as the executors of His Last Will and Testament.

Again quoting K-D: "The disappearance of the name Jehovah, therefore, is to be explained, partly from the fact that previous revelations and acts of grace had given rise to other phrases expressive of the idea of Jehovah, which not only served as substitutes for this name of the covenant God, but in certain circumstances were much more appropriate; and partly from the fact that the sons of Jacob, including Joseph, did not so distinctly recognize in their course the saving guidance of the covenant God, as to be able to describe it as the work of *Jehovah*. This imperfect

insight, however, is intimately connected with the fact that the direct revelations of God had ceased; and that Joseph, although chosen by God to be the preserver of the house of Israel and the instrument in accomplishing His plans of salvation, was separated at a very early period from the fellowship of his father's house, and formally naturalized in Egypt, and though endowed with the supernatural power to interpret dreams, was not favored, as Daniel afterwards was in the Chaldean court, with visions or revelations of God. Consequently we cannot place Joseph on a level with the three patriarchs, nor assent to the statement, that 'as the noblest blossom of the patriarchal life is seen in Joseph, as in him the whole meaning of the patriarchal life is summed up and fulfilled, so in Christ we see the perfect blossom and sole fulfilment of the whole of the Old Covenant dispensation' (Kurtz), as being either correct or scriptural, so far as the first portion is concerned. For Joseph was not a medium of salvation in the same way as Abraham, Isaac, and Jacob. He was indeed a benefactor, not only to his brethren and the whole house of Israel, but also to the Egyptians; but salvation, *i.e.*, spiritual help and culture, he neither brought to the Gentiles nor to the house of Israel. In Jacob's blessing he is endowed with the richest inheritance of the firstborn in earthly things; but salvation is to reach the nations through Judah. We may therefore without hesitation look upon the history of Joseph as a 'type of the pathway of the Church, not of Jehovah only, but also of Christ, from lowliness to exaltation, from slavery to liberty, from suffering to glory' (*Delitzsch*); we may also, so far as the history of Israel is a type of the history of Christ and His Church, regard the life of Joseph, as believing commentators of all centuries have done, as a type of the life of Christ, and use these typical traits as aids to progress in the knowledge of salvation; but that we may not be seduced into typological trifling, we must not overlook the fact, that

neither Joseph nor his career is represented, either by the prophets or by Christ and His apostles, as typical of Christ—in anything like the same way, for example, as the guidance of Israel into and out of Egypt (Hos. 11:1, cf. Matt. 2:15), and other events and persons in the history of Israel” (BCOTP, 333-334). (Nevertheless, the analogies between the life of Joseph and the life of Christ are several, and very significant, as outlined *infra* in our section on material for “sermonizing”). (Cf. also Heb., chs. 8, 9, 10). Again: “The very fact that the author of Genesis, who wrote in the light of the further development and fuller revelation of the ways of the Lord with Joseph and the whole house of Jacob, represents the career of Joseph as a gracious interposition of *Jehovah* (ch. 39), and yet makes Joseph himself speak of *Elohim* as arranging the whole, is by no means an unimportant testimony to the historical fidelity and truth of the narrative; of which further proofs are to be found in the faithful and exact representation of the circumstances, manners, and customs of Egypt, as *Hengstenberg* has proved in his Egypt and the Books of Moses, from a comparison of these accounts of Joseph’s life with ancient documents and monuments connected with this land” (K-D, *ibid.*, 333).

“The history (*tholedoth*) of Isaac commenced with the founding of his house by the birth of his sons; but Jacob was abroad when his sons were born, and had not yet entered into undisputed possession of his inheritance. Hence his *tholedoth* only commence with his return to his father’s tent and his entrance upon the family possessions, and merely embrace the history of his life as patriarch of the house which he founded [cf. 37:2]. In this period of his life, indeed, his sons, especially Joseph and Judah, stand in the foreground, so that ‘Joseph might be described as the moving principle of the following history.’ But for all that, Jacob remains the head of the house, and the centre

around whom the whole revolves. This section is divided by the removal of Jacob to Egypt, into the period of his residence in Canaan (chs. 37-45), and the close of his life in Goshen (chs. 46-50). The first period is occupied with the events which prepared the way for, and eventually occasioned, his migration into Egypt. The way was prepared, directly by the sale of Joseph (ch. 37), indirectly by the alliance of Judah with the Canaanites (ch. 38), which endangered the divine call of Israel, inasmuch as this showed the necessity for a temporary removal of the sons of Israel from Canaan. The way was opened by the wonderful career of Joseph in Egypt, his elevation from slavery and imprisonment to be ruler over the whole of Egypt (chs. 39-41). And lastly the migration was occasioned by the famine in Canaan, which rendered it necessary for Jacob's sons to travel to Egypt to buy corn, and, whilst it led to Jacob's recovery of the son he had mourned for as dead, furnished an opportunity of Joseph to welcome his family into Egypt (chs. 42-45). The *second* period commences with the migration of Jacob into Egypt, and his settlement in the land of Goshen (chs. 46-47:27). It embraces the patriarch's closing years, his last instructions respecting his burial in Canaan (ch. 47:28-31), his adoption of Joseph's sons, and the blessing given to his twelve sons (ch. 49), and extends to his burial and Joseph's death (ch. 50)" (BCOTP, 329). It should be noted, in this connection, that in the various Scripture references *to the fathers of the Jewish nation—the patriarchs—three, and only three, are mentioned, and the same three in the same order, viz., Abraham, Isaac and Jacob.* (Cf. Exo. 3:6, 15, 16; Exo. 4:5; Matt. 8:11-12, 22:32; Mark 12:26, Luke 20:37, Acts 3:13, 7:32). In Acts 7:8-9, the term "patriarch" is extended to include the *twelve* sons of Jacob, founders of the twelve tribes who were constituted a *nation* at Sinai.

It should be emphasized at the outset that *the story of Joseph is essentially a study in, and revelation of the ways of, Divine Providence*: hence, it lacks the kind of problems (geographical, sociological, scientific, ethical and spiritual) that have required our attention in the first thirty-six chapters of Genesis. The narrative that engages our attention in the last fourteen chapters of the book is a simple story in many respects simply told. It is from beginning to end, from every point of view, *a human interest story*.

2. *The Birth of Er and His Marriage to Tamar* (vv. 1-11).

At that time, i.e., about the time that Joseph was sold into slavery in Egypt, Judah "went down" from Hebron (37-14) or the mountains of Judah, toward the south, specifically to Adullam, in the lowland (Josh. 15:35), into the neighborhood of a certain Adullamite, a man named Hirah. Adullam was a town in the Hebron valley; in the period of the Conquest it was the seat of a Canaanite king (Josh. 12:15); afterward, it was celebrated for its connection with the history of David (1 Sam. 22:1, 2; 2 Sam. 23:13), and is subsequently mentioned in Scripture (2 Chron. 11:7, Neh. 11:300, Mic. 1:15). Judah, it would seem, deliberately separated himself from his brothers, and entered into an alliance, at least into friendly relations, with this Canaanite. "It would not be surprising if it turned out some day that Hirah was the name of an actual king of this Canaanite city, which lay in the Shephelah, or hill country, bordering the Philistaeian plain." "The name of Adullam survives to this day in an Arabicised form. . . . The Adullam of antiquity did not lie exactly at that village, but rather to the south of it on a site situated on a near-by hill, where sherds of the Middle Bronze Age confirm the existence of a city of patriarchal times. Travelers going from Hebron to Jaffa, or from Jerusalem to Gaza, would be attracted to it. King Rehoboam later found it

worth while to fortify this city (2 Chron. 11:7)" (Krae-ling, BA, 90). (Incidentally this writer explains: "We hear little in the narratives preceding the Joseph-cycle concerning the various sons of Jacob. And that little is not very much to the credit of the individuals thus singled out. In Genesis 34, Simeon and Levi came in for attention in connection with the role they are held to have played in the Shechem area. In Genesis 35:21-22 there was some notice of Reuben. Genesis 38 now gives us information about Judah. The strange position of this narrative after the first installment of the Joseph stories is due to the fact that in chapter 37 [v. 26] Judah is with his brethren; hence the compiler was not able to introduce it sooner. We shall take it up first before turning to Joseph" (*ibid.*, p. 90). We follow the same procedure in the present text.

The question that arises here is surely pertinent, viz., what prompted Judah to "go away" from his brothers? That is, to set up a separate and independent establishment apart from them? "Not only immediately after Joseph was sold, but also on account of it," "in a fit of impenitent anger" (Kurtz)? in a spirit of remorse (Lange)? How can we know?—no definite information is given us as regards his motivation. However, as noted already in considering Genesis 34, such alliances between nomads and city dwellers always resulted in intermarriage, and so it was in this case. Like Esau, this son of Jacob probably cast off the restraints of religion and married into a Canaanite family, "and it is not surprising that the family which sprung from such an unsuitable connection should be infamous for bold and unblushing wickedness" (Jamieson). At any rate, Judah married the daughter of Shuah, a Canaanite, and had three sons by her, respectively, Er, Onan, and Shelah. It strikes the present writer that Judah's motive for separating from his paternal household may well have been an infatuation for this daughter

of Shuah. Although it would appear that the tribe of Judah had an early history independent of the other tribes of Israel, the fact remains that Judah himself was back with his brothers in their various appearances in Egypt after Joseph became the *vizier* there under Pharaoh. As a matter of fact Scripture represents Judah as having taken subsequently a decided lead in all the affairs of Israel's family. When it became necessary to go into Egypt for food a second time, Judah remonstrated with Jacob against his detention of Benjamin and undertook to be responsible for the safety of the lad (43:3-10). When the telltale cup was found in Benjamin's sack, and punishment by Joseph seemed imminent, Judah's earnest petition for his father and brothers and his offer of himself as a slave so moved his princely brother that the latter could no longer retain the secret of his identity (44:14-34). Soon after, also, it was Judah who was sent by Jacob to act as guide ("show the way") for the migration of the latter and his house into the land of Goshen (46:28). We read no more of him until we find him receiving, along with his brothers, his father's final blessing (49:8-12). We now understand what the inspired writer means when he tells us that Judah, though not the firstborn of Israel's progeny, still and all "prevailed above his brethren" (1 Chron. 5:2).

As stated above, Judah married the daughter of Shuah, a Canaanite, (V. 2—Shua was *not* the name of Judah's wife, but that of her father, cf. v. 12). The woman bore a son, and Judah named him Er. When Er was grown up, according to ancient custom (cf. 21:21, 34:4), his father gave him a wife, named Tamar (v. 6), probably a Canaanite, of unknown parentage. But Er proved to be too wicked for Yahweh even to tolerate his continued existence, and so He "slew him" (*i.e.*, *caused him to die*). The son-in-law, no doubt, was addicted to all the abominable vices of Canaan (cf. Rom. 1:20-32). The wickedness involved elicited the heaviest divine disapproval; the wick-

edness—in all likelihood, some form of sex perversion—made Er guilty in a special sense, and so “Yahweh let him die.” We find here a positive evidence of the truth, “the soul that sinneth, it shall die” (cf. Gen. 2:17, Psa. 90:7ff., Prov. 10:27, Ezek. 18:20, Gal. 6:7-8, etc.)—an echo that rings throughout the entire Bible.

After the death of Er, Judah wished Onan, as the brother-in-law, to marry the childless widow of his deceased brother, and thus to raise up seed, *i.e.*, a family, for him. But Onan knew, of course, that the firstborn son would not be the founder of his own family, but would perpetuate the family of the deceased and receive his inheritance, and therefore prevented conception when consummating the marriage by spilling the semen, letting it fall on the ground. “This act not only betrayed a want of affection to his brother, combined with a despicable covetousness for his possession and inheritance, but was also a sin against the divine institution of marriage and its object, and was therefore punished by Jehovah with sudden death. The custom of *levirate marriage*, which is first mentioned here, and is found in different forms among Indians, Persians, and other nations of Asia and Africa, was not founded upon a divine command, but upon an ancient tradition, originating probably in Chaldea. It was not abolished, however, by the Mosaic law (Deut. 25:5ff.), but only so far restricted as not to allow it to interfere with the sanctity of marriage; and with this limitation it was enjoined as a duty of affection to build up the brother’s house, and to preserve his family and name” (K-D, 340). (Cf. also Matt. 22:23-33). “The custom of levirate marriage seems to have prevailed quite universally at the time, as it is known to have been customary among many nations ancient and modern. Judah does not appear as an innovator in this instance. Levirate marriage implied that if a man had died without leaving a son, the next brother of the deceased, if unmarried, would take

the widow to wife with the understanding that the first son born would carry on the line of the deceased, but all other children would be accounted his own. . . . Onan knew of this provision and intentionally prevented its realization. Selfishness may have prompted him: he did not care to preserve his brother's family. Greed may have been a concurrent motive: he desired to prevent the division of the patrimony into smaller units. But in addition to these two faults there was palpably involved the sin of a complete perversion of the purpose of marriage, that divine institution. What he did is described as 'taking preventive measures.' The original says: '*he destroyed [i.e., the semen] to the ground.*' From him the extreme sexual perversion called *onanism* has its name. The case is revolting enough. But plain speech in this case serves as a healthy warning. Yahweh let him die even as his brother" (EG, 980-981). In the science of medicine, *masturbation* (commonly called "self-abuse") is erroneously designated *onanism*. Onan's act was an offense against the theocratic family, not an act indulged for erotic gratification, an act which, if allowed to become habitual, undoubtedly contributes to sexual impotence in later life. *It is interesting to note that Er and Onan disappear from the sacred narrative never to be heard of again, except as statistics* (Gen. 46:12, Num. 26:19, 1 Chron. 2:3-4).

The sudden death of his two sons, in each instance soon after marriage with Tamar, must have made Judah hesitate to give her the third son as a husband also, thinking, it would seem, according to a superstition which we find in the apocryphal book of Tobit (ch. 3), that either she herself, or marriage with her, had been the cause of her husbands' deaths. He therefore sent her back to her father's house, telling her to remain there as a widow, with the promise that he would give her his youngest son Shelah to wed her as soon as Shelah had grown up. It is generally conceded that Judah never meant this seriously, for *he*

thought lest (i.e., he was afraid that) he [Shelah] also might die like his brethren. "Judah sends Tamar home to her family, on the pretext that his third son Shelah is too young to marry her. His real motive is fear lest his only surviving son should share the fate of Er and Onan, which he plainly attributes to Tamar herself" (ICCG, 452). Her return to her father's house was in accordance with the law for a childless widow (Lev. 22:13, Ruth 1:8): so Tamar "*went and dwelt in her father's house*" (v. 11).

3. *Tamar's Stratagem* (vv. 12-19).

Skinner calls it "Tamar's *daring stratagem*," and indeed it was just that. Tamar, after waiting a long time, saw that Shelah had grown up and was not yet given to her as a husband; she therefore determined to procure children from Judah himself who had become a widower in the meantime. Judah, having comforted himself (*i.e.*, ceased to mourn for his deceased wife) went to the sheep-shearing at Timnath. The sheep-shearing was kept with great feasting by shepherds. Judah therefore took his friend Hirah with him, a fact noted in v. 12 in relation to what follows. When Tamar heard that Judah was on his way to the feast, she took off the garments of widowhood, put on a veil, and sat down, disguised as a prostitute, by the gate of Enaim, by which Judah would be sure to pass on his return from Timnath. (Enaim no doubt was the same as Enam in the lowland of Judah, Josh. 15:34). (The veil was the sign of the harlot, here the term is *kedesbab*, that is, a cult prostitute, a woman dedicated to impure heathen worship, cf. Deut. 23:17, Hos. 4:14). Tamar's veil, her wrapping herself and sitting by the wayside (at the crossroads) set her apart as one who plied this iniquitous trade. (There are two evils that man, in his entire history on earth, has never been able to eliminate or even to control: one is drunkenness, and the other is prostitution). When Judah saw her, naturally he took her for what she expected him to: her design actually was

realized. "Judah does not appear to a very good advantage in this account. He seems to know altogether too well how to carry on a transaction of this sort. Since the veil seems to be the customary device to give herself the appearance of coyness, such as persons of this sort may use, it effectually served the purpose of disguising Tamar. When, besides, it is indicated that Judah did not know that she was his daughter-in-law ["for she had covered her face"], we see that Judah surely would not have consciously made himself guilty of incest" (EG, 984). Of course they entered into "negotiations." The price agreed upon was "a kid of the goats." This is indeed suggestive in view of the fact that the goat, because of its prolificness, played a rather prominent role in the ancient Fertility Cult, and hence was sacred to Astarte. "The present of a kid on these occasions may be due to the fact that (as in classical antiquity) the goat was sacred to the goddess of life" (ICCG, 453). (Cf. Pausanias, VI, 25, 2; Tacitus, *Hist.*, 2, 3; Lucian, *Dial. meretr.* 7, 1). Tamar's master-stroke, however, was the obtaining of a pledge which made the identification of the owner absolutely certain. The pledge was Judah's *seal, cord, and staff*. This was his signet-ring, with the band by which it was hung around his neck, and his staff: these served as a pledge of the young buck-goat which he offered her. These were objects of value and were regarded as ornaments in the East (cf. *Herodotus*, i, 195). The cord may have been regarded as having magical powers "like those occasionally worn by Arab men" (ICCG, 454). Judah then lay with Tamar, and she became pregnant by him. She then put off her veil and put on her garments of widowhood.

4. *Tamar's Vindication*, (vv. 20-26).

When Judah sent the young buck-goat to the supposed harlot, by his friend Hirah, for the purpose of redeeming his pledges, the latter could not find her, and was told, on inquiring of the people of Enaim, that there was no

prostitute there (literally no *consecrated* one). "The consecrated,' *i.e.*, the *bierodule*, a woman sacred to Astarte, a goddess of the Canaanites, the deification of the generative and productive principle of nature; one who served the goddess by prostitution: cf. Deut. 23:17-18). This was no doubt regarded as the most respectable designation for public prostitutes in Canaan" (K-D, 341). Ritual prostitution was an essential element of the Cult of Fertility which flourished throughout the entire ancient pagan world. *Kedesbab* here, v. 21, "strictly 'sacred prostitute'—one 'dedicated' for this purpose to Ishtar-Astarte, or some other deity, Deut. 23:18, Hos. 4:14," ICCG, 454).

When Judah's friend returned with the kid and reported that he had had no success in finding the woman, Judah decided to leave his pledges with the girl, lest he might expose himself to popular ridicule by any further inquiries, since he had done his part toward keeping his promise. "It is significant that Judah employs his *fidus Achates* Hirah in this discreditable affair, and will rather lose his seal, etc., than run the risk of publicity, v. 23."

In due time, however, it was made known to Judah that his daughter-in-law had played the harlot and was certainly with child. Hence it fell to Judah as the head of the family to bring her to justice. This meant that she should be brought out and burned. "Death by burning is the punishment imposed in Hammurabi, sect. 157, for incest with a mother, and was doubtless the common punishment for adultery on the part of a woman in ancient Israel. In later times the milder penalty of stoning was substituted (Lev. 20:10, Deut. 22:23ff., Ezek. 16:40, John 8:5), the more cruel death being reserved for the prostitution of a priest's daughter (Lev. 21:9, cf. Hammurabi, Sect. 110). Judah ordered the burning, whereupon Tamar, on being brought forth for the infliction of the penalty,

by thus waiting till the last moment, "made her justification as public and dramatically complete as possible." Producing the things which Judah had given her as a pledge, she addressed the crowd, saying, *By the man to whom these belong I am with child.* Judah recognized the seal, the cord, and the staff as his own, and frankly confessed that her conduct was justified by the graver wrong which he had done her in not giving her his son Shelah as a husband. "In passing sentence on Tamar, Judah had condemned himself. His sin, however, did not consist merely in having given way to his lusts so far as to lie with a supposed public prostitute of Canaan, but still more in the fact, that by breaking his promise to give her his son Shelah as her husband, he had caused his daughter-in-law to practise this deception upon him, just because in his heart he blamed her for the early and sudden deaths of his elder sons, whereas the real cause of the deaths which had so grieved his paternal heart was the wickedness of the sons themselves, the mainspring of which was to be found in his own marriage with a Canaanite in violation of the patriarchal call. And even if the sons of Jacob were not unconditionally prohibited from marrying the daughters of Canaanites, Judah's marriage at any rate had borne such fruit in his sons Er and Onan, as Jehovah the covenant God was compelled to reject. But if Judah, instead of recognizing the hand of the Lord in the sudden death of his sons, traced the cause to Tamar, and determined to keep her a childless widow all her life long, not only in opposition to the traditional custom, but also in opposition to the will of God as expressed in His promises of a numerous increase of the seed of Abraham, Isaac, and Jacob; Tamar had by no means acted rightly in the stratagem by which she frustrated his plan, and sought to procure from Judah himself the seed of which he was unjustly depriving her, though her act might be

less critical than Judah's. For it is evident from the whole account, that she was not driven to her sin by lust, but by the innate desire for children; and for that reason she was more in the right than Judah. Judah himself, however, not only saw his guilt, but he confessed it also; and showed both by his confession, and also by the fact that he had no further conjugal intercourse with Tamar, an earnest endeavor to conquer the lusts of the flesh, and to guard against the sin into which he had fallen. And because he thus humbled himself, God gave him grace, and not only exalted him to be the chief of the house of Israel, but blessed the children that were begotten in sin" (K-D, 342-343). "It follows that the episode is not meant to reflect discredit on the tribe of Judah. It presents Judah's behavior in as favorable light as possible, suggesting extenuating circumstances for what could not be altogether excused; and regards that of Tamar as a glory to the tribe; cf. Ruth 4:12" (ICCG, 455). "To suppose that incidents like that recorded in vv. 12-26 were of frequent occurrence in ancient Israel, or that it was the duty of the father-in-law under *any* circumstances to marry his son's widow, is to miss entirely the point of the narrative. On the contrary, it is just the exceptional nature of the circumstances that explains the writer's obvious admiration for Tamar's heroic conduct. 'Tamar shows her fortitude by her disregard of conventional prejudice, and her determination by any means in her power to secure her wifely rights within her husband's family. To obtain this right the intrepid woman dares the utmost that womanly honor could endure—stoops to the level of an unfortunate girl, and does that which in ordinary cases would lead to the most cruel and shameful death, bravely risking honor and life on the issue. At the same time, like a true mother in Judah, she manages her part so cleverly that the dangerous path conducts her to a happy goal" (*ibid.*, 455).

5. *Birth of Perez and Zerah*, (vv. 27-30).

Tamar brought forth twins, and a circumstance occurred at the birth, which does happen occasionally when the children lie in an abnormal position. Moreover, it always impedes delivery, and this fact was regarded in this instance as so significant that the names of the two children were founded on it. At the birth, a hand came out first, around which the midwife tied a scarlet thread to mark this as the firstborn (v. 20). We then read that when the child drew back its hand "*behold, his brother came out.*" Then the midwife said, "*wherefore hast thou made a breach for thyself?*" (Marginal, "*How hast thou made a breach? a breach be upon thee!*"). That is, *Thou bearest the blame of the breach, i.e., by breaking through by pressing forward.* From this fact he received the name Perez ("breach," "breaker through"). Rashi renders it: "Why hast thou acted with such strength to force thy way out before thy brother" (SC, 241). Then the other child, the one with the scarlet thread around his arm, came into the world, and was named Zerah ("exit," "rising," or according to Rashi, "shining," because of the bright color of the crimson thread, SC, 241). Zerah sought to appear first, whereas in fact Perez was the firstborn, and is therefore placed before Zerah in the genealogical tables (46:12, Num. 26:20. Perez was the ancestor of the tribe-prince Nahshon (Num. 2:3), and of King David also (Ruth 4:18-22, 1 Chron. 2:3-17). Through Perez, it should be especially noted, Tamar has her place as one of the female ancestors of Christ. Perez himself carried on the chosen line that culminated in Messiah (Matt. 1:3). "The grace of God is vividly demonstrated by His use of these abominable events to accomplish His own purposes. The Divine Potter, undoubtedly for reasons of His own, has often worked with very inferior clay (cf. Jer. 18:1-12). Again we must be impressed with the fact that the Bible is a very *realistic* book: it pictures life as men and

women have lived it, and continue to live it. It is pre-eminently the Book of Life.

"The twin-birth of Rebecca is once more reflected. We see how important the question of the firstborn remains to the Israelitish mother and midwife. In the case of the twins there appears more manifestly the marks of a striving for the birthright. Pharez, however, did not obtain the birthright, as Jacob sought it, by holding on the heel, but by a violent breach. In this he was to represent Judah's lion-like manner within the milder nature of Jacob. According to Knobel, the midwife is supposed to have said to Pharez: a breach upon thee, *i.e.*, a breach happen to thee; and this is said to have been fulfilled when the Israelitish tribes tore themselves away from the house of David, as a punishment, because the Davidian family of the Pharezites had violently got the supremacy over its brethren" (Lange, 593). (Cf. 1 Chron. 11:11, 27:2-3; Neh. 11:4-6). Later references to the progeny of Judah's third son, Shelah, are found in Gen. 46:12; Num. 26:20; 1 Chron. 2:3, 4:21-23). These references to the line of Shelah are, as will be noted, mostly statistical.

We probably should mention here the matter of the sequence of time between chapters 37 and 38. "At that time," v. 1, ch. 37, must surely mean, just after, or soon after, Joseph had been sold into Egypt, at the age of seventeen (37:2). He was elevated to the position of prime minister of the land at the age of thirty (41:46). It will thus be evident that some twenty-two years intervened between the sale of Joseph and the settlement in Egypt (13 years until Joseph's promotion plus 7 years of plenty *plus* 2 years of famine). On this basis Judah had time to marry, to have a son whom he gave in marriage in his seventeenth year; to have a second son whom in his eighteenth year he gave to the same wife; allowing an additional two years for the rest of the events narrated in ch. 38. "Judah departed from his brethren in vexation

over their treatment of their brother Joseph and over their hypocrisy in the sight of their father. At least some such reason for his going 'away from his brethren' is possible. . . . Judah does approach more closely to a Canaanite man, who appears to have been friendly and welcomed the approach. . . . A further contact with the Canaanites follows. A man by the name of Shua (a name meaning perhaps 'opulence') has a daughter whom Judah takes to wife. Whether resentment against his brethren had anything to do with this, or whether easygoing friendship with Canaanites lay at the bottom of it all, is hard to say" (EG, 977). (It is interesting to note that Leupold differs from authorities quoted above on the matter of Judah's motivation in "pitching his tent" toward Canaanites). Again, on the chronological problem we note the following: "The 23 years which intervened between the taking of Joseph into Egypt and the migration of Jacob thither, furnish space enough for all the events recorded in this chapter (38). If we suppose that Judah, who was 20 years old when Joseph was sold, went to Adullam soon afterwards and married there, his three sons might have been born four or five years after Joseph's captivity. And if his eldest son was born about a year and a half after the sale of Joseph, and he married him to Tamar when he was 15 years old, and gave her to the second son a year after that, Onan's death would occur at least five years before Jacob's removal to Egypt; time enough, therefore, both for the generation and birth of the twin-sons of Judah by Tamar, and for Judah's two journeys into Egypt with his brethren to buy corn" (K-D, 339).

The Tribe of Judah, together with that of Benjamin, retained its identity down to New Testament times, we might well say to the Fall of Jerusalem and the subsequent Dispersion, A.D. 70. The history of this tribe is of considerable importance, in view of the fact that Messiah was of the seed of Abraham, of the royal lineage of David,

and of the tribal lineage of Judah (although a high priest after the order of Melchizedek) (Gal. 3:16, 3:29-29; 2 Sam. 7:12; Matt. 21-9; John 7:42; Rom. 1:3; Rev. 5:5, etc.; Heb., ch. 7, also 6:20).

Judah early in life took a prominent role among his brothers, as is shown by the story of Joseph (Gen. 37:26-27, 43:3-10, 44:16-34, 46:28). Genesis, ch. 38, though throwing light on the beginnings of the tribe of Judah, probably stands where it does for the purpose of contrasting Judah's character with that of Joseph. Gen. 49:8-12, though not strictly a promise of kingship to Judah, but rather of leadership and tribal stability, the promise of Shiloh does involve kingship ultimately. (Note the blessings of Moses on Judah; Deut. 33:7). The genealogies of Judah's descendants are given us in 1 Chron., chs. 2-4. When Judah went into Egypt he had three sons, but so rapidly did his family increase that at the time of the first census it numbered 74,600 (Num. 1:26-27) and was first in population of all the tribes. At the second census, it numbered 76,500, still retaining its rank (Num. 26:22). Its representative among the spies, and also among those appointed to partition the land, was the great leader Caleb, the son of Jephunneh (Num. 13:6). "According to rabbinical authority, Judah's standard was green, with the symbol of a lion (Keil)" (UBG, s.v.). Throughout the Exodus and the Wanderings, the tribe of Judah was at the forefront of the procession (Num. 2:3, 9). Judah was the first tribe which received its allotted territory ("inheritance") west of the Jordan, which included fully one-third of the entire land. When a survey was made later, at the completion of the Conquest, an adjustment was made by which a part of Judah's territory was given to Simeon (Josh. 15:20-63, 18:1-10; Judg. 1:3). The boundaries and cities of the region allotted to Judah are given at great length (Josh. 15:20-63). Judah and Simeon led the military expedition which resulted in the defeat

of the Canaanites, including the capture of Jerusalem (Judg. 1:10); whereupon they extended their conquest by overrunning most of the coastal plain (Judg. 1:16-21). "During the rule of the judges, Judah maintained an independent spirit toward the other tribes; and while they acquiesced in the Benjamite (Saul's) appointment as king, it could hardly have been with a very good grace, as may be inferred from the very small contingent they supplied to that monarch's army against Amalek. (1 Sam. 15:4). When Judah established David as king, and removed the sanctuary to Jerusalem, the Ephraimites were dissatisfied, and seized the first opportunity of setting up an independent kingdom. Then the history of Judah as a tribe lapsed into that of *Judah as a kingdom*" (UBD, 614). "Then followed a long history of wars, vassalage and occasional prosperity. Against Judah were arrayed Israel, Egypt, Syria, and finally the country was ravaged by the king of Babylon, Jerusalem was burned with fire, the holy temple laid in ashes, the people taken away into captivity, and Judah was no more" (*ibid.*, p. 615). (Cf. 2 Kings, chs. 24, 25; Jer. chs. 39-41).

The territory of Judah extended east and west from the northern end of the Dead Sea to the Mediterranean, and north and south from this line to the region of Kadesh-Barnea. It included the cities which figure pre-eminently in the Biblical story, and with great significance especially in New Testament times. It is interesting to keep in mind that from the tribe of Judah came the Son of Mary by the overshadowing of the Holy Spirit (Luke 1:35), the Lord Jesus Christ Himself; and that from the tribe of Benjamin came Paul, the great Apostle to the Gentiles (Rom. 11:1, Phil. 3:5, 2 Cor. 11:22).

The following comment on ch. 38 by Dr. Speiser is important: "Because of the eventual pre-eminence of the tribe of Judah, the personalized history of that branch was of obvious interest to tradition. Through the period of

Judges and down to the time of David, Judah expanded by absorbing various Canaanite elements. This beginning of that composite history is here intimated by Judah's settlement among the Canaanites and his acquisition of a Canaanite wife. His line, however, is in danger of extinction; but a daughter-in-law by the name of Tamar, apparently another Canaanite, takes heroic measures and triumphs in the end. In resolutely following the intent of the law, by unorthodox and hazardous means, Tamar thus takes her place alongside Rachel (31:19). She had the stuff, it was felt, to be the mother of a virile clan, which is clearly the main theme of the story. What brings this theme into bold relief is the institution of the levirate marriage, that is, marriage with the wife of a deceased brother (or another relative in special circumstances). The objective was to maintain the family line in a society that set great store by blood ties, and consequently had little use for adoption. Biblical law upholds this obligation and frowns on any attempt to circumvent it (cf. Deut. 25:5ff., Ruth, ch. 3f.). Judah sought to live up to this practice, yet shrank from risking the life of his last surviving son. When Tamar became convinced that her father-in-law was temporizing, she tricked him into leaving her with child, by waylaying him in the disguise of a harlot. But she had the presence of mind to secure positive proof of her mate's identity. Here J adds a subtle human touch. Judah mistakes Tamar for a common harlot, Heb. *zanah*, v. 15, just as he was meant to do. But when his friend Hirah seeks to redeem the pledge, he asks for the local *kedeshah* (votary, hierodule, cult prostitute), in order to place the affair on a higher social level. At the critical moment, Judah finds out that Tamar was no wanton, and absolves her of any guilt in the matter. She rewards him for his candor and understanding by presenting him with twins. An aetiological notice about the boys' names brings the unique tale to a close" (ABG, 300).

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FOR MEDITATION AND SERMONIZING
The Book of Life

The Bible pictures life just as it is lived by men and women in all ages. There is no false modesty in the Book of Books. The Old Testament pictures life as it was lived in ancient times—in all its sensuality, debauchery, and vice. This, unfortunately, seems to be the way men are living in our day: apart from the influence of Biblical religion and morality, they—seem not to have changed very much, if at all. The charge of vulgarity has been hurled against the Bible. Some have said that it is bestial. No, it is not the Bible that is vulgar, bestial: it is men and women who choose to live life on the level of the brute, indulging their animal passions to the full. The Bible portrays life exactly as human beings live it. It pictures their vices as truly as their virtues. It is pre-eminently the Book of Life. The content of the Bible is essentially *realistic*, from every point of view.

This is not true of ordinary writers of fiction. Their villains are too villainous and their heroes too heroic. I recall some of the works of fiction which I read as a boy, especially a novel by the name of *St. Elmo*. The leading man of the story was the meanest villain I had ever read of, and the heroine was simply too good for this world. Characterizations were so overdrawn as to be absurd. And the cheaper the fiction, the greater the exaggeration in character portrayal. I recall other books, *Isbmael*, *Self Raised*, *Lena Rivers*, etc. "Nick Carter" was the most unrealistic character in the time of Victorian fiction, with the possible exception of "Rollo" or "Little Lord Fauntleroy." And of all the tear-jerkers that ever appeared in print, what shall we say of *East Lynne*?

But the characters of the Bible are true to life. The more one studies them, the more one realizes that they were the same kinds and classes of men and women as

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those with whom one rubs elbows day by day. Their modern parallels are living down the street from our home or across the hall from our apartment. First, there was gentle, peace-loving Abel, and there was wild, reckless, daring Cain—two boys of completely different temperaments and aspirations such as are often found in the same family. There was old patient Noah, a righteous man in the midst of an ungodly generation, but his righteousness did not prevent his falling a prey to the wine-cask. Some are inclined to exonerate Noah on the ground that he was the first to cultivate the vineyard and did not know that the product was intoxicating if taken in excess. They may be right.

There was patriarchal Abraham, with flowing beard and spiritual mien—grand, solitary, sublime, in his walk with God, a friend of God and the father of all the faithful. But he did not always tell the whole truth. On two occasions, when a half-lie seemed to serve his purpose better, he told the half-lie and was caught in it both times.

There was self-seeking Lot. Lot always looked out for "number one." There was Isaac, the hen-pecked man, who seemed unable to realize that his wife was taking advantage of him repeatedly. There was shrewd, property-loving Jacob, a man who could take a small investment and build it into a fortune. There was strong-willed Joseph: one instance in which the "dreamer" proved to be the most practical man of his time. We are compelled to admire Joseph. There was the meek Moses who endured as seeing Him who is invisible (Heb. 11:27). Moses could not make a speech (so he said), and so God sent Aaron along to do the persuading. Aaron was a typical "politician": the words ran out of his mouth like oil, and he always kept his ear to the ground to gauge

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the direction of the winds of public sentiment, and when the people wanted to set up the golden bull and worship it; he allowed it to be done. We suppose he thought he could get away with it, but Moses returned at the wrong time and caught him red-handed in the act of sanctioning idolatry. There is persistent, plodding Joshua, the U.S. Grant of the Bible who proposed to fight it out on his line if it took all summer or longer. And there was Saul, powerful and handsome in physique, but small in spirit, jealous, revengeful, and mean. Saul hit the bottom rung of the ladder when he drifted into the witch of Endor's den. And there was David! The man who could fight and sing, and sing and fight. Never could man sin more heinously and repent more genuinely than could David. There was Daniel the courageous, who could say "No" to despots, who, like Luther and Knox, defied the powers that be in order to be true to their God. There was hopeful, optimistic Isaiah, melancholy, pessimistic Jeremiah. There was Hosea, the man with a broken heart, who, out of this domestic experience, could give us a deeper picture of God's love than did any other man of Old Testament times. There was John the Immerser, the iconoclast, the smasher of images, who overturned precedents, who could call his audience a "generation of vipers," who cared not one whit what people thought of him but sought only to call them to repentance. There was impulsive, boastful, yet withal lovable Simon Peter. Peter was always out-and-out just what he was: he was adept at opening his mouth and putting his foot in it. One may not have agreed with Peter all the time but one always knew just where he stood! There was Paul, the lawyer, the intellectual giant, a product of Gamaliel's rabbinical school in Jerusalem. Paul was so shrewd in dealing with audiences or in pleading the cause of Christ

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before kings and emperors. When the Jews were about to kill him in Jerusalem, he hurled a question at them about the Resurrection. It so happened that the mob was made up of both Pharisees (who believed in the resurrection of the dead) and the Sadducees (who did not, Acts 23:6-8). The shrewd Apostle cried out that he was being opposed because he believed in the resurrection of the body, whereupon the Pharisees and Sadducees went to arguing among themselves, and while they argued, Paul slipped away unharmed. There was James, the practical man, who paid his respects to backbiters and gossips, and who had much to say about the danger of riches, the brevity of life, the nastiness of the tongue, the real meaning of faith, and pure and undefiled religion. And there was the beloved John, who reclined on the Master's bosom at the Last Supper, whose vision penetrated eternity and heaven itself to let us know that in the beginning there was the Word, and that the Word was with God, and that the Word is God, that is, deity as truly as Father and Son are deity.

Two women, one named Mary, the other Martha, are mentioned by two New Testament writers. Luke writes five verses about them, and John writes fourteen. Yet these two women live in our own day and their names are household words among people who read the Bible, despite the fact that all we know about them is to be found in nineteen New Testament passages. The characters of the Bible are genuine. They are true to life. They are portrayed just as they lived, thought and acted. No book in all the world is as true to life in its portrayal of all shades of human character as is the Bible. It is a realistic book. It deals with mankind honestly. It tells him that he is in sin, and it shows him the way out. To fail to read and meditate upon the Word that is in the Bible is to miss the pearl of great price. C.C.C.

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REVIEW QUESTIONS ON PART FORTY-FIVE

1. What reasons are suggested by various writers for the insertion of this story about Judah and Tamar at this point in the patriarchal narratives?
2. Are we still following the account of the *toledoth* of Jacob? How does the story of Joseph fit into this background?
3. What are the two periods of Jacob's life following his entrance into full possession of the patriarchal inheritance? When did that event occur?
4. What is the *motif* that pervades the entire narrative of Joseph's career?
5. What reasons are suggested for Judah's "separating himself" from his brothers?
6. What problem did his consorting with Canaanites raise? Why is this story of Judah and Tamar inserted into the story of Joseph at this point?
7. Whom did Judah marry? What were the names of his three sons? Which of the three did God allow to die?
8. In what passages does Judah appear again in the story of Joseph in Egypt?
9. What particular sin did Onan commit? What was his purpose in doing what he did? What is known as *onanism* today? Is this designation strictly relevant? Explain.
10. What was the custom of levirate marriage? To what extent did it prevail in the ancient world? What was the purpose of it?
11. What was Judah's reaction to the deaths of his first two sons by Tamar?
12. What did he do with Tamar? What did he promise her, and why did he fail to fulfil his promise to her?

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13. What deception did Tamar perpetrate on Judah? What was her purpose?
14. Distinguish between the *zanab* and the *kedeshah* in the Canaanite culture.
15. What was the price agreed upon between Tamar and Judah? What was the significance of this price?
16. What threefold pledge did Judah give Tamar to bind the bargain?
17. Explain what ritual prostitution was in the ancient pagan world? With what cult was it associated?
18. Why did Judah decide to leave his threefold pledge with Tamar?
19. How did Tamar dramatically—and publicly—prove Judah's guilt in this transaction?
20. How did Judah react? On what ground did he justify Tamar's act? What did he admit to be his own motive in failing to keep his original promise concerning Shelah?
21. On what basis may we justify—at least partially—Tamar's role in this incident?
22. What aspect of nobility does Judah finally manifest in this incident?
23. How would you evaluate this incident morally and spiritually in the light of the motives of the two persons involved? How are we justified in speaking of this as a "human interest" story?
24. What two sons did Tamar bear to Judah? What was significant about the manner of their birth? In what respects was this a sort of repetition of the story of the birth of Rebekah's sons?
25. How explain the sequence of the time element between chs. 37 and 38? (That is, between the story of young Joseph and the story of the sons of Judah).
26. What two tribes retained their identity down to the Fall of Jerusalem? Who was the great Personage who

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hailed from the tribe of Judah? What important person came from the tribe of Benjamin?

27. Trace briefly the history of the tribe of Judah as it is pieced together out of the Old Testament record. What gave it its special significance?
28. Summarize Dr. Speiser's presentation of the significance of this story of Judah and Tamar, also his evaluation of Tamar's character, and of Judah's role in the affair.
29. How does Dr. Leupold differ from other commentators in his theory of Judah's motivation in this case?
30. Why do we say that the Bible is the Book of Life? Show how this story of Judah and Tamar proves this to be true. What do we mean when we say that it is a realistic book?
31. What son and what grandson of Jacob became members of the Line that brought forth Messiah?
32. Explain the metaphor, "the Lion of the Tribe of Judah." What does this metaphor suggest?

PART FORTY-SIX

THE STORY OF JOSEPH

(Genesis 37:1-36; 39:1—47:31)

1. *The Biblical Story: Joseph as a Youth in Canaan (37:1-36).*

1 And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. 2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and he was a lad with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought the evil report of them unto their father. 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. 4 And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

5 And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. 6 And he said unto them, Hear, I pray you, this dream which I have dreamed: 7 for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf. 8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. 9 And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me. 10 And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? 11 And his brethren envied him; but his father kept the saying in mind.

12 *And his brethren went to feed their father's flock in Shechem. 13 And Israel said unto Joseph, Are not thy brethren feeding the flock in Shechem? come, and I will send thee unto thm. And he said to him, Here am I. 14 And he said to him, Go now, see whether it is well with thy brethren, and well with the flock; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. 15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? 16 And he said, I am seeking my brethren: tell me, I pray thee, where they are feeding the flock. 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.*

18 *And they saw him afar off, and before he came near unto them, they conspired against him to slay him. 19 And they said one to another, Behold, this dreamer cometh. 20 Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, An evil beast hath devoured him: and we shall see what will become of his dreams. 21 And Reuben heard it, and delivered him out of their hand, and said, Let us not take his life. 22 And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father. 23 And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph of his coat, the coat of many colors that was on him; 24 and they took him, and cast him into the pit: and the pit was empty, there was no water in it.*

25 *And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. 26 And Judah said unto his brethren, What profit*

is it if we slay our brother and conceal his blood? 27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh. And his brethren hearkened unto him. 28 And 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.

29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothers. 30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go? 31 And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; 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 is thy son's coat or not. 33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces. 34 And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. 35 And all his sons and all his daughters rose up to comfort him; but he said, For I will go down to Sheol to my son mourning. And his father wept for him. 36 And the Midianites sold him into Egypt unto Potiphar, and officer of Pharaoh's, the captain of the guard.

(1) *The Motif of the Joseph-Story* is obvious, namely, that of the operation of Divine Providence in relation to human affairs, and in relation especially to all those eminent personages whose lives in any significant way become related to the development of God's Plan and Redemption, both through His people of the Old Covenant and His people of the New Covenant, the fleshly and spiritual seed of Abraham, respectively (Gal. 3:23-29). "With the exception of ch. 38 and ch. 49 the whole of this final section of Genesis is a biography of Joseph. This narrative,

unlike what has gone before, proceeds without any visible divine intervention and without any new revelation; it is one long lesson. Providence thwarts mens' plots and turns their malice to profit. The lesson is explicit in 50:20 (cf. 45:5-8). Betrayed by his brothers, Joseph is rescued by God who makes the betrayal itself serve the divine purpose, for its result—the arrival of Jacob's sons in Egypt is the first step in the making of a chosen people. This theme of salvation ('the survival of a numerous people,' 50:20) runs throughout the whole of the Old Testament to be enriched in the New. Here, as later in the Exodus, we have a preliminary sketch of the Redemption. Not a few details in the narrative bear witness to a precise knowledge of Egyptian affairs and customs as known to us from Egyptian sources" (JB, 59).

(2) *Joseph the Dreamer: His Brothers' Hatred* (vv. 1-24). We meet Joseph again as a lad of seventeen years dwelling with his father in the land of the latter's "sojourning," that is, in the area around Hebron (25:37). It is interesting to note that Jacob, like his father Isaac and his grandfather Abraham, was just "sojourning" in the Land of Promise. They were still "pilgrims" (cf. Heb. 11:8-16). They owned nothing except the plot that had been purchased by Abraham for a burial site, the Cave of Machpelah (23:17-20). At the beginning of the significant history of Joseph, we find him on his way, at his father's command, to the place where his brothers were tending their flocks, supposedly near Shechem. However, on arriving at Shechem Jacob learned that the brothers had gone to Dothan, to which place he accordingly followed them. Already Joseph had aroused the hatred and envy of the brothers "on three counts" (as would be said in legal phraseology): 1. He reported to his father the misconduct (whatever form that took) of the sons of Bilhah and Zilpah, Jacob's concubines. We find it diffi-

cult to believe that Joseph had any personal prejudices in the matter or even any personal desire to injure these men. We are inclined to think that his motive was good: apparently he had higher ideals than the brothers and felt that his father should know about their delinquencies. Or perhaps it was just childish naivete, on the part of this lad of seventeen. At any rate, the brothers hated him for voluntarily taking upon himself the role of a tale-bearer. However, there are some who would justify his actions, e.g., the following: "It is no just charge against Joseph that he brought an evil report of his brethren. Had he carried it out of malice, however true, it had been so far evil; but brought from a desire that parental advice might effect reformation, it was both justifiable and right" (SIBG, 273). 2. Jacob loved him more than his other children, and showed his partiality by decking out Joseph in "a coat of many colors." "A garment of several colors is a mark of honor in all countries, more especially in the East. In Europe every dignitary has its appropriate color and garment, in every profession and employment, civil or military. This was a long outer robe, made of many bright pieces and bright colors. It was expensive, showy, and usually worn only by persons of rank" (SIBG, 273). This garment must have been a constant source of irritation to the brothers. It is supposed to have been a long coat (tunic) with sleeves (cf. 2 Sam. 13:18), that is, an upper coat reaching to the wrists and ankles, such as noblemen and kings' daughters wore. This parental favoritism made Joseph actually hated by his brothers, so much so that they "*could not speak peaceably unto him,*" that is, ask him how he was, offer him the customary salutation, "Peace be with thee," etc. 3. *His dreams* of a prophetic character finally tipped the scales. The first dream was that his brothers' sheaves all made obeisance to his sheaf; the second, that the sun, moon, and eleven stars (that is

to say, his father, mother, and eleven brothers) all bowed down before him, pointing in an unmistakable way to Joseph's supremacy: the first to his supremacy over his brethren, the second to his supremacy over the whole house of Israel. "The brothers with their ill-will could not see anything in the dreams but the suggestions of his own ambition and pride of heart; and even the father, notwithstanding his partiality, was grieved by the second dream. The dreams are not represented as divine revelations; yet they are not to be regarded as pure flights of fancy from an ambitious heart, but as the presentiments of deep inward feelings, which were not produced without some divine influence being exerted upon Joseph's mind, and therefore were of prophetic significance, though they were not inspired directly by God, inasmuch as the purposes of God were still to remain hidden from the eyes of men for the saving good of all concerned" (K-D, 335). (Note the allusion, to his mother, v. 10. Rachel, Joseph's mother, was now dead, but the customs of the Jews and of other nations conceded the title of *mother* to one who was not really a mother, but merely the wife of a father.) These dreams were "interpreted" by Joseph himself: we can only wonder whether his demeanor in telling them expressed self-righteousness or sheer naivete. Certainly his interpretation indicated his future supremacy over his entire family: "the father could well sense that a secret pride and self-satisfaction prompted the telling and administered a deserved rebuke" (EG, 960). The father saw what the dream signified: he interpreted the luminaries to mean "I and thy mother and thy brethren." "The question naturally arises: how can the mother, though dead, make obeisance? The simplest answer is that though she was dead she lived in the memory of this son and the father" (EG, 960). We read that Jacob, though reprimanding his son, kept the son's saying "in mind" (cf. Luke 2:19, 51). Dreams play a large part in the history of Joseph (cf.

ch. 40); however, they are evidently not divine apparitions (as in 20:3, 28:12ff., 31:11, 24); essentially they are, in Joseph's case, of the character of *premonitions*.

We have been told in v. 8 that the brothers hated Joseph for his dreams and all the more for his interpretation of them. Now in v. 11, we read that they *envied* him. Envied him for what? Envy is now added because this second dream went far beyond the first in its implications. Previously, Joseph's supremacy over his brothers had been indicated. Now it is supremacy over the whole family that is suggested. "But Jacob, like Mary, Luke 2:19, bore the thing in mind. Strange things seemed to be foreshadowed by these remarkable dreams. In a measure they coincided with Jacob's own purposes, which he had intimated by the special cloak he had been providing for his favorite son. On the whole the folly of parental partiality is only too effectively portrayed" (EG, 960).

(3) *The Conspiracy* (vv. 18-24). Throughout all this Jacob seems to have been strangely ignorant of the attitude of his other brothers toward Rachel's son. Joseph himself seems not to have suspected that their envy was so strong as to turn into the commission of a crime against him. At any rate he went, under his father's orders, to Shechem but discovered that the brothers had moved on some distance to Dothan, a place fifteen miles north of Shechem, toward the plain of Jezreel. Joseph arrived at his destination only to find out that his brothers' hatred had burgeoned into a conspiracy to kill him. We can clearly detect the sheer contempt in their voices when, on seeing the lad approach them, they said one to another, "*Behold, this dreamer cometh!*" Immediately they formed the malicious resolution to put "this dreamer" to death, to throw him into one of the pits (cisterns), and then report to the father that a wild beast had slain him, and in this manner to bring the dreamer's *dreams and words* (v. 8) to nought.

We might raise the question at this point as to what kind of personality Joseph manifested in these various relationships. We find great difference of opinion. For instance, one writer tells us: "The very youthful Joseph must have been exasperating, to say the least. Undisciplined by contact with the world, he was boastful, thoughtless and egotistical. He needed the experience which came to him in order that he should become his noblest self. To be protected in a happy home from everything disagreeable is a pleasant experience, but not one which develops real greatness of character" (HH, 43). Some commentators think of Joseph as what we would call a "spoiled brat." We might ask, Is it possible to avoid the feeling, from what is said about him, especially in these days of his youth, that he was tainted with a large measure of self-righteousness? Other writers view the young man in a better light. Concerning the evil report which he brought back to his father of the evil doings of the sons of Bilhah and those of Zilpah, Murphy writes: "The unsophisticated child of home is prompt in the disapproval of evil and frank in the avowal of his feelings." With reference to Joseph's interpretations of his dreams, Murphy writes: "His frankness in reciting his dream to his brothers marks a spirit devoid of guile, and only dimly conscious of the import of his nightly visions" (MG, 442-443). Lange writes: "At the age of seventeen Joseph became a shepherd with his brethren. Jacob did not send his favorite son too early to the herds; yet, though the favorite, he was to begin to serve below the rest, as a shepherd-boy. At this age, however, Joseph had great naiveness and simplicity. He therefore imprudently tells his dreams, like an innocent child. On the other hand, however, he was very sedate; he was not enticed, therefore, by the evil example of some of his brethren, but considered it his duty to inform his father. . . . That the sons of the concubines surpassed the others in rude conduct, is easily understood.

Joseph's moral earnestness is, doubtless, the first stumbling-block to his brethren, whilst it strengthens his father in his good opinion" (CDHCG, 583).

At any rate, it was Reuben, who was the eldest son, and therefore specially responsible for his younger brother, opposed this murderous proposal. He dissuaded his brothers from killing Joseph outright, advising them to throw him into a dry pit (cistern) that was near. Naturally, Joseph would inevitably perish in the pit, and so their hatred was satisfied. However, it was Reuben's intention to take Joseph out of the pit later and restore him to his father. As soon as Joseph arrived on the scene, they took off his coat of many colors (his coat with sleeves) and threw him into the pit.

(4) *Joseph is Sold into Slavery* (vv. 25-28). No sooner had the would-be fratricides sat down to eat, after throwing Joseph into the dry cistern, than they espied a company of Ishmaelites from Gilead advancing along the road that traversed the plain of Dothan to the great caravan highway that led from Damascus by way of Megiddo, Ramleh and Gaza into Egypt. The caravan drew near laden with spices, including the balsam for which Gilead was so well-known (43:11; Jer. 8:22, 46:11). Judah seized this opportunity to propose to the brothers that they sell Joseph to these Ishmaelites. Said he, "*What profit is it if we slay our brother and conceal his blood? Come, let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother, our flesh.*" "Lest the victim's blood cry to heaven, the murderer covered it with earth (Gen. 4:10, Ezek. 24:7)" (JB, 61). And the brothers "*hearkened unto him.*"

Just what motivated Judah to take this step? Was it for the sum of money that would be their gain in consequence of the transaction? We can hardly think so. As we shall see later, Judah's conduct throughout the entire history of Joseph and his sons was marked by a

certain quality of nobility that we cannot overlook. "Reuben wished to deliver Joseph entirely from his brother's malice. Judah also wished to save his life, though not from brotherly love so much as from the feeling of horror, which was not quite extinct within him, at incurring the guilt of fratricide; but he would still like to get rid of him, that his dreams might not come true. Judah, like his brethren, was probably afraid that their father might confer upon Joseph the rights of the first-born, and so make him lord over them. His proposal was a welcome one. When the Arabs passed by, the brethren fetched Joseph out of the pit and sold him to the Ishmaelites, who took him into Egypt" (K-D, 337). "Then Judah began to use the language of a hypocritical self-interest," says Delitzsch. This, however, seems not at all justified by Judah's after-history. It must be presupposed that Judah was unacquainted with Reuben's intention. The brethren were so much excited that Judah alone could not have hoped to rescue Joseph from their hand. The ferocity, especially, of Simeon and Levi, is known to us from former history. Judah, therefore, could not think otherwise than that Joseph must die from hunger in the pit. As in opposition to this, therefore, and not as a counteraction of Reuben's attempt at deliverance, is his proposal to be judged. Joseph lived still, though a slave. There was a possibility of his becoming free. He might make his escape by the caravan routes that passed south through his home. Reuben, in his tenderness, had made a subtle attempt to save him. In the bolder policy of Judah we see that subtle attempt crossed by one more daring. No doubt both had some ill-feeling towards Joseph, and were, therefore, not capable of a mutual and open understanding. That both, however, preserved a better conscience than the rest, is evident from the later history. . . . What Joseph says of himself afterwards, that he was stolen

out of the land of the Hebrews (40:15), does not contradict our narration. Was he to sell to the Egyptians the crime of his brethren?" (Lange, 584).

"The different names given to the traders—viz., *Ishmaelites* (vers. 25, 27, 28b), *Midianites* (ver. 28a), and *Medanites* (ver. 36)—do not show that the account has been drawn from different legends, but that these tribes were often confounded, from the fact that they resembled one another so closely, not only in their common descent from Abraham (16:15 and 25:2), but also in the similarity of their mode of life and their constant change of abode, that strangers could hardly distinguish them, especially when they appeared not as tribes but as Arabian merchants, such as they are here described as being: '*Midianites, merchantmen.*' [Why not say that the names were used *interchangeably*? For *Medanites*, see the marginal rendering of v. 28, ASV.] That descendants of Abraham should already be met with in this capacity is by no means strange, if we consider that 150 years had passed since Ishmael's dismissal from his father's house—a period amply sufficient for his descendants to have grown through marriage into a respectable tribe. The price, '*twenty (sc. shekels) of silver,*' was the price which Moses afterwards fixed as the value of a boy between 5 and 20 (Lev. 27:5), the average price of a slave being 30 shekels (Exo. 21:32). But the Ishmaelites naturally wanted to make money by the transaction" (K-D, 337). "It would not make sense to say in one breath, 'Let us sell him to the Ishmaelites,' and then in the same breath without explanation show how he was sold to Midianites, who, by the way, again appear as Ishmaelites before the end of the verse. Incidentally, in v. 36 a modification of the name Midianites occurs: they are called '*Medanites,*' [again see 25:2]. Nor is the difficulty grave. First of all, Ishmaelites and Midianites have one ancestor, Abraham (16:15, 25:2). Both groups may have been in this

caravan. The Ishmaelites may have been the dominant faction, the Midianites the more numerous. In such a case both designations would be suitable. Instead of trying to reconcile a surface discrepancy critics press the different names in the interest of proving that the material of the chapter came from two different sources" (Leupold, EG, 969). As to the statement attributed to Joseph in 40:15 in which he emphatically protested that he "was stolen away out of the land of the Hebrews," Leupold adds: "But would you expect Joseph actually to reveal what his brothers had done to him? That passage would hardly cover the case of the Midianites who are supposed to have drawn him from a well. For to draw an abandoned wretch from a pit and to sell him is hardly theft" (EG, 969).

(5) *Jacob's Deep Grief* (vv. 29-36). The Ishmaelites, having completed the transaction, went on their way. Everything was settled in Reuben's absence; it may be that the brothers suspected that he intended to rescue Joseph. When he *returned* (note this verb: obviously, *he had been absent*) and found Joseph gone, he *rent his clothes* (a sign of intense grief "on the part of the natural man"), and exclaimed "*The child is not; and I, whither shall I go?*" That is, How shall I account to his father for his disappearance? The brothers, however, were at no loss about what to do: they dipped the colorfully variegated tunic (which had been an eyesore from the beginning) in the blood of a he-goat and sent it to Jacob, asking him whether it was Joseph's garment. ("Their revenge thus prepared a cruel shock for the father. Had the father controlled his grief he might have found it *suspicious* that the cloak was not torn, but only stained with blood"). At any rate, everything worked out as scheduled: the father examined the cloak, and recognized it immediately as Joseph's. But the murderers were hardly prepared for the intense grief that overwhelmed Jacob. Their cruel

device succeeded too well: Jacob was simply inconsolable: alarmed, and probably prompted by a feeling of guilt "all his sons and all his daughters" sought to comfort him. (Dinah is, of course, his only daughter named in Scripture). But Jacob refused to be comforted! He, too, *rent his garments and put sackcloth upon his loins and mourned for his son many days.* (Sackcloth was made of goat's hair, a coarse texture of a dark color: cf. Isa. 50:3, Rev. 6:12. Wearing sackcloth was another badge of grief among Jews and heathen alike: 2 Sam. 3:31; 1 Ki. 20:31, 21:27; 1 Chron. 21:16; Neh. 9:1; Isa. 37:1-2; Rev. 11:3). Assuming that Joseph—the child of his deep and true love, the son of Rachel—had been devoured and destroyed by wild beasts, Jacob gave himself over to bitter, uncontrollable grief, exclaiming, "Do not attempt to comfort me, *for I will go down to Sheol mourning for my son.*" "How should his sons comfort him, when they were obliged to cover their wickedness with the sin of lying and hypocrisy, and when even Reuben, although at first beside himself at the failure of his plan, had not courage enough to disclose his brothers' crime" (K-D, 338).

While his father Jacob "wept for him," Joseph was taken into Egypt by the Midianites and sold to Potiphar, the commanding officer of the royal bodyguard, the official who executed the capital sentences ordered by the king (corresponding to a similar office among the Chaldeans, cf. 2 Ki. 25:8; Jer. 39:9, 52:12). "Joseph, while his father was mourning, was sold by the Midianites to Potiphar, the chief of Pharaoh's *trabantes*, to be first of all brought low, according to the wonderful counsel of God. and then to be exalted as ruler in Egypt, before whom his brothers would bow down, and as the savior of the house of Israel" (K-D, 338). Note the word *Sheol* here: this was the Hebrew counterpart of the Greek and Roman *Hades*, the gloomy underworld of departed spirits or "shades." (The word for the eternal abode of lost souls,

in the New Testament, is *Gehenna*, a name derived from the gorge outside Jerusalem known as Ge-Hinnom, or the Valley of Hinnom, the place where the refuse of the city was constantly burning. It is significant that Jesus used this term, *Gehenna* (cf. Matt. 5:22, 29, 30; 10:28, 18:9, 23, 15, 23:23; Mark 9:43, 45, 47; Luke 12:5, Jas. 3:6). (For Sheol in the O.T., see especially Deut. 32:22, 2 Sam. 22:6; Job 11:8, 26:6; Psalms 16:10, 139:8; Prov. 15:11, 27:20; Isa. 28:18, Ezek. 32:27; Jon. 2:2, Hab. 2:5, etc.). Modern English translations generally use the originals, Sheol in the O.T., and Hades in the N.T. In most cases in the O.T., it simply signifies the grave. It can have no other meaning, apparently, in Gen. 37:35, 42:38; 1 Sam. 2:6; 1 Ki. 2:6; Job 14:13, 17:13, 16, and in many passages in the writing of David, Solomon, and the prophets. "The darkness and gloom of the grave was such that the word denoting it came to be applied to the abiding place of the miserable." (UBD, s.v.). In some instances, the word surely denotes the opposite of heaven (cf. Job 11:8, Psalm 139:8, Amos 9:3). In others it seems to mean strictly the abode of the wicked (as in Psalm 9:17, Prov. 23:14) as distinguished from the righteous. The same general concepts are apparent in the *Hades* of the New Testament writings. In some cases the term does surely refer to the grave (e.g., Acts 2:31, 1 Cor. 15:55); in others, to the underworld of punishment beyond the grave (Matt. 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 31; Rev. 1:18, 6:8; 20:13, 14). In classical Greek, Hades is indeed the unseen world, taking its name from the god of this world. In Greek mythology the cosmos was divided among three brothers: Zeus ruled over the land, Poseidon over the sea, and Hades over the world beyond death and the grave. (Their Roman counterparts were Jupiter, Neptune, and Pluto). In the eleventh chapter of the *Odyssey*, Homer pictures Odysseus and his crew as "plunging into the deep waters of the river Oceanus [which was supposed

to encircle the earth], where lie the land and city of the Cimmerians who live enshrouded in mist and darkness, which the rays of the sun never pierce either at his rising or as he goes down again out of the heavens, but the poor wretches live in one long melancholy night. When we got there, we beached the ship, took the sheep out of her, and went along by the waters of Oceanus till we came to the place of which Circe had told us." This place was at the entrance to Hades, the underworld. Odysseus goes on to tell how he ordered his men to dig a trench there, how he prayed "sufficiently" to the dead, and how he then took the necessary steps to achieve communication with the "shades" who inhabited this dreary land. He tells the story as follows: "I cut the throats of the two sheep and let the blood run into the trench, whereon the ghosts come trooping up from dark Erebus—brides, young bachelors, old men worn out with toil, maids who had been crossed in love, and brave men who had been killed in battle, with their armor still smirched with blood; they came from every quarter and flitted round the trench with a strange kind of screaming sound that made me turn pale with fear." One by one the great heroes and heroines of the Heroic Age came up to the trench; and on drinking of the sacrificial blood, each recovered memory and conversed with Odysseus [the Latin Ulysses] concerning reminiscences of life on earth. The testimony of the "shade" or ghost of Achilles is perhaps the most significant of all. Said Achilles: "Speak not a word in death's favor. I would rather be a paid servant in a poor man's house and be above ground than king of kings among the dead" (Samuel Butler translation). The Butcher-Lang translation here is more meaningful, as follows: Achilles says: "Nay, speak not comfortably to me of death, oh great Odysseus. Rather would I live on ground as the hireling of another, with a landless man who had no great livelihood, than bear sway among all the

dead that be departed." At the termination of the conversation, Odysseus tells us: "So I spake, and the spirit of the son of Aeacus, fleet of foot, passed with great strides along the mead of asphodel, rejoicing in that I had told him of his son's renown." This is the true picture of Hades as envisioned in the early classical world—the Greek counterpart of the Hebrew Sheol. It was the dark, dank, colorless habitation of the "shades" of the "departed dead," a refuge, one might well say, of eternal melancholy hopelessness. This would indeed be "eternal punishment."

T. Lewis makes the following interesting comments on "the primitive conception of Sheol." "This is the first place in which the word occurs, and it is very important to trace, as far as we can, the earliest conception, or rather emotion, out of which it arose. 'I will go down to my son mourning to Sheol'—*towards* Sheol, or, on the way to Sheol, the reference being to the decline of life terminating in that unknown state, place, or condition of being, so called. One thing is clear: it was not a state of not-being, if we may use so paradoxical an expression. Jacob was going to his son; he was still his son; there is yet a tie between him and his father; he is still spoken of as a personality; he is still regarded as having a being somehow, and somewhere. Compare 2 Sam. 12:23, 'I am going to *him*, but *he* shall not return to *me*.' The *him* and the *me* in this case, like the *I* and the *my son* in Genesis, are alike personal. In the earliest language, where all is hearty, such use of the pronoun could have been no unmeaning figure. The being of the one who has disappeared is no less real than that of the one who remains still seen, still *found*, to use the Shemitic term for existence, or *out-being*, as a known and visible state. . . . It was not to his son in his grave, for Joseph had no grave. His body was supposed to be lying somewhere in the desert, or carried off, by the wild beasts (v. 33). To resolve it all into figurative expressions for the grave would be

simply carrying our meaningless modern rhetoric into ancient forms of speech employed, in their first use, not for the reflex painting, but for the very utterance of emotional conceptions. However indefinite they may be, they are too mournfully real to admit of any such explanations. Looking at it steadily from this primitive standpoint, we are compelled to say, that an undoubting conviction of personal extinction at death, leaving nothing but a dismembered, decomposing body, now belonging to no one, would never have given rise to such language. The mere conception of the grave, as a place of burial, is too narrow for it. It, alone, would have destroyed the idea of its germ, rather than have given origin or expansion to it. The fact, too, that they had a well-known word for the grave, as a confined place of deposit for the body (see Gen. 23:9 for a possession, or property, of the grave) shows that this other name, and this other conception, were not dependent upon it, nor derived from it. . . . There is reference also to the German *holle*, or the general term of the northern nations (Gothic-Scandinavian, Saxon), denoting *hole*, or cavity, though this is the very question, whether the northern conception is not a secondary one, connected with that later thought of penal confinement which was never separable from the Saxon *hell*—a sense-limitation, in fact, of the more indefinite and more spiritual notion presented primarily by the Greek Hades, and which furnishes the true parallel to the early Hebrew Sheol. . . . That Sheol, in its primary sense, did not mean the grave, and in fact had no etymological association with it, is shown by the fact already mentioned, that there was a distinct word for the latter, of still earlier occurrence in the Scriptures, common in all the Shemitic languages, and presenting the definite primary conception of digging, or excavating. There was no room here for expansion into the greater thought. . . . Had Joseph been lying by the side of his mother in the field

near Bethlehem Ephratah, or with Abraham and Sarah, and Isaac and Rebekah, in the cave of Machpelah, or in some Egyptian sarcophagus, embalmed with costliest spices and wrapped in aromatic linen, the idea of his unbroken personality would have been no more vivid, Joseph himself (the very *ipse*) would have been no nearer, or more real, to the mourning father, than as he thought of his body lying mangled in the wilderness, or borne by rapacious birds to the supposed four corners of the earth. I will go to my son mourning *Sheol-ward*—on the way to the unknown land. . . . This view of Sheol is strongly corroborated by the parallel etymology, and the parallel connection of ideas we find in the origin and use of the Greek Hades. . . . Hades, like Sheol, had its two conceptual stages, first of *state*, afterwards of *locality*. To the Greek word, however, there was added a third idea. It came to denote also a power; and so was used for the supposed king of the dead (*Iliad*, 20:61). This personification appears again in the later Scriptures, 1 Cor. 15:55, O Hades, where is thy victory? and in Rev. 6:8, 20:13, 14, where Hades becomes limited to Gehenna, and its general power, as keeper of souls, is abolished" In Lange, 586, 587).

Again: "See a very remarkable passage, Diodorus Siculus, lib. 1, ch. 51, respecting the belief of the very ancient Egyptians: 'The habitations of the living they call inns, or lodging-places, since we dwell in them so short a time, but those of the dead they style *everlasting abodes*, as residing in them forever.' Why should not Jacob have had the idea as well as these most ancient Egyptians? That his thought was more indefinite, that it had less of circumstance and locality, less imagery every way, than the Greek and Egyptian fancy gave it, only proves its higher purity as a divine hope, a sublime act of faith, rather than a poetical picturing, or a speculative dogma. The less it assumed to know, or even to imagine, showed its stronger trust in the *unseen* world as an assured reality, but depen-

dent solely for its clearer revelation on the unseen God. The faith was all the stronger, the less the aid it received from the sense or the imagination, It was grounded on the surer rock of the 'everlasting covenant' made with the fathers, though in it not a word was said directly of a future life. 'The days of the years of my pilgrimage,' says Jacob. He was 'a sojourner upon the earth as his fathers before him.' The language has no meaning except as pointing to a home, an eternal habitation, whether in Sheol, or through Sheol, was not known. It was enough that it was a return unto God, 'his people's dwelling-place in all generations' (Psa. 90:1). It was, in some way, a 'living unto him,' however they might disappear from earth and time; for 'he is not the God of the dead.' His covenant was an assurance of the continued being of those with whom it was made, 'Because he lived they should live also.' 'Art thou not from everlasting, Jehovah, my God, my Holy One? we shall not (wholly) die.' 'Thou wilt lay us up in Sheol; thou wilt call and we will answer; thou wilt have regard to the work of thy hands.' *The pure doctrine of a personal God, and a belief in human extinction, have never since been found conjoined. Can we believe it of the lofty theism of the patriarchal age?*" (T. Lewis, *ibid.*, 587). (Cf. Gen. 47:9, Heb. 11:8ff., Matt. 22:32, John 14:19, Hab. 1:12, etc. Cf. also Psa. 16:8-10, Acts 2:27: in these passages the reference is specifically to the redemption of the body, the last phase of redemption, known also as the putting on of immortality (Rom. 8:23, 1:5-7; Rom. 8:11, Phil. 3:20-21, 1 Cor. 15:35-58; 2 Cor. 5:1-10: note here the phrase, "that what is mortal may be swallowed up of life," v. 4).

A final word here, *in re*. Gen. 37:35: "Jacob will wear the mourner's garb till his death, so that in the underworld his son may know how deep his grief has been

(Gunkel). The shade was believed to appear in *Sheol* in the condition in which it left the world" (Skinner, ICCG, 449).

After all, Jacob's inconsolable grief was in a sense a just retribution: cf. Gal. 6:7-8. "Jacob's experience reflects some fulfilment of the dictum that 'as a man sows so shall he also reap.' Himself a deceiver who stole Esau's blessing and bought his birthright, he is now cruelly deceived by his own sons. Twenty years later the deceiving sons are to experience the anguish of guilty consciences as they see themselves threatened with retribution (Cf. 42:21)" (HSB, 61).

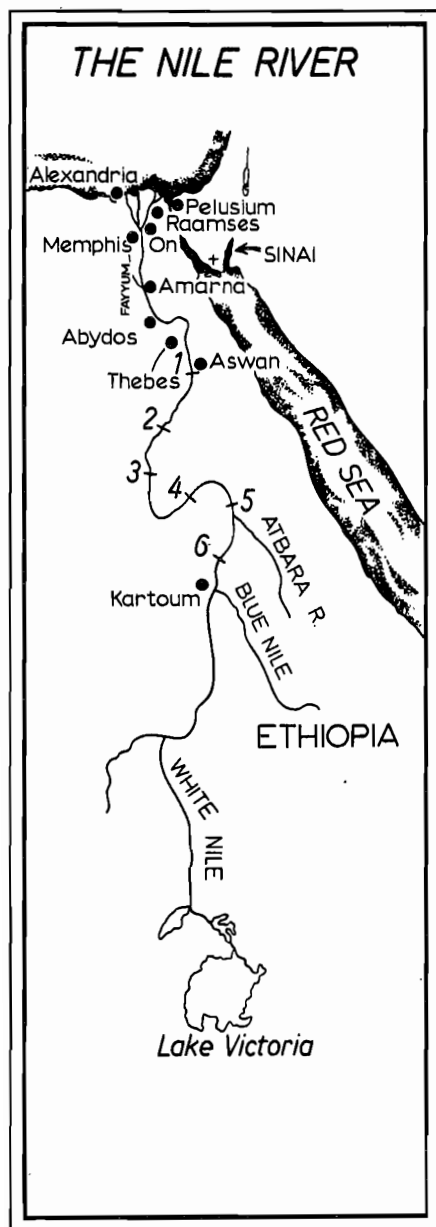
Of the wickedness of Jacob's sons, there is much to be said. "Lord, what is man? Behold the sons of Jacob *hating* a brother who had done them no evil, *envying* a brother because God portended him good, murdering a brother in purpose, and preparing to break a father's heart with sorrow. Yet, in the midst of all, they sat down to eat bread! But passion blinds the eyes, hardens the heart, and sears the conscience. The deeds of men differ in comparative enormity; but every heart is desperately wicked till its evil is mortified, Rom. 8:13, and its nature renewed, Rom. 12:2, by the Spirit of God" (SIBG, 275).

"Imagine Joseph advancing in all the unsuspecting openness of brotherly affection. How astonished and terrified must he have been at the cold reception, the ferocious aspect, the rough usage of his unnatural assailants! A vivid picture of his state of agony and despair was afterwards drawn by themselves (cf. ch. 42:21). *They sat down to eat bread.* What a view does this exhibit of those hardened profligates! Their common share in this conspiracy is not the only dismal feature in the story. The rapidity, the almost instantaneous manner in which the proposal was followed by their joint resolution, and the cool indifference, or rather the fiendish

satisfaction, with which they sat down to regale themselves, is astonishing; it is impossible that mere envy at his dreams, his gaudy dress, or the doting partiality of their common father, could have goaded them on to such a pitch of frenzied resentment, or confirmed them in such consummate wickedness. Their hatred of Joseph must have had a far deeper seat—must have been produced by dislike of his piety and other excellences, which made his character and conduct a constant censure upon theirs, and on account of which they found they could never be at ease till they had rid themselves of his hated presence. This was the true solution of the mystery, just as it was in the case of Cain (1 John 3:12)” (Jamieson, CECG, 232). *How true it is always that evil hates true piety and becomes enraged in the very presence of it.*

2. *Joseph as Prisoner in Egypt (39:1—41:45).*

39 *And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither. 2 And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 3 And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. 4 And Joseph found favor in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. 5 And it came to pass from the time that he made him overseer in his house, and over all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field. 6 And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread which he did eat. And Joseph was comely, and well-favored.*



EGYPT and the Nile

"Egypt is the gift
of the Nile."

(Herodotus)

The Nile is 3,743 miles long from its origin at Lake Victoria in central Africa to the Mediterranean.

Numbers on the map indicate the cataracts of the Nile.

The first cataract at Aswan marks the southern limits of Egypt.

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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. 8 But he refused, and said unto his master's wife, Behold, my master knoweth not what is with me in the house, and he hath put all that he hath into my hand: 9 he is not greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God? 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. 11 And it came to pass about this time, that he went into the house to do his work; and there was none of the men of the house there within. 12 And she caught him by the garment, saying, Lie with me; and he left his garment in her hand, and fled, and got him out. 13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, 14 that she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us: he came in unto me to lie with me, and I cried with a loud voice: 15 and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment by me, and fled, and got him out. 16 And she laid up his garment by her, until his master came home. 17 And she spake unto him according to these words, saying, The Hebrew servant, whom thou hast brought unto us, came in unto me to mock me: 18 and it came to pass, as I lifted up my voice and cried, that he left his garment by me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. 20 And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison. 21 But

Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison. 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. 23 The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

40 And it came to pass after these things, that the butler of the king of Egypt and his baker offended their lord the king of Egypt. 2 And Pharaoh was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. 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. 4 And the captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in ward. 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, who were bound in the prison. 6 And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. 7 And he asked Pharaoh's officers that were with him in ward in his master's house, saying, Wherefore look ye so sad today? 8 And they said unto him, We have dreamed a dream, and there is none that can interpret it. And Joseph said unto them, Do not interpretations belong to God? tell it me, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 10 and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: 11 and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the

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cup into Pharaoh's hand. 12 And Joseph said unto him, This is the interpretation of it: the three branches are three days; 13 wherein yet three days shall Pharaoh lift up thy head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. 14 But have me in thy remembrance 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: 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.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, three baskets of white bread were on my head: 17 and in the uppermost basket there was of all manner of baked food for Pharaoh; and the birds did eat them out of the basket upon my head. 18 And Joseph answered and said, This is the interpretation thereof; the three baskets are three days; 19 within yet 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. 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 the head of the chief baker among his servants. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: 22 but he hanged the chief baker: as Joseph had interpreted to them. 23 Yet did not the chief butler remember Joseph, but forgot him.

41 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. 2 And, behold, there came up out of the river seven kine, well-favored and fat-fleshed; and they fed in the reed-grass. 3 And, behold, seven other kine came up after

them out of the river, ill-favored and lean-fleshed, and stood by the other kine upon the brink of the river. 4 And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke. 5 And he slept and dreamed a second time: and, behold, seven ears of grain came up upon one stalk, rank and good. 6 And behold, seven ears, thin and blasted with the east wind, sprung up after them. 7 And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. 8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the 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.

9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: 10 Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: 11 and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 12 And there was with us there a young man, a 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. 13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. 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 when thou hearest a dream thou canst interpret it. 16 And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace. And Pharaoh spake unto Joseph,

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17 In my dream, behold, I stood upon the brink of the river: 18 and, behold, there came out of the river seven kine, fat-fleshed and well-favored; and they fed in the reed-grass: 19 and, behold, seven other kine came up after them, poor and very ill-favored and lean-fleshed, such as I never saw in all the land of Egypt for badness: 20 and the lean and ill-favored kine did eat up the first seven fat kine: 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. 22 And I saw in my dream, and, behold, seven ears came up upon one stalk, full and good; 23 and, behold seven ears, withered, thin, and blasted with the east wind, sprung up after them: 24 and the thin ears swallowed up the seven good ears; and I told it unto the magicians; but there was none that could declare it to me.

25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. 26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one. 27 And the seven lean and ill-favored kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. 28 That is the thing which I spake unto Pharaoh: what God is about to do he hath showed unto Pharaoh. 29 Behold, there come seven years of great plenty throughout all the land of Egypt: 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; 31 and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. 32 And for that the dream was doubled unto Pharaoh, it is because the thing is established by God, and God will shortly bring it to pass. 33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. 35 And let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. 36 And the food shall be for a 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.

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 38 And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is? 39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this there is none so discreet and wise as thou: 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 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. 42 And Pharaoh took off his signet 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; 43 and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt. 44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt. 45 And Pharaoh called Joseph's name Zaphenathpaneah; and he gave him to wife Asenath, the daughter of Potiphra priest of On. And Joseph went out over the land of Egypt.

(1) *Joseph and Potiphar's Wife* (39:1-23). It is a characteristic of Joseph that throughout his life his faithfulness to God brought upon him, and upon all those associated with him, the blessing of God. So it was in Potiphar's household into which he was sold as a slave.

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Here he soon rose to the high post of overseer, and the house, we are told, was divinely blessed for his sake, a fact which even Potiphar himself recognized (vv. 3-6). We have to admit that Joseph, whatever may have been his faults as a youth, certainly developed into one of the most admirable men of all those who figure in the Old Testament records. "The character of Joseph stands out as one of the purest in the whole compass of sacred history. No temptation could overcome his high-toned morality, no calamity could shake his implicit faith in God. Adversity in its bitterest form did not unduly depress him, and neither did the giddiest height of prosperity generate unseemly pride. In his father's house pampered and fondled; in slavery wantonly and falsely accused; in the palace wielding unlimited power, he was always the same truthful, pure, just, noble-minded, God-fearing man" (SIBG, 279). The fact he loved God, however, and was destined to accomplish God's will in Egypt did not make it possible for him to be spared the injustice of false accusations and undeserved imprisonment. When Potiphar's wife, a fair example of her kind (whose name is Legion), tried to take advantage of his physical attractiveness and vigor by repeatedly trying to inveigle him into an adulterous relationship, he stoutly refused to be unfaithful either to his God or to his master, and fled the place of temptation, even as the Apostle advises all righteous men to do on facing the snares of the devil (1 Tim. 6:11, 2 Tim. 2:22; 1 Cor. 6:18, 1 Tim. 3:7, Eph. 6:11). From this human point of view, Joseph could not betray the trust placed in him by Potiphar. It is significant, however, that he affirmed a higher motivation for his refusal, "*How then can I do this great wickedness, and sin against God?*" Angered by Joseph's refusal to accept her advances, Potiphar's wife determined to get revenge. She called for the male servants in the house, who in any event would have been glad to be rid of the "foreigner."

She spoke of Joseph as a Hebrew using Egyptian racial prejudice to serve her purpose. On one occasion, previously, finding herself alone with Joseph, she took hold of his garment in her desire to consummate her sinful appeal. But this was the occasion on which Joseph fled, unfortunately, however, leaving the garment in her hand. Now, in her desire to make him pay for his rejection of her, she told the Egyptian servants that Joseph had been the aggressor, and that she had resisted his advances, calling for help, and seizing his garment when he fled. When Potiphar heard this report he was angered and had Joseph put into prison. (It has been suggested that he might have had some doubt about his wife's story, otherwise Joseph would have been put to death immediately.) (It should be noted, too, that Joseph had the responsibility for all the business of this household, with one exception, namely, the provision of food (43:32). Egyptians would have considered themselves defiled, we are told, if they were to eat with a foreigner.) Some authorities call attention to the Egyptian *Tale of Two Brothers* as an interesting parallel of this account of the temptation of Joseph. In that story it is the younger brother who is falsely accused by the older brother's wife. When the truth is finally known, the wicked wife is slain by her husband. It seems rather far-fetched to establish any significant correspondence between the two tales.

(2) *Joseph in Prison* (vv. 20-23). "The best of men have been accused of the most atrocious crimes. And there is a great readiness in men to believe an evil report, especially against the professors of religion. Here the most improbable story gains easy credit. How often is guilt honored, and innocence oppressed and punished! Yet let me not be weary in well-doing, or in resisting unto blood, striving against sin; for the bitterest sufferings, with a good conscience, are to be preferred to all the

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pleasures of sin. Though persecutors should be deaf to my plea, there is one, Jehovah, who seeth and judgeth. In his time he will vindicate my character and plead my cause. No prison can exclude his presence" (SIBG, 279). Joseph was to learn that "to them that love God all things work together for good" (Rom. 8:28). "When Joseph was sold as a slave he could hardly have known that God was arranging circumstances which would make possible the fulfilment of his dreams (37:5-10). Nor could he have suspected the long years needed before the fulfilment. But of one truth he early became aware—that God was with him, for no adversity could make him bitter or distrustful of God. Twice we are told that the Lord *was with Joseph* (39:2, 21). Joseph's rich spiritual insight was plainly evidenced when he attributed to God his imprisonment and slavery as well as his rise to power (45:7, 8). His brothers sinned as they wrought their own wilful wickedness, but God used it for the accomplishment of the divine purpose (45:7, 50:20, Psa. 76:10) (HSB, 63). (Cf. Isa. 46:8-11). The story was the same in prison as it had been in Potiphar's house: Joseph rose to the position of great responsibility: the keeper of the prison soon came to trust him implicitly, and finally put him in charge of all those who were in the prison. "Jehovah was with Joseph and showed kindness unto him," etc., v. 21.

(3) *Joseph the Interpreter of Dreams* (40:1-23). It so happened that the king's chief butler and chief baker were thrust into prison for offenses against the Pharaoh. In prison each of these men had a remarkable dream which he related to Joseph. The butler dreamed that he saw a vine with three branches, the clusters of which produced ripe grapes; these he pressed into Pharaoh's cup. As 'scribe of the sideboard' he had been responsible, of course, for the king's food and drink. The dream was in harmony with his vocation, his usual employment: however, he had

sone something to cause him to fall into disfavor with the monarch. Joseph interpreted the dream to signify that in three days he, the butler, should be released from prison and restored to his position. Joseph asked of this butler a favor, a very small favor in a sense, in view of the butler's restoration to his place in the royal court: he asked the butler to call the Pharaoh's attention to his unjust imprisonment and to intercede for him. He did not mention the incident with Potiphar's wife but did protest his innocence. He mentioned his having been "stolen away" out of the land of the Hebrews (v. 15), a reminder that he had not been a slave from birth. The baker dreamed that he had three white baskets on his head, the uppermost basket containing baked meats for Pharaoh which were eaten by the birds while he was carrying it. (We learn that bread baskets such as those described here appear in tomb paintings from ancient Egypt.) This dream was explained by Joseph to mean that the chief baker also should be taken from prison in three days, but only to be hung on a tree for the birds to eat the flesh off his bones. (To the Egyptian who held that the welfare of the soul in the next life would be dependent on the preservation of the body, that is, the earthly body, such a destiny would be particularly offensive.) The two dreams were fulfilled to the letter: on the third day the chief butler was restored to his office, where he immediately forgot all about Joseph and his request; and on the third day the chief baker was hanged. "Joseph had to choose between his position and his purity. He chose the latter only to suffer unjust accusation and punishment for a crime he did not commit. Yet his noble stand was not in vain, for it resulted in his meeting the king's butler and baker, and this contact in turn made possible his becoming premier of Egypt under the Pharaoh" (HSB, 64).

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(4) *Joseph the Interpreter of the Pharaoh's Dreams* (41:1-36). For two whole years the chief butler "forgot," and for two whole years Joseph lingered in prison. Of all the sins in the category, yet the most universal undoubtedly, what is baser, what is more deplorable, more genuinely selfish, than ingratitude? The Bible portrays heaven as essentially the place of joyous eternal thanksgiving (Rev. 5:9-14, 11:15-17, 15:2-3, 19:1-10): and in this world he who has the most thankfulness in his heart has the most of heaven in his life. At the end of the two years, however, something happened: The Pharaoh himself had two dreams. In the first he stood by the river, the Nile of course, on which the very life of all Egypt depends. Irrigation comes to the soil of Egypt by the annual overflow of the Nile; apart from this river, Egypt would be only a part of the great desert which covers all of northern Africa. The Pharaoh saw, coming up out of the river seven fat "kine" (cows) which proceeded to feed on the marsh-grass that grew along its banks. (In the Egyptian hieroglyphics, the ox is the emblem of agriculture). Then, behold, the Pharaoh saw seven lean cows come up out of the river and devour the seven fat ones. Then he had a second dream: in this he dreamed that seven full ears of grain came up on one stalk, and behold, seven thin ears sprung up after the good ones and devoured them. The king was sore troubled, of course; none of his magicians (not necessarily wise men, but necromancers) could interpret these dreams. Then it was that the chief butler *remembered!* He came to the Pharaoh with an open confession, "I do remember my faults this day!" and he told the king about the young Hebrew prisoner who had correctly interpreted the dreams of the butler and baker in prison. Joseph was hastily released and prepared for his meeting with the Pharaoh. As of Semitic origin of course he wore a beard, but now he must be shaved in anticipation of his meeting with

the Egyptian monarch (it must be remembered that "Pharaoh" was only a title, like Caesar, Czar, Kaiser, etc.). Suitable clothing was provided for Joseph and he was ushered into the présence of the king. With a minimum of ceremony, the monarch quickly related to Joseph the contents of his dreams which were actually only one as to meaning. It is interesting to note that Joseph disclaimed any personal psychic powers: "what God is about to do he hath declared unto Pharaoh," v. 25. Joseph then explained the dreams of the cattle and the ears of grain as descriptive of the immediate agricultural future of Egypt: the seven good cattle and seven good ears signified seven years of plenty; but the seven thin cattle and the seven bad ears signified seven bad years that would follow. God was warning the Pharaoh that he must prepare during the seven years of plenty for the seven years of famine that would inevitably follow. "The dream," said Joseph, "*was doubled unto Pharaoh, because the thing is established by God, and God will shortly bring it to pass.*" Joseph then proceeds to make some recommendations. He suggests that the king appoint an administrator to be responsible for securing sufficient food during the years of plenty to provide for the needs which would arise during the years of famine. One fifth of the produce of the good years, he said, should be placed in the royal granaries for distribution throughout the land during the lean years. The king recognized in Joseph the kind of administrator he was now in need of, the kind who would serve Egypt in the impending time of crisis. Whereupon, he appointed Joseph himself as Grand Visier, or Prime Minister ("over my house," 41:10). The official signet ring was given to Joseph that he would have power to issue edicts in the name and with the seal of the Pharaoh. He arrayed Joseph in vestments of Egyptian fine linen, the material used by the royal family and the highest officials of the realm. The king put the gold chain around Joseph's neck, the emblem of a signal honor, and

kind of "distinguished service" medal. He caused Joseph to ride in the second chariot, next to that of the king himself. A herald went before Joseph crying out, *Abrech*, meaning probably, *Bow the knee*. The royal command was given as stated in v. 44, and meaning, it would seem, something like "Without thee, or thy command, shall no man do anything." Joseph was also given an Egyptian name, Zaphenath-paneah (a name of uncertain derivation and said to be meaningless in Hebrew). He took as his wife an Egyptian named Asenath, the daughter of Potiphera, a priest of On. "A characteristically Egyptian tableau of investiture: Joseph is made viceroy of Egypt; he is second only to the Pharaoh; his house is the centre of administration and he is the keeper of the king's seal. The runners before his chariot of state cry 'Abrek,' which suggests the Egyptian 'thy heart to thee,' 'beware,' 'make way'" (JB, 65). "These three names indicate pretty clearly the nature of the religion at that time prevailing in Egypt. *Asenath* signifies 'belonging to *Neith*,' and *Neith* was the Egyptian Minerva. *Potipherah* means 'belonging to the sun,' and *On* seems to have been identical with the Syrian *Baal*—the Sun-god. The Egyptians, in fact, were wholly given to idolatry" (SIBG, 282). (Minerva was the Roman goddess of wisdom. The Sun-god in Egypt was most generally known as *Re*; his seat of worship was at Heliopolis in the Delta. Herodotus, the "father of history," relates in detail the circumstances of his visit to Heliopolis.)

* * * * *

On Dreams: An Excursus

Dreams have always been fascinating subjects in human experience. What is the relation between our dream world and the world of our waking hours? Who can say? Erich Fromm tells the story of a Chinaman who had an unusual dream. In it he dreamed that he was a butterfly flitting around and sipping nectar from flower to flower—a delectable experience. Suddenly he was awakened by a loud noise. Then he began to think, and ask himself: Was I, a few minutes ago, a Chinaman dreaming that I was a butterfly, or am

I now a butterfly dreaming that I am a Chinaman? This, absurd though it may seem, is a question not to be dismissed too carelessly.

What is the nature of dreams? Dr. James L. Jarrett, in his excellent book, *The Quest for Beauty*, 59-63, deals with this subject most interestingly. He writes: "There is an easy answer to the question: a dream is the psychic activity—the experience of happenings, thoughts, feelings, images—during sleep. But to go further in our probing is not quite so easy. Why does one dream? To protect one's sleep, says Freud, by channeling certain stimuli which might otherwise wake one up. Not all agree with Freud's answer, but a more important question for our purpose is this: Why does one dream what he does dream? And this: Do dreams mean anything? Do they signify? The easy answer—perhaps the most popular one, even today—is that dreams are mere nonsense, just a jumble of images as if the wind caught and scattered the snapshots from an open drawer. There is no reason for dreaming the way we do—except, perhaps, that when our digestive system is having its troubles, we do tend to have troubled dreams; and when our feet get cold, we may have some appropriate dream, such as walking over snow—but nothing more profound than this. So there is not importance or significance to dreams—though occasionally one may be amusing or weird enough to tell at the breakfast table, even if the audience, in such cases, is seldom as interested as the teller. Jonathan Swift in his parody of Petronius has expressed this position:

On Dreams

Those dreams that on the silent night intrude,
And with false flitting shades our minds delude,
Jove never sends us downwards from the skies;
Nor can they from infernal mansions rise;
But are all mere productions of the brain,
And fools consult interpreters in vain.
For when in bed we rest our weary limbs,
The mind unburden'd sports in various whims;
The busy head with mimic art runs o'er
The scenes and actions of the day before.

"But not everyone has thought so lightly of dreams—even before the influence of psychoanalysis. Literature of every age expresses people's concern with their dreams; consider Joseph's interpretation of Pharaoh's dream of the fat kine and the lean kine, Chaucer's 'Nun's Priest's Tale,' or the wife warning her husband in Tolstoy's 'God Sees the Truth But Waits' not to undertake a journey because she had dreamed his hair turned suddenly white. Then there are Strindberg's *Dream Play* and Joyce's *Finnegans Wake*, a whole novel expressive of a dream—but the list is virtually endless. Dreams, then, according to some strains of folk opinion, are important, at least sometimes. They are ominous, revelatory, prophetic. If they are shadows, they are fore-shadows and had better not be lightly dismissed, though their meaning may well be ambiguous and obscure like the pronouncements of the oracles.

"Our language employs two other meanings of 'dreaming,' both so common as to require no more than mention. One is 'idle, profitless musing.' Thus Wordsworth's 'Expostulation and Reply':

Why, William, on that old grey stone,
Thus, for the length of half a day,
Why, William, sit you thus alone,
And dream your time away?

"Another common meaning is: 'wishing, hoping, planning.' When Jeannie of the light brown hair is dreamed of, there is present, no doubt, something more wishful than a mere phantasmagoria. The 'coming true' of dreams is a favorite cliché of song writers and advertising copy writers.

"Now, these two latter uses will be noticed to refer especially to daydreams, which differ from sleeping dreams mainly in being somewhat more coherent and certainly under better control from the conscious will of the dreamer; but as the language suggests, the similarity between day and night dreams is more impressive than their differences.

"So far, then, mention has been made of four characteristics commonly attributed to dreams: irrationality or silliness, occasional prophetic quality, idleness as contrasted with 'up and doing,' and wishfulness as contrasted with present reality.

"As everyone knows, one of the distinctive and (to many people) outrageous characteristics of depth psychology is its insistence upon taking dreams seriously. [*Depth psychology* postulates some conception of an unconscious dimension in the self, emphasizes unconscious or hidden motivation and the emotional element in the human being. It stresses especially the *irrationality* of man.] Nevertheless, it by no means contradicts the common-sense notions. It too says that dreams are irrational, prophetic, idle, and wishful; and it goes on to say that however ill dreams conform to the outside world, they arise from and therefore potentially reveal the inside world of the dreamer. The primary assumption is that there is some reason for our dreaming everything we do dream. This reason, though usually not perfectly apparent at first, is discoverable; indeed, in some sense the dreamer knows the meaning of his own dream though it may require a therapist to help him realize explicitly what he knows.

"We must distinguish, Freud tells us, between the surface or manifest plot of the dream and the deeper symbolic latent significance that it almost always has. A child may wish to go on a picnic and then dream of going on a picnic; but the older the child gets, the more complex and involved his dreams become. He begins to employ symbols which are at once richer and more obscure than the child's direct imagery. At the adult's dreamed picnic there may be apples and flowers and ants and swings and lakes, but these things will seem somehow different from their waking selves—and they *are*, because they are not only themselves but are also persons and acts in disguise. Above all, the dreams are the products of our feelings and attitudes, our loves and hates, wishes and fears, confidences and insecurities. A dream may reveal to us emotions that we are unaware of, antipathies which we have never been willing to admit, dreams that we have kept hidden even without trying to, desires that we consider shameful, beneficial courses of action that for some reason we have regarded as impossible.

"The symbols that dreamers employ are not, according to the psychoanalytic theory, entirely understandable without the interpretive help of the dreamer; yet men for some reason dream more nearly alike than might be supposed. Consequently, there are a number of dream symbols which have a nearly constant meaning, however particularized a significance they have in different occurrences. Water, for instance, seems always to have to do with birth, as journeying symbolizes death. And these meanings, it is curious and interesting to note, apparently do not vary much as to time and place. However unlikely it might offhand seem, there are striking similarities in the dreams of a twentieth-century Wall Street broker; his contemporary, a Zuni warrior; and their ancient predecessor, a Persian king. Yet perhaps it is not so strange either; men everywhere and in every time are born, reared, and educated; they work, marry, raise children, and die. Their

bodies are much alike; they share certain basic needs. All of them must relate in a variety of ways to their fellows; all of them love and hate, know fear and hope; have times of joy and times of sorrow. Man, said someone, is the animal who knows he must die. Man, said Aristotle, is the rational animal; but, said Aristotle, he is also vegetative and carnal. And man, as all men know, is a dreamer of dreams. [Plato taught, in the *Republic*, that the "good" (just) man is the man in whom reason sits on the throne and functions to control the emotions and direct the will. He admits, however, that in every man a wild beast is lurking in his interior depths and may break loose if not continually kept in subjection by the reason and the will.]

"Dreams are irrational if by that description is meant that their coherence is a coherence of emotional tone and not, necessarily, of orderly sequence of events and of images matching those of waking perception and of thoughts arranged in syllogistic pattern. Their irrationality, however, is not beyond all understanding. [The chief characteristic of man, said Aristotle, that which marks him off a man, is the range of his moral potential; he is capable either of wallowing in the gutter or walking up among the stars.]

"For instance, dreams may be understood to be prophetic. Not because of their being vehicles of occult omniscience but because they are records of the past and present, which are the seedbed of the future. Take the wonderful case of Pilate's wife. She warned her husband not to deal with Jesus because, she said, 'I have suffered many things this day in a dream because of him' (Matthew 27:19). May it not be that her dream showed her something about her own perception of Jesus that she had not before been quite able to acknowledge? The person who had been dreaming of falling down mountain cliffs might be advised to postpone his ascent of F-6, not because the dreams are a glimpse of fate exactly, but because they perhaps reveal a certain fear of the dreamer, a fear which might during a climb contribute to the actualization of the dreams." (The student who may wish to pursue this subject further is advised to make a study of Jung's interesting doctrine of the Collective Unconscious).

As usual, as on other matters of human experience, our great genius, William Shakespeare, has a most significant comment to give us on the subject of dreams, as embodied in Hamlet's famous soliloquy:

"To be, or not to be: that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die: to sleep:
No more: and by a sleep to say we end
The heartache and the thousand natural shocks
That flesh is heir to, 'tis a consummation
Devoutly to be wish'd. To die, to sleep:
To sleep: perchance to dream: ay, there's the rub:
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause. . . ."

* * * * *

Dreams: In The Bible

Dreams, in Biblical terms, may be classified as (1) Vain dreams (Job 20:8, Psa. 73:20, Isa. 29:8); (2) Dreams employed by God in the actualization of His designs in the production of which He works according to the laws of the mind and perhaps always makes use of

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secondary causes. These are (1) designed to affect the spiritual life of specific persons, *e.g.*, the Midianite's dream which was providentially overheard by Gideon and encouraged the latter to his signal victory (Judg. 7:13). The dream of Pilate's wife may have been of this character (Matt. 27:19). (2) Designed to be directive and prophetic when revelation was as yet incomplete. These carried with them, it seems, credentials of their divine origin. We find many of these in Genesis: 20:3, 28:12, 31:10, 31:24; 37:5, 9, 10, 20; 40:5, 41:7, 15, 25, 26. See also 1 Ki. 3:5; Dan. 2:1, 4, 36; 4:1ff., 7:1ff.; Matt. 1:20, 2:12. The power of accurately interpreting prophetic dreams was granted to certain favored people, as to Joseph (Gen. 41:16), and to Daniel (2:25-28, 47). Dreams offered as revelations to the O.T. saints were subjected to tests to determine their character. If they inculcated immoral conduct, they were by that very fact proclaimed false; and any person who sought by such means to lead Israel from the worship of Jehovah was to be put to death (Deut. 13:1-5; Jer. 23:25-32, 29:8; Zech. 10:2).

"The dream is a domain of experience, having an intellectual, ethical, and spiritual significance. Living in an earthly body, we have, as the background of our being, a dim region, out of which our thinking labors forth to the daylight, and in which much goes forward, especially in the condition of sleep, of which we can only come to a knowledge by looking back afterward. Experience confirms to us the assertion of Scripture (Psa. 127:2) that God giveth to his beloved in sleep. Not only many poetical and musical inventions, but, moreover, many scientific solutions and spiritual perceptions, have been conceived and born from the life of genius awakened in sleep. [Students of psychic phenomena are unanimous in our day in affirming that the Subconscious in man is the seat of perfect memory, perfect perception of the fixed laws of nature, and creative imagination. See my *Genesis*, Vol. I, 456-7, 460-465.]

"Another significant aspect of dreaming is the ethical. In the dream one's true nature manifests itself, breaking through the pressure of external relations and the simulation of the waking life. From the selfishness of the soul, its selfish impulses, its restlessness stimulated by selfishness, are formed in the heart all kinds of sinful images, of which the man is ashamed when he awakens, and on account of which remorse sometimes disturbs the dreamer. The Scriptures appear to hold the man responsible, if not for dreaming, at least for the character of the dream (Lev. 15:16, Deut. 23:10).

"A third significant aspect of dreams is the spiritual: they may become the means of a direct and special intercourse of God with man. The witness of conscience may make itself objective and expand within the dream-life into perceptible transactions between God and man. Thus God warned Abimelech (Gen. 20) and Laban (31:24) in a dream, and the wife of Pilate warned her husband against being concerned in the death of the Just One" (Delitzsch, *Biblical Psychology*, 324ff., quoted, UBD, p. 275). "A good dream" was one of the three things—viz., a good king, a fruitful year, and a good dream—popularly regarded as marks of divine favor; and so general was the belief in the significance that it passed into this popular saying: "If anyone sleeps seven days without dreaming call him wicked" (as being unremembered by God); see again Delitzsch (*ibid.*). "The conviction of the sinfulness and nothingness of man is related by Eliphaz as realized in a dream" (Job 4:12-21).

There are many instances in Scripture of dreams in which the special will of God is revealed to men. (Cf. Gen. 28:12, 31:10-13; 1 Ki. 3:5; Matt. 1:20; Acts 16:9, 18:9, 23:11, 27:23; note that these last were night visions of the Apostle Paul). Waking visions probably

are to be distinguished from prophetic dream visions, which the seer, whether by day or by night (Ezek. 8:1; Dan. 10:7; Acts 7:55; Acts 10:9-16; Acts 16:9, 18:9), receives in a waking state. As we have noted heretofore, dreams of presentiment (premonitions) occur frequently in Scripture (as especially were the dreams that played such an important role in the career of Joseph, Gen., chs. 37:5-11, 40, 41; cf. 42:9). Dreams and visions are said to be two forms of the prophetic revelations of God (Num. 12:6). Still and all, we are warned against putting too much reliance on dreams (Eccl. 5:7). In the pagan world, because dreams were looked upon as communications from the gods, there arose those who professed special ability to interpret them (Magi). These men were not to be heeded if they taught anything contrary to the Law (Deut. 18:1ff., Jer. 27:9). There are instances recorded of God's helping men to understand dreams and the divine truth communicated through them (Gen. 40:5ff; 41:7-32; Dan. 2:19ff; 4:8).

"In common with contemporary peoples the Hebrews sought an explanation of their dream experiences. But in the matter of the interpretation of dreams the Bible distinguishes between the dream-phenomena reported by non-Israelites and by Israelites. Gentiles such as Pharaoh (Gen. 41:15ff.) and his high-ranking officers (40:12ff., 18ff.) require Joseph to explain their dreams, and Nebuchadnezzar needs Daniel (Dan. 2:17ff.). On occasion God Himself speaks and so renders human intervention unnecessary (Gen. 20:3ff., 31:24; Matt. 2:12). But when the members of the covenant community dream, the interpretation accompanies the dream (Gen. 37:5-10; Acts 16:9ff.).

"This subject is important for the Old Testament view of prophecy. Among the Hebrews there was a close association between dreams and the functions of a prophet. The *locus classicus* is Deut. 18:1-5, but 1 Sam. 9:9 remarks that a Prophet was beforetime called a Seer. If 'seer' means a man of visions, then it supports Deut. 18:1, 3, 5, where the prophet is mentioned along with the dreamer without betraying any sense of incongruity. The close connection in Hebrew thought between dreaming and prophesying is again revealed in Jer. 23:25, 32. It is also clear that in the days of Samuel and Saul it was commonly believed that the Lord spoke through dreams as well as by Urim and the prophets (1 Sam. 28:6). However, a revelation through dream phenomena was thought of as being inferior to a revelation that was received by the prophet from the Lord at first hand. This is the conclusion which Num. 12:6-8 forces upon us. Jeremiah uses the same kind of distinction in discrediting the 'revelations' of the false prophets of his own day (23:25, 32). The Word of the Lord which came to the authentic prophet was a hammer and a fire (23:29), whereas a dream-revelation was straw (v. 28)" (See NBD, s.v.).

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3. Joseph as Prime Minister of Egypt (41:46—47:31)

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. 47 And in the seven plenteous years the earth brought forth by handfuls. 48 And he gathered up all the food of the seven years which were in the land

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of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. 49 And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number. 50 And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Poti-phera priest of On, bare unto him. 51 And Joseph called the name of the firstborn Manasseh: For, said he, God hath made me forget all my toil, and all my father's house. 52 And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction. 53 And the seven years of plenty, that was in the land of Egypt, came to an end. 54 And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. 55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. 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 was sore in the land of Egypt. 57 And all countries came into Egypt to Joseph to buy grain, because the famine was sore in all the earth.

42 Now Jacob saw that there was grain in Egypt, and Jacob said unto his sons, Why do ye look one upon another? 2 And he said, Behold, I have heard that there is grain in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. 3 And Joseph's ten brethren went down to buy grain from Egypt. 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure harm befall him. 5 And the sons of Israel came to buy among those that came: for the famine was in the land of Canaan. 6 And Joseph was the governor over the land; he it was that sold to all the people of the land. And Joseph's brethren came,

and bowed down themselves to him with their faces to the earth. 7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food. 8 And Joseph knew his brethren, but they knew not him. 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. 10 And they said unto him, Nay, my lord, but to buy food are thy servants come. 11 We are all one man's sons; we are true men, thy servants are no spies. 12 And he said unto them, Nay, but to see the nakedness of the land ye are come. 13 And they said, We 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. 14 And Joseph said unto them, That is it that I spake unto you, saying, We are spies: 15 hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 16 Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are spies. 17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; for I fear God: 19 if ye be true men, let one of your brethren be bound in your prison-house; but go ye, carry grain for the famine of your houses: 20 and bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so. 21 And they said one to another, We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. 22 And Reuben answered them saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? there-

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fore also, behold, his bood is required. 23 And they knew not that Joseph understood them; for there was an interpreter between them. 24 And he turned himself about from them and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. 25 Then Joseph commanded to fill their vessels with grain, and to restore every man's money into his sack, and to give them provisions for the way: and thus was it done unto them.

26 And they laded their asses with their grain, and departed thence. 27 And as one of them opened his sack to give his ass provender in the lodging-place, he espied his money; and, behold, it was in the mouth of his sack. 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 turned trembling one to another saying, What is this that God hath done unto us? 29 And they came unto Jacob their father unto the land of Canaan, and told him all that had befallen them, saying, 30 The man, the lord of the land, spake roughly with us, and took us for spies of the country. 31 And we said unto him, We are true men; we are no spies: 32 we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. 33 And the man, the lord of the land, said unto us, Hereby shall I know that ye are true men: leave one of your brethren with me, and take grain for the famine of your houses, and go your way; 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.

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 they and their father saw their bundles of money, they were afraid. 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. 37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. 38 And he said, My son shall not go down with you; for his brother is dead, and he only is left: if harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to Sheol.

43 And the famine was sore in the land. 2 And it came to pass, when they had eaten up the grain which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. 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. 4 If thou wilt send our brother with us, we will go down and buy thee food: 5 but if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you. 6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? 7 And they said, The man asked straightly concerning ourselves, and concerning 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 in any wise know that he would say, Bring your brother down? 8 And Judah said unto Israel his father, Send the land with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: 10 for except we had lingered, surely we had now returned a second time. 11 And their father Israel said unto them, If it be so now, do this: take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a

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little honey, spicery and myrrh, nuts, and almonds; 12 and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight: 13 take also your brother, and arise, go again unto the man: 14 and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved. 15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the steward of his house, Bring the men into the house, and slay, and make ready; for the men shall dine with me at noon. 17 And the man did as Joseph bade; and the man brought the men to Joseph's house. 18 And the men were afraid, because they were brought to 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. 19 And they came near to the steward of Joseph's house, and they spake unto him at the door of the house, 20 and said, Oh, my lord, we came indeed down at the first time to buy food: 21 and it came to pass, when we came to the lodging-place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. 22 And other money have we brought down in our hand to buy food: we know not who put our money in our sacks. 23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. 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. 25 And they made ready the present against Joseph's coming at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. 27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? 28 And they said, Thy servant our father is well; he is yet alive. And they bowed the head, and made obeisance. 29 And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, Is this your youngest brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. 30 And Joseph made haste; for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there. 31 And he washed his face, and came out; and he refrained himself, and said, Set on bread. 32 And they set on for him by himself, and for them by themselves, and for the Egyptians, that did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. 33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one with another. 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.

44 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. 2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money. And he did according to the word that Joseph had spoken. 3 As soon as the morning was light, the men were sent away, they

and their asses. 4 And when they were gone out of the city, and were 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? 5 Is not this that in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing. 6 And he overtook them, and he spake unto them these words. 7 And they said unto him, Wherefore speaketh my lord such words as these? Far be it from thy servants that they should do such a thing. 8 Behold, the money, which we found in our sacks' mouth, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? 9 With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondsmen. 10 And he said, Now also let it be according unto your words: he with whom it is found shall be my bondman; and ye shall be blameless. 11 Then they hasted, and took down every man his sack to the ground, and opened every man his sack. 12 And he searched, and began at the eldest, and left off at the youngest: and the cup was found in Benjamin's sack. 13 Then they rent their clothes, and laded every man his ass, and returned to the city.

14 And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. 15 And Joseph said unto them, What deed is this that ye have done? know ye not that such a man as I can indeed divine? 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 bondmen, both we and he also in whose hand the cup is found. 17 And he said, Far be it from me that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father.

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. 19 My lord asked his servants, saying, Have ye a father, or a brother? 20 And we said unto my lord, We have a father, an old man, and 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. 21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25 And our father said, Go again, buy us a little food. 26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. 27 And thy servant my father said unto us, Ye know that my wife bare me two sons: 28 and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: 29 and if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol. 30 Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the land's life; 31 it will come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol. 32 For thy servant became surety for the land unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever. 33 Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up

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with his brethren. 34 For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

45 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. 2 And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. 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. 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. 5 And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. 6 For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest. 7 And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. 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 ruler over all the land of Egypt. 9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not; 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: 11 and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast. 12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. 13 And ye shall tell my

father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither. 14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. 15 And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 And the report thereof was heard in Pharaoh's house, saying, Joseph's brethren are come; and it pleased Pharaoh well, and his servants. 17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan; 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. 19 Now thou art commanded, this do ye: take your wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. 20 Also regard not your stuff; for the good of all the land of Egypt is yours.

21 And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. 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. 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 grain and bread and provision for his father by the way. 24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way. 25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. 26 And they told him, saying Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not. 27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to

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carry him, the spirit of Jacob their father revived: 28 and Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

46 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. 2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: 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. 5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. 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: 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.

8 And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born. 9 And the sons of Reuben: Hanoch, and Pallu, and Hezron, and Carmi. 10 And the sons of Simeon: Jemuel, and Jamin, and Obab, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. 11 And the sons of Levi: Gershon, Kohath, and Merari. 12 And the sons of Judah: Er, and Onan, and Shelah, and Perez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Perez were Hezron and Hamul. 13 And the sons of Issachar: Tola, and Puvah, and Iob, and Shimron. 14 And the sons of Zebulun: Sered, and Elon, and Jableel. 15 These are the sons of Leah, whom she bare unto Jacob in Paddan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three. 16 And the sons of Gad: Ziphion, and Haggi,

Shuni, and Ezbon, Eri, and Arodi, and Areli. 17 And the sons of Asher: Imnah, and Ishvah, and Ishvi, and Beriab, and Serah their sister; and the sons of Beriab: Heber, and Malchiel. 18 These are the sons of Zilpah whom Laban gave to Leah his daughter; and these she bare unto Jacob, even sixteen souls. 19 The sons of Rachel Jacob's wife: Joseph and Benjamin. 20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Poti-phera priest of On, bare unto him. 21 And the sons of Benjamin: Bela, and Becher, and Ashbel, Gera, and Naaman, Ebi, and Rosh, Muphim, and Huphim, and Ard. 22 These are the sons of Rachel who were born to Jacob; all the souls were fourteen. 23 And the sons of Dan: Hushim. 24 And the sons of Naphtali: Jahzeel, and Guni, and Nezer, and Shillem. 25 These are the sons of Bilhah, whom Laban gave unto Rachel his daughter, and these she bare unto Jacob: all the souls were seven. 26 All the souls that came with Jacob into Egypt, that came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six; 27 and the sons of Joseph, who were born to him in Egypt, were two souls: all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

28 And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen. 29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. 30 And Israel said unto Joseph, Now let me die, since I have seen thy face, that thou art yet alive. 31 And Joseph said unto his brethren, and unto his father's house, I will go up, and tell Pharaoh, and will say unto him, My brethren, and my father's house, who were in the land of Canaan, are come unto me; 32 and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and

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their herds, and all that they have. 33 And it shall come to pass, when Pharaoh shall call you, and shall say, what is your occupation? 34 that ye shall say, Thy servants have been keepers of cattle from our youth even until now, both we and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

47 Then Joseph went in 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. 2 And from among his brethren he took five men, and presented them unto Pharaoh. 3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers. 4 And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' 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. 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee; 6 the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle. 7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. 8 And Pharaoh said unto Jacob, How many are the days of the years of thy life? 9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. 10 And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. 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. 12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine. 14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the money into Pharaoh's house. 15 And when the money was all spent 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 our money faileth. 16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. 17 And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year. 18 And when that year was ended, they came unto him the second year, and said unto him, We will not hide from my lord, now that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands: 19 wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate.

20 So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's. 21 And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof. 22 Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and

did eat their portion which Pharaoh gave them; wherefore they sold not their land. 23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. 24 And it shall come to pass at the ingatherings, that ye shall give a fifth 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 of your little ones. 25 And they said, Thou hast saved our lives: let us find favor in the sight of my lord, and we will be Pharaoh's servants. 26 And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's.

27 And Israel dwelt in the land of Egypt, in the land of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly. 28 And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were a hundred forty and seven years. 29 And the time drew near that Israel must die: and he called his son Joseph, and said unto him, If now I have found favor 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; 30 but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said. 31 And he said, Swear unto me: and he sware unto him. And Israel bowed himself upon the bed's head.

(1) *Joseph's Administration* (41:46-57). For the first seven years of his administration Joseph went throughout Egypt and gathered up the produce of the land that was needed to preserve the nation in the period of famine that was to follow. "*All the food of the land,*" v. 48, "a general expression that must be viewed as limited to the proportion of one-fifth of the crop (v. 34). It gives a

striking idea of the exuberant fertility of this land, that, from the superabundance of the seven plenteous years, corn [grain] enough was laid up for the subsistence, not only of its home population, but of the neighboring countries, during the seven years of dearth" (Jamieson). The Oriental hyperbole here must be understood as actualized in the form of a royal impost: the ordinary royal impost appears to have been a land tax of one-tenth; hence this was a *double tithe*. (It must be noted that Joseph was thirty years of age when he entered upon the office of Vizier of Egypt. Note v. 38, in which the Pharoah spoke of Joseph as "*a man in whom the spirit of God is.*" that is, "the spirit of supernatural insight and wisdom." Evidently Joseph had been in Egypt thirteen years as a slave, and at least had spent at least three years in prison, after ten years in Potiphar's house. "This promotion of Joseph, from the position of a Hebrew slave pining in prison to the highest post of honor in the Egyptian kingdom, is perfectly conceivable, on the one hand, from the great importance attached in ancient times to the interpretation of dreams and to all occult sciences, especially among the Egyptians, and on the other hand, from the despotic form of government in the East; but the miraculous power of God is to be seen in the fact, that God endowed Joseph with the gift of infallible interpretation, and so ordered the circumstances that this gift paved the way for him to occupy that position in which he became the preserver, not of Egypt alone, but of his own family. And the same hand of God, by which he had been so highly exalted after deep degradation, preserved him in his lofty post of honor from sinking into the heathenism of Egypt; although, by his alliance with the daughter of a priest of the sun, the most distinguished caste in the land, he had fully entered into the national associations and customs of the land" (K-D, 352). "How gloriously does God compensate

to go with them, lest some calamity befall him as he believed had occurred to Joseph. Imagine Joseph's surprise when, in receiving the various delegations, he discovered *his own brothers* bowing down to him "*with their faces to the earth.*" "At least twenty years had passed before Joseph's boyhood dreams were fulfilled. He first dreamed when seventeen years of age (37:2). He appeared before Pharaoh thirteen years later (41:46). The seven years of plenty followed. Then came the years of famine. This meant that his brothers had not seen him for at least twenty years. He knew them, but they were unable to recognize him in his new role of splendor and authority" (HSB, 67). Joseph received them harshly, first accusing them of being spies, that is, of hunting out the unfortified parts of the kingdom that would be easily accessible to a foe. When they explained who they were, protesting they were not spies but servants, Joseph put them into custody for three days. Relenting, however, at the end of this time, he released them, demanding that one of the group remain in prison, but allowing the other nine to return home with grain for their families. He retained Simeon in custody, as a pledge that they should return with their younger brother, a procedure which he demanded in order that it might be proved that they were not spies. (We can hardly think that this charge of "spying" was completely out of line with the facts in the case. What evidence did Joseph have as yet that these brothers had abandoned any of their disposition to deceive?) He had Simeon bound before their eyes, to be detained as a hostage (not Reuben—for he had overheard Reuben reminding them of his attempt to dissuade them from killing him, a disclosure which must have opened Joseph's eyes and fairly melted his heart—but Simeon the next in age). He then ordered his men to fill their sacks with corn, to give each one back his money putting it in his sack, and providing them with food for

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the journey. Vv. 26-38: Thus they started home with their asses laden with the corn. When they reached their first halting-place for the night, one of them opened his sack to feed his beast and found his money in it. The brothers looked on this as incomprehensible except as a divine punishment, and neglected in their alarm to look into the rest of the sacks. On their arrival at home, they told their father Jacob all that had happened. But when they emptied their sacks, and to their own and their father's terror, found their bundles of money in their separate sacks, Jacob burst out with recriminations, *'You are making me childless! Joseph is gone, and Simeon is gone, and ye will take Benjamin! All this falls on me!'* Reuben then offered his own two sons as pledges for Benjamin's safe return, if Jacob would entrust him to his care: Jacob might slay them, if he did not bring Benjamin back—about the costliest offer a son could make to a father. But Jacob refused to let Benjamin go.

(3) *Second Visit of Joseph's Brothers* (43:1—45:28). Famine at last compelled Jacob to yield and to send Benjamin with his older brothers to Egypt to buy corn; however, the old man strictly charged his sons to propitiate the Egyptian ruler by presents and to take double money, lest that which they had discovered in their sacks should have been placed there inadvertently. On their arrival in Egypt, Joseph ordered his steward to take them to his house and make ready the noonday meal. The brothers were now frightened, and on reaching the house they explained to the steward the restoration of their money, but he replied that he had received it, and must have been their God who restored it; he further reassured them by bringing out Simeon. Joseph soon followed his brethren and the meal was served, but Joseph sat at one table, his brethren at another, and the Egyptians at a third, "as shepherds were an abomination to the Egyptians." The brothers were entertained liberally, but were surprised at

finding themselves placed at their table exactly in the order of their ages, and that Joseph sent a fivefold portion to Benjamin. The next morning they left the city, but Joseph had first commanded his steward to restore the money as before, and to place his silver cup in Benjamin's sack. They had not, therefore, proceeded far before the steward overtook them and charged them with robbery. They immediately protested their innocence, challenged investigation, and invoked death on the man who would be found guilty. But the cup was found with Benjamin, and the distressed brothers were compelled to return to Joseph. Judah now made to the supposed Egyptian ruler a touching relation of the disappearance of Joseph, and of Jacob's special affection for Benjamin; and then, after stating that the death of their aged father would certainly follow the detention of his beloved young son, he offered to abide himself as bondman if the lad were permitted to return. Joseph now understood so many things he had not understood before, *e.g.*, how it was that, as he thought, his father had forgotten him, how that the brothers had paid for their deception, what Reuben had done to try to save him, what Judah had done later to save him from being killed, etc. Everything began to fall into a mosaic of Divine Providence. Joseph could refrain no longer from disclosing his identity. He told the brothers that the one whom they had sold for a slave had become the Vizier of Egypt, and that he now realized that God had used these means of bringing him into this position in order that he might save his household from famine. He assured them of his hearty forgiveness, and invited both them and their father to settle in Egypt during the remaining years of famine. The invitation was seconded by the Pharaoh, and wagons, and changes of raiment, and asses laden with provisions were sent by the king and Joseph for the accommodation of the children of Israel. (The story of Joseph's reconciliation with his brothers is another of those

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"human interest" stories the like of which is found only in the Bible). Thus the stage was set for the period of bondage, the glorious deliverance under Moses, and the final occupancy of the Land of Promise, just as all this had been foretold to Abraham long before (Gen. 15:12-16). Joseph's realization came at last that his humiliation and exaltation had been the work of Providence looking toward the saving of Israel (as a people) for their great mission, that of preserving belief in the living and true God, that of preparing the world for Messiah, and that of presenting Messiah to the world (Gen. 45:5-8).

(4) *The Israelites Migrate to Egypt* (46:1—47:12). When the brothers returned from Egypt the second time, the venerable father Jacob could hardly believe their report. But when he saw the wagons that Joseph had sent to move him and his house, he cried: "*It is enough; Joseph my son is still alive: I will go and see him before I die.*" Accordingly he set out on the journey. The brothers doubtless had told him of their treatment of Joseph, but Jacob could readily forgive them now that he knew Joseph was alive. Jacob's early life had been one of deceit; he had, in turn been deceived himself; now, however, he could look forward to seeing his beloved Joseph once more. At Beersheba, he offered sacrifices. "*And God spake unto Israel in the visions of the night,*" telling him to go on down into Egypt, promising to make of him a great nation, promising to go down with him and bring him out again (that is, He would surely recover his body for interment in Canaan, should he die in Egypt, and his descendants for settlement in the land of their inheritance); and promising that Joseph "should put his hand upon his [father's] eyes" (that is, perform the last offices of affection by closing his eyes in death, a service upon which the human heart in all ages has set the highest value (cf. PCG, 501). So Jacob and his retinue arrived in Egypt, with his sixty-four sons and grandsons, one daughter,

Dinah, and one granddaughter, Sarah, numbering in all sixty-six persons (46:26). These, with Jacob himself, and Joseph and Joseph's two sons, made seventy persons (v. 27); while the sixty-six persons, with his nine sons' wives, made the seventy-five persons mentioned in Acts 7:14. The following table will make this clear (from OTH, 122-123):

The children of Leah, 32, viz.,

1. Reuben and four sons	5
2. Simeon and six sons	7
3. Levi and three sons	4
4. Judah and five sons (of whom two were dead) and two grandsons	6
5. Issachar and four sons	5
6. Zebulun and three sons	4
Dinah	1

The children of Zilpah, considered as Leah's,
16, viz.,

7. Gad and seven sons	8
8. Asher: four sons, one daughter, and two grandsons	8

The children of Rachel, 14, viz.,

9. Joseph (see below)	
10. Benjamin and ten sons	11

The children of Bilhah, considered as
Rachel's, 7, viz.,

11. Dan and one son	2
12. Naphtali and four sons	5

Total of those "who came with Jacob
into Egypt"

To these must be added Jacob, Joseph,
and his two sons

Total of Israel's house

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Benjamin's sons are evidently added to complete the second generation, for Benjamin was only 25 years old, and the tone of the whole narrative is scarcely consistent with his yet having a family.

Upon their arrival in Egypt, Joseph, after a most affecting reunion with his father, presented five of his brothers to the Pharaoh; and the king, on being informed that they were shepherds, a class held in abomination by the Egyptians, we are told, gave them for their separate abode the land of Goshen or Rameses (47:6, 11), which was the best pasture land in Egypt, and intrusted to them his own flocks, while Joseph supplied them with bread during the remaining five years of famine. That they were tillers of the land as well as shepherds is clear from their being employed "*in all manner of service in the field*" (Exo. 1:14), and from the allusion of Moses to "*Egypt, where thou sowedst thy seed and wateredst it*" (Deut. 11:10).

(5) *Economic Policies of Joseph During the Famine* (47:13-27). In contrast to the happy condition of Joseph's father and brothers in the land of Goshen, the Biblical record next depicts the state of privation in Egypt. In need of food, the Egyptians presented themselves to Joseph to explain their plight. On the first such occasion, Joseph purchased their cattle, allowing them "bread" in exchange for horses, flocks, herds, and asses. When the Egyptians presented themselves a second time, they had nothing to exchange for food except their lands. Thereupon Joseph secured the lands of the Egyptian people for Pharaoh, because they received an allotment of food at Pharaoh's expense. This introduced the feudal system into Egypt: the system of land tenure. Seed was allotted to the Egyptians on condition that one-fifth of the produce land would revert to Pharaoh. "Although this act of Joseph involved a measure of humiliation, including the surrender of lands to the state, it made possible

a strong central government which could take measures to prevent famines. The life of Egypt depends upon the Nile, and all the inhabitants of the Nile Valley must co-operate if the the water is to be used efficiently. The government was in a position to regulate the use of Nile water and also to begin a system of artificial irrigation by means of canals which could carry the waters of the river to otherwise inaccessible areas. Joseph's economic policy is described with no hint as to either approval or censure. Some have thought that Joseph drove a 'hard bargain' and took advantage of the conditions to enhance the power of the throne. That the emergency resulted in a centralization of authority is clear. There is no hint that Joseph, personally, profited from the situation, however. On the contrary, the people said to Joseph, '*Thou hast saved our lives*' (47:25). Many, doubtless, resented the necessity of being moved, but in famine conditions it was necessary to bring the population to the store-cities where food was available. Convenience must be forgotten in a life-and-death situation such as Egypt faced. Joseph thus destroyed the free proprietors and made the king the lord-paramount of the soil, while the people became the hereditary tenants of their sovereign, and paid a fifth of their annual produce as rent for the soil they occupied. The priests alone retained their estates through this trying period" (Pfeiffer, *The Book of Genesis*, 98-99). The 'tax' of a fifth of the produce of the fields was not excessive according to ancient standards, we are told. In the time of the Maccabees the Jews paid the Syrian government one-third of the seed (1 Mac. 10:30). Egyptologists inform us that large landed estates were owned by the nobility and the governors of the nomes ("states") during the Old Empire period (c. 3000-1900 B.C.). By the New Kingdom (after 1550 B.C.) power was centralized in the person of the Pharaoh. It would appear that Joseph, as Prime Minister, was instrumental in hastening

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this development. There is no doubt that Egypt was, during the most of the last two millenia of her existence, essentially a feudal state in which the nobility flourished and slaves did all the work. "At the end of two years (see Gen. 45:6) all the money of the Egyptians and Canaanites had passed into the Pharaoh's territory (Gen. 47:14). At this crisis we do not see how Joseph can be acquitted of raising the despotic authority of his master on the broken fortunes of the people; but yet he made a moderate settlement of the power thus acquired. First the cattle and then the land of the Egyptians became the property of the Pharaoh, and the people were removed from the country to the cities. They were still permitted, however, to cultivate their lands as tenants under the crown, paying a rent of one-fifth of the produce, and this became the permanent law of the tenure of land in Egypt; but the land of the priests was left in their own possession (Gen. 47:15-26) (OTH, 121). It is a well-known fact also that in those ancient times Jewish men were sought as mercenary soldiers by the nations which were vying for hegemony in the area of the Fertile Crescent. This fact does not make the career of Joseph in Egypt an anomaly at all.

The Land of Goshen, or simply Goshen, was evidently known also as "the land of Rameses" (Gen. 47:11), unless, of course, this latter may have been the name of a district in Goshen. Goshen was between Joseph's residence at the time and the frontier of Palestine. Apparently it was the extreme province toward the frontier (46:29). The reading of Gen. 46:33, 34, indicates that Goshen was hardly regarded as a part of Egypt proper and that it was not peopled by Egyptians—characteristics that would indicate a frontier region. The next mention of Goshen confirms the previous inference that it lay between Canaan and the Delta (47:1, 5, 6, 11). It was evidently a pastoral country, where some of the Pharaoh's cattle were kept. The

clearest indications of the exact location of Goshen are found in the story of the Exodus. The Israelites set out from the town of Raamses (or Rameses) in the land of Goshen, made two days' journey to the "edge of the wilderness," and in one additional day reached the Red Sea. "This was a very fertile section of Egypt, excellent for grazing and certain types of agriculture, but apparently not particularly inviting to the pharaohs because of its distance from the Nile irrigation canals. It extends thirty or forty miles in length centering in Wadi Lumilat and reaches from Lake Timsa to the Nile. It was connected with the name of Rameses because Rameses II. (c. 1290-1224 B.C.) built extensively in this location at Pithom (Tell er Retabeh) and Rameses (or Raamses) (Zoan-Avaris-Tanis). Tanis was called the House of Rameses (c. 1300-1100 B.C.)" (See Exo. 1:11, 12:37; cf. UBD, s.v., p. 420).

FOR MEDITATION AND SERMONIZING

Analogies: Joseph and Christ

(Genesis 37:1-28)

We often wonder why incidents occurred as they did in the lives of the patriarchs; why the ark was builded by Noah, of gopher wood throughout, three stories high, with one door, and with one window in the top; why Isaac was born out of due season, figuratively offered and resurrected on Moriah; why Jacob went into a far country and labored for his bride; why Joseph was hated of his brethren and sold into Egyptian slavery; and so on. But when we find the answer in the fact that God, in these various happenings, was setting up types of Christ and the Church; and that the minutest of details often had a typical significance, we exclaim with Paul. "O the depth of the riches both of the wisdom and knowledge of God!", Rom. 11:33-36. We will find many typical references, in the life of Joseph, to the life of Christ.

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1. Joseph was much beloved by his father, Gen. 37:3-4.
2. Joseph was sent unto his brethren, who hated and rejected him, Gen. 37:12-22, Gen. 37:4.
3. Sold to the enemy for twenty pieces of silver, Gen. 37:23-28, by his brethren.
4. Joseph wore a "coat of many colors." After his betrayal, this coat was dipped in the blood of a kid, and returned to his father, Gen. 37:31-35.
5. Joseph was condemned and numbered among transgressors for no sin of his own, Gen. 39. His humiliation.
6. Joseph raised from his humiliation to exaltation, to a position of great advantage to his people, 41:41, especially 45:4-8.
1. Jesus was the beloved Son of the Heavenly Father, Matt. 3:17, 17:5, II Pet. 1:17-18, John 3:16. This is brought out by the intimate relationship between the Father and Son, John 10:29-30, 17:1-5.
2. Jesus was sent unto His people, but was hated, and rejected by them, Matt. 10:5-7, John 1:10-11, Matt. 23:37-39, Acts 2:33-36, 4:11.
3. Sold by one of His apostles, to his enemies, for thirty pieces of silver, Zech. 11:13, Matt. 26:14-15, 47-49, 27:3-5.
4. Jesus bore "the sins of many" upon His own body, "upon the tree," Heb. 9:28, I Pet. 2:21-24. On Calvary, the "sins of many" were dipped in His own precious blood, or whatever was lost by the first Adam was unconditionally regained by the second, Rom. 3:24-25, v. 18, I John 1:7, 2:2, Heb. 10:11-12. We meet this blood in the grave of water, John 19:34, Eph. 5:26, Tit. 3:5. The outward washing of the body in water is a figure of the inward cleansing of the soul by His blood according to divine appointment, Mark 16:16, Acts 2:38.
5. Jesus was condemned with two malefactors of the civil law, although without personal sin, Isa. 53:12, Mark 15:25-28, John 8:46, Heb. 4:15, 7:26-28, I Pet. 2:22, I John 3:5. "A man of sorrows, acquainted with grief," Isa. 53:1-5, Luke 22:44, John 11:33-35, Heb. 2:10.
6. Christ rose in his exaltation to "the right hand of His Majesty on high," where He is today, acting as our Great High Priest, the Mediator between His people and the Father, Acts 2:36, Phil. 2:5-11, Heb. 1:1-4, 8:1-2, 4:14-16, Rev. 19:16.

At this point, the typical relationship between Joseph and Christ is apparently lost. We can see the hand of God in the life story of Joseph. The Messianic hope,

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indeed the world's salvation, was tied up in the children of Israel, the chosen people of God. And at this time a famine drove Jacob and his sons into Egypt until such time as they were able to reoccupy their land. How clearly the divine hand is seen in making possible Joseph's exaltation, that his brethren might not perish, and his people might not be exterminated!

Again, there is something beautifully suggestive of the spirit of Christ in Joseph's forgiveness of his brethren, and their subsequent reconciliation! Although, in envy and hate, they had sold him into slavery, he lived to comfort them in God's providence. Said he to them, "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance," Gen. 14:7. Does not this breathe the spirit of Him who prayed, even for His enemies who were crucifying him in jealous rage, "Father, forgive them, they know not what they do"? Luke 23:34. From the Cross, O sinner, He pleads with you to come and be washed in His own precious blood.

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Divine Providence: Joseph

A sermon delivered August 20, 1893, by J. W. McGarvey. Originally published by the Standard Publishing Company, Cincinnati, Ohio, in *McGarvey's Sermons*, here reprinted verbatim.

I will read verses four to eight in the forty-fifth chapter of Genesis:

"I am Joseph, your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. 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. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God."

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The story of Joseph is one of those undying narratives which have been of deepest interest to all readers for more than three thousand years, and will be to the end of time. It is interesting to children, to simple-minded people who understand it the least; and it is still more interesting to profound scholars, who understand it the best. (1) It occupies a larger space in the Old Testament than any other personal narrative, except that of Abraham; and have you never wondered why this simple story was allowed so much space? (2) Whether there was any design in it beyond that of entertaining and interesting the reader, as a novel or a fine poem entertains and interests us? (3) And have you never, in studying the story, wondered why Joseph, after he became governor over Egypt and had command of his own time, spent the whole seven years of plenty and two years of famine without going to see his father, who lived only two hundred miles away over a smooth road? And finally, has not the question occurred to you, Why did God select to be the heads of ten of the twelve tribes of His own people, ten men who were so cruel, so inhuman as to take their seventeen year old brother and sell him into bondage in a foreign land? The task that I have undertaken in the discourse this morning, will be to give, as well as I can, an answer to these three questions, and in doing so, to point out a striking example of the providence of God.

In regard to the design of allowing this story to occupy so much space, I think I may safely say that there is nothing recorded in this Holy Book, which has no higher purpose than to entertain and interest the reader. There is always in the divine mind something beyond and higher than that. If you will read a little further back in the book of Genesis, you will find that on a certain occasion, God, after having promised Abraham again and again that he should have offspring who would inherit the land of Canaan as their possession, commanded him one day to

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slaughter some animals and lay them in two rows. He did so, and seeing that the birds of prey were gathering to devour them, he stood guard and drove them away until night came, and they went to roost. Then he also fell asleep, and "a horror of great darkness" fell upon him. I suppose it was a terrible nightmare. He then heard the voice of God saying to him, "Thy seed shall be strangers in a land that is not theirs, and they shall be afflicted four hundred years. After that, I will judge the nation by whom they shall be afflicted, and bring them out, and bring them into this land, and give it to them as an inheritance." [Gen. 15:12-16]. From these solemn words, Abraham now knows that it is to be four hundred years, and more, before his people will inherit this promised land, and that they shall pass, in the meantime, through four hundred years of bondage and fearful affliction; but that then the good word of the Lord will be fulfilled. It gave him a totally different view of those promises, from that which he had entertained before.

We learn by the subsequent history, that Abraham never did learn that the foreign land in which his people were to be bondmen was Egypt; and that a removal of his posterity to that land was necessary to the fulfillment of Jehovah's words. He lived and died, however, in Canaan. His son Isaac lived one hundred and eighty years, and died and left his children, his servants and his flocks and herds, still in Canaan. Jacob, although he had spent forty years in Paddan-Aram, still lived in Canaan with his twelve sons and his flocks and herds; and up to the very hour when his sons came back from Egypt the second time, and said, "Joseph is alive, and is governor over all Egypt," and he saw a long line of wagons coming up and bringing the warm invitation of Pharaoh and Joseph to hasten down and make their home in Egypt—up to that hour he had never entertained the idea of migrating to Egypt. He as little thought of it as we do of migrating

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to the moon. What then was it that brought about, after so many years, that migration of the descendants of Abraham into Egypt, and led to the four hundred years of bondage? You are ready to answer, that the immediate cause of it was the fact that Joseph, the son of Jacob, was now governor over all Egypt, and wanted his father and his brothers to be with him. That is true. But, how had Joseph happened to be governor over all the land of Egypt? You say, the immediate cause of it was, that when he predicted the seven years of plenty and the seven years of famine, he proposed to the king that a man be selected to go out and gather up grain during the years of plenty, to save the people from starving in the years of famine; and that Pharaoh had the good sense to accept the proposal, and to appoint Joseph governor. But then, how is it that Joseph predicted that famine? You say it was the interpretation of Pharaoh's dream and so it was. But how did he happen to interpret that dream? You say, because all the magicians of Egypt had been called on to interpret it, and had failed. They not only could not see the real meaning of it, but they did not venture a supposition as to what it meant. A dream in which a man saw fat cows coming up out of a river! The idea of cows coming up out of a river! And then, other cows, lean cows, coming up out of the same river, and devouring these fat cows, and looking just as lean and thin as they were before! Why, that went outside all the rules for interpreting dreams that the dream interpreters of that age had invented; and they could not give the remotest suggestion as to what it meant. The failure of the magicians then, was one necessary cause of Joseph's being called on to interpret the dream. And then, how did Joseph happen to be called on? If that butler had not forgotten his promise to Joseph, made two years before, to speak to the king and have Joseph released out of an imprisonment which was unjust, Joseph would have been

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released most likely, and might have been anywhere else by this time than in the land of Egypt. The forgetfulness of the butler, who forgot his friend when it was well with himself, was a necessary link in the chain. He says, when all the magicians had failed, "I remember now my fault"; and he told the king about a young Hebrew whom he met in prison, who interpreted his dream and the baker's, and both came to pass; "Me he restored to my office, and the chief baker he hanged." The king immediately sent for Joseph. But how did he happen to interpret the dreams of the butler and the baker? That depended upon their having the dreams, and upon their having those dreams in the prison, and upon Joseph being the man who had charge of the prisoners, and who, coming in and finding the two great officers of the king looking very sad, asked what was the matter. But how did Joseph happen to have the control of the prisoners, so as to have access to these officers? Why, that depended upon the fact that he had behaved himself so well in prison as to win the confidence of the keeper of the jail, and had been promoted, until the management of the whole prison was placed in his hands. Well, how did Joseph happen to be in prison? Why, you will say that the wife of Potiphar made a false accusation against him. But have you not wondered why Potiphar did not kill him? An average Kentuckian would have done it 'instanter.' I think it depended upon the fact that Potiphar knew his wife well and knew Joseph well, and had about as much confidence in Joseph's denial as in her accusation. And how did it happen that she had a chance to bring such accusations against Joseph? Because Joseph had won the confidence of his master as a young slave, till he had made him supreme director of everything inside of his house. He had access to every apartment, and provided for his master's table, so that the text tells us there was nothing inside his house that Potiphar knew of, except the food

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on his table. It was this that gave the opportunity to the bad woman. But then I ask further, How did Joseph happen to be there a house-boy in the house of Potiphar? Well, he bought him. He wanted a house-boy, and went down to the slave market, and found him there and bought him. How did Joseph happen to be in the slave market? Because his brothers sold him. But suppose he had never been sold into Egypt! Would he ever have interpreted dreams? Would he ever have been governor of Egypt? Would he ever have sent for his father and brothers to come down there? But how did he happen to be sold as a slave? If those traders had been fifteen minutes later passing along, Reuben would have taken the boy up and let him loose, and he would have gone back to his father. Everything depended on that. But how did he happen to be in that pit from which Reuben was going to deliver him? You say, they saw him coming from home to the place where they were grazing their flocks, and they remembered those dreams. They said, "Behold, the dreamer cometh. Come now therefore, let us slay him and cast him into one of the pits." Then they would see what would become of his dreams. Dissuaded by Reuben from killing him outright, they put him in a pit to die. It was their jealousy that caused them to put him into the pit. But then, how is it that those dreams had excited their jealousy to such a pitch? I do not suppose that they would, if they had not already been jealous because of the coat of many colors. Now we have traced these causes back from one to the other, back, back, back, till we have reached the source of all in the partiality of the old father in giving the coat of many colors. And brethren, let me say here by way of digression, that the history of many a family trouble, with its trials and alienations and distresses, running sometimes through generations, is traceable to jealousy springing from parental partiality. But now, every one of these causes that I have mentioned

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stands like a link in the long chain by which God, having determined that these Hebrews should dwell in Egypt for four hundred years, after predicting it two hundred years before, draws them down where He wants them to be.

And what are the links in this chain? Some of them are desperately wicked deeds; some of them are good deeds. The fidelity of Joseph; sold to be a slave, but evidently saying within himself, "As I have to be the slave of this man, I will be the best slave he has. I will be the most faithful one. I will win his confidence. I will do my duty like a man." And thus he rises. And then the same kind of fidelity when he is cast into prison: "As I have to be in prison, I will be the best prisoner in this jail. I will do what I ought to do here in the fear of my God." Thus he rises to the top again; illustrating the fact, and I wish I had young men in abundance to speak this to—that a young man who has true character, unfaltering fidelity, and some degree of energy and ability, can not be kept down in this world. You may put him down, but he will rise again. You may put him down again and again; but he will come up. A young man like that, is like a cork; you may press it under the water, but it will soon pop up again. Oh that the young men of our country had such integrity, such power to resist temptation, such resolution and perseverance, as this Jewish youth had.

So then, this long story is told as an illustration of the providence of God, by which He can bring about His purposes without the intervention of miraculous power except here and there; for in all this long chain of causes God touched the links only twice, directly: once, when He gave power to Joseph to interpret the dreams of the butler and the baker, and once when He gave him power to interpret the dream of Pharaoh. Just those two instances in which the finger of God touched the chain; all the rest were the most natural things in the world, and

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they brought about God's design just as effectively as though He had wrought one great miracle to translate Jacob and his children through the air, and plant them on the soil of Egypt. The man who studies the story of Joseph and does not see this in it, has failed to see one of its great purposes. And what is true in bringing about this result in the family of Jacob, may be true—I venture to say, it is true—in regard to every family of any importance in this world; and it extends down to the modes by which God overrules our own acts, both good and bad, and those of our friends, and brings us out at the end of our lives shaped and molded as he desires we shall be.

Now let us look for a moment at the second question. Why did Joseph not go and see his father and his brothers during the nine years in which he could have gone almost any day? I think that when we reach the answer we will see another and perhaps a more valuable illustration of the providence of God. In order to understand the motives which actuate men under given circumstances, we must put ourselves in their places and judge of them by the way that we would ourselves feel and act; for human nature is the same the wide world over, and in all the different nations of men. Suppose then, that you were a boy of seventeen. Your brothers have all been away from home, sixty or seventy miles, with the flocks, until your father has become anxious about them, and sends you up to see how they do. You go, as Joseph did, but you fail to find them. While you search you meet a stranger who tells you they are gone to Dothan, fourteen or fifteen miles farther away. With this news Joseph continued his journey, and how his heart leaped at last to see his brothers again! How glad a welcome he expected from them and inquiries about home, and father, and all. But when he came up, he saw a scowl upon every face. Instead of welcoming, they seized him, and with rough hands stripped the coat from his back, dragged

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him to the mouth of a dry cistern, and let him down in it. "Now we will see what will become of his dreams."

How did the boy then feel? I have thought that perhaps he said to himself, "My brothers are only trying to scare me. They are just playing a cruel joke on me, and don't mean to leave me here to perish." But perhaps he had begun to think they were in earnest, when he heard footsteps above, and voices. He sees one of their faces looking down, and a rope let down to draw him up, and he thinks the cruel joke is over. But when he is drawn up and sees those strangers there, and hears words about the sale of the boy, and his hands are tied behind him, and he is delivered into their hands, and they start off with him, what would you have thought or felt then? If the thought had come into his mind that it was another joke, he might have watched as the merchants passed down the road, on every rising piece of ground he might have looked back to see if his brothers were coming to buy him back again, and to get through with this terrible joke; but when the whole day's journey was passed, and they went into camp at night, and the same the next day, no brothers have overtaken him, what must have been his feelings? When he thought, "I am a slave, and I am being carried away into a foreign land to spend the rest of my life as a slave, never to see father and home again," who can imagine his feelings? So he was brought down into Egypt and sold.

But it seems to me that Joseph must have had one thought to bear him up, at least for a time. "My father loves me. He loves me more than he does all my brothers. He is a rich man. When he hears that I have been sold into Egypt, he will send one hundred men, if need be, to hunt me up; he will load them with money to buy me back. I trust in my father for deliverance yet. But he is sold into the house of Pharaoh, and years pass by. He is cruelly cast into prison, and years pass by, until thirteen

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long years of darkness and gloom and sorrow and pain have gone, and he has never heard of his father sending for him. He could have done it. It would have been easy to do. And now, how does he feel toward his brothers and toward his father? Would you have wanted to see those brothers again? And when he found his father had never sent for him, knowing, perhaps, how penurious and avaricious his father had been in his younger days, may he not have said, "The old avaricious spirit of my father has come back on him in his declining years, and he loves his money more than he loves his boy?" And when that feeling took possession of him, did he want to see his father anymore? Or any of them? Could he bear the thought of ever seeing those brothers again? And could he at last bear the thought of seeing that father who had allowed him to perish, as it were, without stretching out a hand to help him? The way he did feel is seen in one little circumstance. When he was married and his first-born son was placed before him, he named him Manasseh, "forgetfulness," "Because," he says, "God has enabled me to forget my father's house." The remembrance of home and brothers and father had been a source of constant pain to him; he never could think of them without agony of heart; but now, "Thank God, I have forgotten them." Oh, brethren, what a terrible experience a boy must have before he feels a sense of relief and gladness that he has been enabled to forget all about his father and his brothers in his early home! That is the way Joseph felt when Manasseh was born. And would not you have felt so, too?

Everything was going on more pleasantly than he thought it ever could, with him—riches, honor, wife, children: everything that could delight the heart of a wise and good man—when suddenly, one day his steward comes in and tells him that there are ten foreigners who desire to buy some grain. He had a rule that all foreigners

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must be brought before him before they were allowed to buy grain. Bring them in. They were brought in, and behold, there are his brothers! There are his brothers! And as they approach, they bow down before him. Of course, they could not recognize him, dressed in the Egyptian style—governor of Egypt. Even if he had looked like Joseph, it would only have been a strange thing with them to say, He resembles our brother Joseph. There they are. It was a surprising sight to him and a painful one. He instantly determines to treat them in such a way that they will never come back to Egypt again. He says, "Ye are spies; to see the nakedness of the land ye are come." "No," they say, "we are come to buy food; we are all the sons of one man in the land of Canaan. We are twelve brothers. The youngest is with our father, and one is not."

That remark about the youngest awakened a new thought in Joseph. Oh how it brought back the sad hour when his own mother, dying on the way that they were journeying, left that little Benjamin, his only full brother, in the hands of the weeping father! And how it reminded him, that when he was sold, Benjamin was a little lad at home. He is my own mother's child. Instantly he resolves that Benjamin shall be here with him in Egypt, and that these others shall be scared away, so that they will never come back again; so he says, "Send one of you, and let him bring your brother; that your words may be proved, or else by the life of Pharaoh ye are spies." He cast them all into prison; but on the third day he went to them and said: "I fear God; if ye be true men let one of you be bound in prison, and let the others go and carry food for your houses; and bring your youngest brother to me; so shall your words be verified, and ye shall not die." When he said that, they began to confess to one another their belief about the providential cause of this distress, when Reuben made a speech that brought a revela-

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tion to Joseph. He said to his brethren, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear. Therefore, behold his blood is required." Joseph learns for the first time that Reuben had befriended him, and this so touched his heart that he turned aside to weep. He passes by Reuben and takes the *next* to the oldest for the prisoner.

He now gave the directions to his steward to sell them the grain; and why did he order the money to be tied up in the mouth of every man's sack? "They were once so mean and avaricious that they sold me for fifteen petty pieces of silver. I will put their silver in the mouths of their sacks, and I will see if they are as dishonest as they were then. If they are, I will never hear of that money again." Not many merchants in these days, if you go in and buy ten dollars' worth of goods, will wrap the ten dollars in the bundle to see if it will come back. "I will see," thought Joseph, "if they are honest."

Time went on—a good deal more than Joseph expected, on account of the unwillingness of Jacob to let Benjamin make the journey. But finally the news is brought that these ten Canaanites have returned. They are brought once more into his presence, and there is Benjamin. They still call him the "little one" and "the lad"; just as I have had mothers to introduce me to "the baby," and the baby would be a strapping fellow six feet high. There he is. "Is this your youngest brother of whom you spoke?" He waits not for an answer, but exclaims, "God be gracious unto thee, my son." He slips away into another room to weep. How near he is now to carrying out his plan—to having that dear brother, who had never harmed him, to enjoy his honors and riches and glory, and get rid of the others. He has them to dine in his house. That scared them. To dine with the governor! They could not conceive what it meant. Joseph knew. He had his plan formed. He wanted them there to give

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them a chance to steal something out of the dining-room. They enjoyed the dinner. They had never seen before so rich a table. He says to the steward, "Fill the men's sacks with food; put every man's money in his sack's mouth, and put my silver cup in the sack's mouth of the youngest." It was done, and at daylight next morning they were on their journey home. They were not far on the way when the steward overtook them, with the demand, "Why have ye rewarded evil for good? Is it not this in which my Lord drinketh, and wherewith he divineth? Ye have done evil in so doing." They answered, "God forbid that thy servants should do such a thing. Search, and if it be found with any one of us, let him die, and the rest of us will be your bondmen." "No," says the steward, "he with whom it is found shall be my bondman, and ye shall be blameless." He begins his search with Reuben's sack. It is not there. Then one by one he takes down the sacks of the others, until he reaches Benjamin's. There is the cup! They all rend their clothes; and when the steward starts back with Benjamin, they follow him. They are frightened almost to death, but the steward can not get rid of them. Joseph was on the lookout for the steward and Benjamin. Yonder they come, but behind them are all the ten. What shall now be done? They come in and fall down before him once more, and say, "We are thy bondmen. God has found out our iniquity." "No," he says, "the man in whose hand the cup is found shall be my bondman; but as for you, get you up in peace to your father."

Joseph thought that his plan was a success. They will be glad to go in peace. I will soon have it all right with Benjamin. They will hereafter send somebody else to buy their grain. But Judah arose, drew near, and begged the privilege of speaking a word. He recites the incidents of their first visit, and speaks of the difficulty with which they had induced their father to let Ben-

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jamin come. He quotes from his father these words: "Ye know that my wife bore me two sons; one of them went out from me, and I said surely he is torn in pieces; and I have not seen him since. If ye take this one also from me and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave." He closes with the proposal, "Let thy servant, I pray thee, abide instead of the lad, a bondman to my lord, and let the lad go up with his brethren." Here was a revelation to Joseph—two of them. First, I have been blaming my old father for these twenty-two years because he did not send down into Egypt and hunt me up, and buy me out, and take me home; and now I see I have been blaming him unjustly, for he thought I was dead—that some wild beast had torn me in pieces. O what self-reproach, and what a revival of love for his old father! And here, again, I have been trying to drive these brothers away from me, as unworthy of any countenance on my part, or even an acquaintance with them; but what a change has come over them! The very men that once sold me for fifteen paltry pieces of silver, are now willing to be slaves themselves, rather than see their youngest brother made a slave, even when he appears to be guilty of stealing. What a change! Immediately all of his old affection for them takes possession of him, and with these two revelations flashing upon him, it is not surprising that he broke out into loud weeping. He weeps, and falls upon his brothers' necks. He says, "I am Joseph." A thought flashes through his mind, never conceived before, and he says, "Be not grieved, or angry with yourselves that ye sold me hither." He sees now God's hand all through this strange, sad experience, and using a Hebraism, he says, "It was not you that sent me hither, but God; God did send me before to preserve life." When he was a prisoner there in the prison, he did not see God's hand. I suppose he thought that it was all of the devil; but now

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that he has gotten to the end of the vista and looks back, he sees it is God who has done it. He sees in part what we saw in the first part of this discourse. O, my friends, many times when you shall have passed through deep waters that almost overwhelm you, and shall have felt alienated from all the friends you had on earth, thinking that they had deserted you, wait a little longer, and you will look up and say it was God; it was the working of grand, glorious, and blessed purposes that He had in his mind concerning you.

The last question we can dispose of now very quickly, because it has been almost entirely anticipated. Why did God select ten men to be the heads of ten tribes of his chosen people, who were so base as to sell their brother? O, my brethren, it was not the ten who sold their brother that God selected, but the ten who were willing to be slaves instead of their brother. These are the ten that he chose. If you and I shall get to heaven, why will God admit us there? Not because of what we once were, but because of what He shall have made out of us by His dealings with us. He had his mind on the outcome, and not on the beginning. If you and I had to be judged by what we were at one time, there would be no hope for us. I am glad to know that my chances for the approval of the Almighty are based on what I hope to be, and not on what I am. Thank God for that!

And they were worthy. How many men who, when the youngest brother of the family was clearly guilty of stealing, and was about to be made a slave, would say, "Let me be the slave, and let him go home to his father"? Not many. And what had brought about the wondrous change which they had undergone? Ah, here we have the other illustration of God's providential government to which I have alluded. When these men held up the bloody coat before their father, knowing that Joseph was not dead, as he supposed, but not able to tell him so

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because the truth would be still more distressing than the fiction. What father would not rather a thousand times over that one of his sons should be dead, than that one of them should be kidnapped and sold into foreign bondage by the others? If their father's grief was inconsolable, their own remorse was intolerable. For twenty-two long years they writhed under it, and there is no wonder that then they should prefer foreign bondage themselves rather than to witness a renewal of their father's anguish. The same chain of providence which brought them unexpectedly into Egypt, had fitted them for the high honors which were yet to crown their names.

Is there a poor sinner here today, whom God has disciplined, whether less or more severely than He did those men, and brought to repentance? If so, the kind Redeemer whom you rejected, and sold, as it were, to strangers, stands ready to forgive you more completely and perfectly than Joseph forgave his brethren. He has found out your iniquity; he knows it all; but he died that he might be able to forgive you. Come in his appointed way; come guilty and trembling, as Joseph's brothers came, and you will find His everlasting arms around you.

REVIEW QUESTIONS ON PART FORTY-SIX

1. What is the over-all *motif* of the Joseph-Story?
2. Where was Joseph dwelling with his parental household at the time he now appears in the Biblical narrative? How old was he at this time?
3. Were Joseph's brothers justified in their hatred of him?
4. What was it that made his good qualities offensive? Can we sympathize with them at all? Could we be justified in accepting what they did to him?

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5. How did the brothers get the opportunity to dispose of Joseph?
6. What special gift did Jacob give to Joseph?
7. Who were the brothers of whom he brought back to his father an evil report?
8. What were the two dreams which Joseph experienced and what did they mean?
9. What were the three things that incensed the brothers against Joseph? To what extent did envy enter into their attitude, and why?
10. To what place did Jacob send Joseph to find the brothers? Where did he find them?
11. Which of the brothers kept the others from killing Joseph? Why did he do this?
12. Which one suggested that Joseph be sold? What was probably his real motive for doing this?
13. To what people was Joseph sold? What was the price involved?
14. What was done with Joseph's coat? How did the brothers account for Joseph's disappearance?
15. What was Jacob's reaction when he saw the coat?
16. Explain what Sheol was in Old Testament thought? How did the O.T. concept of Sheol correspond to the N.T. doctrine of Hades? Explain the distinction between Hades and Gehenna in New Testament teaching.
17. To whom was Joseph sold in Egypt? What office did his owner hold?
18. How did Joseph get along in his master's house? To what extent did his owner trust him?
19. What temptation was thrust upon Joseph in his owner's house? Against whom did Joseph declare that this sin would be?
20. How did he escape the woman? What was the lie she told? What did the owner do with him as a consequence?

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21. What special prisoners were kept in the place where Joseph was imprisoned?
22. How did Joseph get along in prison? What two royal officials were cast into the prison?
23. What were the dreams which these two prisoners experienced? What interpretations did Joseph give of these dreams?
24. What special request did Joseph make of the chief butler?
25. How were the dreams fulfilled?
26. Who was it that forgot Joseph and for how long?
27. What were the two dreams which the Pharaoh experienced? What did the word "Pharaoh" signify?
28. Who among the Egyptians could not interpret the Pharaoh's dreams?
29. Who told the Pharaoh of Joseph? What confession did he make?
30. What preparations did Joseph make to present himself before the king? What did these signify especially?
31. To whom did Joseph give credit for the dreams which the king had experienced and for what purpose were they granted the king?
32. What was Joseph's interpretation of the Pharaoh's dreams? Why was his dream "doubled"? What advice did Joseph give him?
33. With what office did the Pharaoh invest Joseph? What special rank did he give him?
34. Who was given to Joseph as his wife? What was her father's name and position?
35. Explain the significance of the names, Asenath, Potiphera, and On.
36. What was Joseph's age at the time he was made Prime Minister?
37. What general policy did Joseph advise the Pharaoh to adopt in view of the impending crisis?

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38. What was the general character of the various dreams which Joseph interpreted?
39. What is the popular opinion as a rule with regard to the significance of dreams?
40. What is the over-all psychoanalytic theory of dreams?
41. In what sense were the dreams interpreted by Joseph premonitions?
42. Who were the "professional" interpreters of dreams in the pagan world?
43. What are the two general categories of dreams reported in Scripture?
44. What two functions do dreams serve which in Scripture are divinely inspired?
45. How is the power of interpretation varied in relation to the functions served by dreams?
46. How closely related are dreams to visions? How are waking visions to be distinguished from dreams? How is the dream related to prophecy in Scripture?
47. How old was Joseph when he became Prime Minister of Egypt?
48. How did God compensate him for his former unhappiness?
49. How much grain did Joseph gather? Where did he store this grain?
50. What were the names of Joseph's two sons and what did each name mean?
51. What area did the famine cover?
52. What caused Jacob's sons to go into Egypt the first time?
53. Which son of Jacob was left at home, and why?
54. Whom did the brothers face in Egypt? How did their visit fulfil a dream?
55. Of what did Joseph accuse the brothers? What was their reply?
56. How long did Joseph keep them in jail?

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57. What tests did Joseph impose on them and for what purpose?
58. Whom were they ordered to bring back to Egypt and why?
59. What did the brothers think had caused them to suffer this penalty?
60. Which brother was detained in Egypt?
61. What facts were little by little revealed to Joseph about the brothers and the father with respect to what had happened to him in Canaan?
62. What did Joseph cause to be placed in the brothers' sacks? Which brother was detained in Egypt?
63. How did the brothers react when they discovered the contents of their sacks?
64. What accusation did Jacob bring against the brothers on their return home?
65. Why did the brothers return to Egypt a second time?
66. What security did Reuben offer Jacob as proof he would care for Benjamin?
67. Who told Jacob that Benjamin must be taken into Egypt? What was Jacob's reaction?
68. What caused the father finally to relent? What did he tell the brothers to take back into Egypt?
69. What hospitality did Joseph show them when they returned to Egypt?
70. What did Joseph say when the brothers tried to return their money?
71. What did the brothers offer Joseph?
72. How did Joseph react when he saw Benjamin?
73. Why did Joseph not sit at the table with his brothers?
74. How were the brothers arranged at their table? Who got the most food and how much more did he get?
75. What was placed in the brothers' sacks and in Benjamin's sack?
76. What did Joseph have the steward, on catching up

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with the brothers as they started for home, accuse them of stealing?

77. What did the brothers say should be done to them as a punishment if they were guilty?
78. How did they react when the cup was found?
79. How did Joseph declare that Benjamin should be punished?
80. Who interceded for Benjamin, offering to serve as hostage, and why?
81. Why did Joseph send everyone out of the room but the brothers?
82. Whom did Joseph ask about first after disclosing his identity?
83. How did the brothers react to this revelation?
84. In what statement did Joseph declare his conviction that this entire happening was providential? How was it providential?
85. Trace the hand of God in the story of Joseph as this story was unfolded by His providence?
86. How many years of famine had passed by this time?
87. What arrangements were made for transporting Jacob's household to Egypt?
88. What part of the country was given them for a dwelling, and why?
89. How did Jacob react to the news about Joseph?
90. What arrangements for transporting Jacob's family to Egypt did the Pharaoh make?
91. How old was Jacob when he came down to Egypt? What did he say to Pharaoh at their meeting?
92. What three things did Joseph obtain from the people for Pharaoh?
93. What did God promise Jacob that he would do for him in Egypt?
94. What economic policies did Joseph institute with reference to land ownership? What over-all changes

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did this make in the economics and politics of Egypt?
Was it good or bad? Explain your answer?

95. What class of people retained their land? What part of the land production was collected for Pharaoh?
96. How many souls of the house of Jacob came into Egypt?
97. How reconcile this figure with that which is given in Acts 7:14?
98. What are the analogies between the life of Joseph and the life of Christ?

PART FORTY-SEVEN

THE LAST DAYS OF JACOB AND JOSEPH

(Genesis 48:1—50:26)

The Biblical Account

48 *And it came to pass after these things, that one said to Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. 2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. 3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, 4 and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a company of peoples, and will give this land to thy seed after thee for an everlasting possession. 5 And now thy two sons, who were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, shall be mine. 6 And thy issue, that thou begetteth after them, shall be thine; they shall be called after the name of their brethren in their inheritance. 7 And as for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when there was still some distance to come unto Ephrath: and I buried her there in the way to Ephrath (the same is Beth-lehem).*

8 *And Israel beheld Joseph's sons, and said, Who are these? 9 And Joseph said unto his father, They are my sons, who God hath given me here. And he said, Bring them, I pray thee, unto me, and I will bless them. 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. 11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath let me see thy seed also. 12 And Joseph brought them out from between his knees; and he bowed himself*

with his face to the earth. 13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. 14 And Israel stretched out his right hand, and 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 first-born. 15 And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac did walk, the God who hath fed me all my life long unto this day, 16 the angel who hath 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. 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. 18 And Joseph said unto his father, Not so, my father; for this is the first-born; put thy right hand upon his head. 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: howbeit his younger brother shall be greater than he, and his seed shall become a multitude of nations. 20 And he blessed them that day, saying, In thee will Israel bless, saying, God make thee as Ephraim and as Manasseh. and he set Ephraim before Manasseh. 21 And Israel said unto Joseph, Behold, I die: but God will be with you, and bring you again unto the land of your father. 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.

49 And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the latter days.

*2 Assemble yourselves, and hear, ye sons of Jacob;
And hearken unto Israel your father.*

- 3 Reuben, *thou art my first-born, my might, and the beginning of my strength;*
The pre-eminence of dignity, and the pre-eminence of power.
- 4 Boiling over as water, *thou shalt not have the pre-eminence;*
Because thou wentest up to thy father's bed;
Then defiledst thou it: he went up to my couch.
- 5 Simeon and Levi are brethren;
Weapons of violence are their swords.
- 6 On my soul, *come not thou into their council;*
Unto their assembly, my glory, be not thou united;
For in their anger they slew a man,
And in their self-will they hocked an ox.
- 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.
- 8 Judah, *thee shall thy brethren praise:*
Thy hand shall be on the neck of thine enemies;
Thy father's sons shall bow down before thee.
- 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 a lioness; who shall rouse him up?
- 10 The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come;
And unto him shall the obedience of the peoples be.
- 11 Binding his foal unto the vine,
And his ass's colt unto the choice vine;
He hath washed his garments in wine,
And his vesture in the blood of grapes;
- 12 His eyes shall be red with wine,
And his teeth white with milk.
- 13 Zebulun shall dwell at the haven of the sea;

*And he shall be for a haven of ships;
And his border shall be upon Sidon.*

14 *Issachar is a strong ass,*

Couching down between the sheepfolds:

15 *And he saw a resting-place that it was good,*

And the land that it was pleasant;

And he bowed his shoulder to bear,

And became a servant under task-work.

16 *Dan shall judge his people,*

As one of the tribes of Israel.

17 *Dan shall be a serpent in the way,*

An adder in the path,

That biteth the horse's heels,

So that his rider falleth backward.

18 *I have waited for thy salvation, O Jehovah*

19 *Gad, a troop shall press upon him;*

But he shall press upon their heel.

20 *Out of Asher his bread shall be fat,*

And he shall yield royal dainties.

21 *Naphtali is a hind let loose:*

He giveth goodly words.

22 *Joseph is a fruitful bough,*

A fruitful bough by a fountain;

His branches run over the wall.

23 *The archers have sorely grieved him,*

And shot at him, and persecuted him:

24 *But his bow abode in strength,*

And the arms of his hands were made strong,

By the hands of the Mighty One of Jacob

(From thence is the shepherd, the stone of Israel),

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 coucheth beneath,

Blessings of the breasts, and of the womb.

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.*

27 *Benjamin is a wolf that raveneth:*

In the morning he shall devour the prey,

And at even he shall divide the spoil.

28 *All these are the twelve tribes of Israel: and this
is it that their father spake unto them and blessed them;
every one according to his blessing he blessed them. 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, 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 from Ephron the Hittite for a possession
of a burying-place. 31 There they buried Abraham and
Sarah his wife; there they buried Isaac and Rebekah his
wife; and there I buried Leah—32 the field and the cave
that is therein, which was purchased from the children
of Heth. 33 And when Jacob made an end of charging
his sons, he gathered up his feet into the bed, and yielded
up the ghost, and was gathered unto his people.*

50 *And Joseph fell upon his father's face, and wept
upon him, and kissed him. 2 And Joseph commanded his
servants the physicians to embalm his father: and the
physicians embalmed Israel. 3 And forty days were ful-
filled for him; for so are fulfilled the days of embalming:
and the Egyptians wept for him threescore and ten days.*

4 *And when the days of weeping for him were past,
Joseph spake unto the house of Pharaoh, saying, If, now
I have found favor in your eyes, speak, I pray you, in the
ears of Pharaoh, saying, 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. 6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear. 7 And Joseph went to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, 8 and all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. 9 And there went up with him both chariots and horsemen: and it was a very great company. 10 And they came to the threshing-floor of Atad, which is beyond the Jordan, and there they lamented with a very great and sore lamentation: and he made a mourning for his father seven days. 11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond the Jordan. 12 And his sons did unto him according as he commanded them: 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 burying-place, of Ephron the Hittite, before Mamre. 14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him. 16 And they sent a message unto Joseph saying, Thy father did command before he died, saying, 17 So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil. And now, we pray thee, forgive the transgression of the servants of the God of thy father. And

Joseph wept when they spake unto him. 18 And his brethren also went and fell down before his face; and they said, Behold, we are thy servants. 19 And Joseph said unto them, Fear not: for am I in the place of God? 20 And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. 21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

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

(1) Jacob's Last Days

1. *The Last Days of Jacob*, 47:27—50:14

(1) *Jacob's Request Concerning His Burial* (47:27-31). Although the years of Jacob's sojourn in Egypt were characterized by rather tragic economic problems for the Egyptians, for Jacob and his household in Goshen they were days of relative abundance and tranquility. Jacob lived in Egypt seventeen years and lived to see his progeny "multiply exceedingly," v. 27. Then as his end drew nearer, he sent for Joseph and made him swear—by putting his hand under his father's thigh (cf. Gen. 24:2, 9)—that he would not bury him in Egypt, but take him out of Egypt and bury him in the sepulchre of his fathers (cf. 50:13). Egypt had served as a refuge in a time of

famine, but the patriarch—Israel—insisted that his bones be interred in the “land of promise” alongside the bones of Abraham and Sarah, Isaac and Rebekah, and his own first wife, Leah. This Joseph was, of course, most willing to do. Thankful that Joseph had assured him of a burial in Canaan, Jacob, or Israel as he is here named, “bowed down upon the bed’s head” (v. 31). Apparently he turned over on his bed, and bent his head toward the head of the bed, as if to prostrate himself before God in worship. The Septuagint, followed by the words of Heb. 11:21, suggests a different pointing of the Hebrew words, reading “bowed himself upon the top of his staff.” According to this reading, which is followed by the Syriac, Jacob used his staff to raise himself in bed and thus to worship, remembering God’s blessings throughout his life. The first reading is said to be the most natural one, and is followed by the Masoretic Text. Leupold suggests that the author of the Epistle quoted from the Septuagint—as he usually did—without suggesting a change because no vital point was involved. An act of worship certainly is intended, no doubt a thanksgiving to God for the peaceful close of his troubled life, and for the assurance he now had of being “gathered to his fathers.”

(2) *Jacob blesses the Sons of Joseph* (48:1-22). These developments came later (as will be noted). In the subsequent history of the nation of Israel, Joseph does not appear as one of the tribes. The reason for this is here indicated. Joseph became two tribes, for his sons Ephraim and Manasseh are hereby adopted by their grandfather and given an inheritance among his own sons. This was done when Joseph, hearing that his father was ill, went to visit him taking his two sons with him. The dying patriarch blessed Joseph and his sons in the name of the God of Abraham and Isaac, the *God who had fed him all his life long, the Angel who had redeemed him from all evil*. Joseph had enjoyed a position of special favor

with Jacob, as we know, and for this reason he now determines to adopt Joseph's two sons. The reference to Rachel, v. 7, shows how keenly he had felt her loss to the day of his death. His adoption of Joseph's sons seems to have been a special tribute to her. He claimed Ephraim and Manasseh for his own, placing them even before Reuben and Simeon, whose lust and violence had forfeited their birthright; and henceforth they were numbered among the heads of the tribes of Israel. Thus Rachel became the mother of three tribes: Ephraim, Manasseh, and Benjamin.

Throughout this whole scene—it will be noted—Israel gave Ephraim the precedence over Manasseh. Though unable to see, he crossed his hands, disregarding Joseph's opposition, so that in blessing them his right hand was on Ephraim's head and his left hand on Manasseh's. Thus was added one more lesson of God's sovereign choice, to the examples of Abel, Shem, Abram, Isaac, and himself, all of whom were younger sons. He foretold for them a prosperity which would make them the envy of the other tribes; and he concluded by giving Joseph an extra portion above his brothers, thus marking him as his heir in respect of *property*; for the *royal power* was given to Judah, and the priesthood was assigned to Levi. "The *division* of these great functions of the patriarchal government is already a mark of the transition from the family to the nation" (ITH, 125).

It should be noted that Jacob mentions here a specific plot of ground which he allotted to Joseph. Whatever the location of this plot, and whatever the circumstances under which it was acquired, its identity continued to be a matter of tradition as late as New Testament times. Sychar is described as "near to the parcel of ground that Jacob gave to his son, Joseph" (John 4:5). (This could hardly have been the city of Shechem, having reference to the tragedy visited on that city (Genesis 34), by Jacob's sons, an act

which he indignantly repudiated. (The Nuzi tablets indicate that adoption was a common procedure in patriarchal times. They also show, we are told, that an oral blessing such as that pronounced by Jacob, was considered binding when contested in court. The blessing is a kind of "last will and testament." In Scriptural usage, such a blessing also conveys a prophecy concerning the future. Ephraim became the strongest of the twelve tribes. In the time of the divided kingdom the name of Ephraim was frequently used for Israel (the Northern Kingdom).

(3) *Jacob Blesses His Own Sons* (49:1-27). In poetic form a predictive blessing is pronounced by Jacob on his own sons. Although in some cases severe censure is given, in no case is a tribe disinherited. Some of the tribes had positions of greater honor and usefulness than did others, but the Israelites remained conscious of their descent from the twelve sons of Jacob. Jacob called his sons together to hear the last words of Israel their father (ch. 49). He plainly declared that his words were of prophetic import, and that their fulfilment would reach even *to the latter days* (v. 1). Could we expound these prophetic statements fully we should probably find that, in most, if not all the several blessings, there is a reference—first, to the personal characters and fortunes of the twelve patriarchs; secondly, to the history and circumstances of the tribes descended from them; and, lastly, a typical allusion to the twelve tribes of the spiritual Israel (Rev. 7). "We can trace the first two elements in all cases, and the last is conspicuous in the blessings on Judah and Joseph, the two heads of the whole family. But the details of the interpretation are confessedly most difficult" (OTH, 125). The whole prophecy should be compared with the blessing with which Moses, the man of God, blessed the children of Israel before his death" (Deut. 33). Like the latter, Jacob's prophecy contains a *blessing* on each tribe,

though in some cases it is almost disguised under the censure which his sons had incurred. (For a follow-up of the historical aspects of this last Testament of Jacob, we refer the student to the textbook, *Old Testament History*, by Smith and Fields, published by the College Press, Joplin, Missouri.)

(4) *Fulfilment of Jacob's Prophecies.* The history of all the tribes would furnish striking instances of the fulfilment of these prophecies, more particularly the history of the descendants of Judah and Joseph. From Judah the country was called "Judea," and the people "Jews." This tribe was famous: 1. For its conquests; 2. For the kingdom of David and Solomon; 3. For the birth of the Messiah; 4. For being a distinct people, having governors of their own down to the time of Messiah or Shiloh. Moreover, while the ten tribes of Israel were carried captive into Assyria and entirely lost (by enforced intermingling with their conquering neighbors), those of Judah and Benjamin were held in captivity in Babylon for seventy years only, after which they returned to the land of their fathers. They did not actually pass from the earthly scene as tribes until the fall of Jerusalem, A.D. 70. In Joseph, the blessing of Jacob was fulfilled in his being the progenitor of the two large tribes of Ephraim and Manasseh, from whom sprang the great leader Joshua. The curse of Levi was afterward taken off on account of the zeal of the Levites in destroying the worshipers of the golden calf and consecrating themselves to God.

(5) *Death and Burial of Jacob* (49:28—50:1-14). Having concluded his prophetic benedictions, Jacob charged his sons to bury him in the Cave of Machpelah, and yielded up the ghost at the age of one hundred and forty-seven years. His body was embalmed by Joseph's physicians, a process which lasted, we are told, forty days (v. 3) and the mourning lasted in all seventy days (v. 3);

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after which, Joseph obtained permission of the Pharaoh to attend to the funeral of his father. Accordingly, all the house of Jacob and Joseph, together, together with all the servants of Pharaoh and elders of Egypt, left Goshen and made their sad journey back to Canaan, where they buried Jacob in the Cave of Machpelah, having mourned at the threshing-floor of Atad beyond Jordan for seven days; which place was called Abel-mizraim, or "the mourning of the Egyptians" (50:1-13). "Thus they came to *Goren Atad* beyond the Jordan, as the procession did not take the shortest route by Gaza through the country of the Philistines, probably because so large a procession with a military escort was likely to meet with difficulties there, but went round by the Dead Sea" (K-D, 410). This funeral cortege was certainly a magnificent tribute to Joseph and to the high regard in which he was held by the Egyptian powers and people. After having performed his filial duties, Joseph returned to Egypt with his brethren and all their attendants.

2. *The Last Days of Joseph*

(6) *Joseph Again Forgives His Brethren* (vv. 15-21). After Joseph's return to Egypt, Joseph's brothers feared that he might now seek revenge for their former cruelty, but, having sent a message praying for his forgiveness, he reassured them by many kind words and good offices.

(7) *The Death of Joseph* (vv. 22-26). At last, fifty-four years after the death of his father, Joseph having seen the grandsons of his two sons, felt that his dying hour was approaching. He assured his brothers that God would certainly lead them to the land of promise, and enjoined them to carry his bones with them. (Joseph's faith surely proves that he was never a prey to the paganism of the Egyptians, but to the end of his life cherished faith in the God of his fathers). He died, at the age of one hundred

and ten years; his body was embalmed and placed in a coffin in which it was preserved until the Exodus of the Children of Israel with them. The story ends as in a glorious sunset, as realized by comparing Hebrews 11:22 and Josh. 24:32.

ADDENDA

PREDICTIONS CONCERNING THE DESTINIES OF THE TWELVE

1. *Reuben*, the first-born, who had committed incest with Bilhah. "Unstable as water, thou shalt not excel."

2. *Simeon*, 3. *Levi*, who had treacherously slain the Shechemites for their insult to Dinah: "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."

4. *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. 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? *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. . . . His eyes shall be red with wine, and his teeth white with milk.*"

5. *Zebulun*: "Shall be an haven for ships."

6. *Issachar*: "Is a strong ass couching down between two burdens: . . . and bowed his shoulder to bear, and became a servant unto tribute."

7. *Dan*: "Shall judge his people, . . . shall be a serpent by the way, and an adder in the path."

8. *Gad*: "A troop shall overcome him: but he shall overcome at the last."

9. *Asher*: "His bread shall be fat."

10. *Naphtali*: "A hind let loose; he giveth goodly words."

11. *Joseph*: "A fruitful bough by a well. . . . The God of thy father, who shall help thee; and the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and blessings of the womb: . . . 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."

12. *Benjamin*: "Shall ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil." Gen. xlviii.; xlix.—From *Analysis and Summary of Old Testament History*, by J. T. Wheeler, published 1879, by Work and Company, Philadelphia.

THE DYING BLESSING OF JACOB

In its present form the Blessing of Jacob in Genesis forty-nine is a poem of the early days of the kingdom. In David's day the more ancient tradition regarding the patriarch's blessing was cast into this poetical form. The poem makes a striking series of characterizations of the different tribes,—the morally unstable Reuben, the socially disorganized Simeon and Levi, the warlike Judah, the ignobly lazy Issachar, the brave Gad and fortunate Asher, the prosperous Joseph and alert

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little Benjamin. These are the conditions of the days of the developing kingdom. The tribes had varied fortunes. Some prospered, some had great reverses; some became pre-eminent, a few barely existed. The poem is very valuable as an expression of the "collective consciousness of Israel" on their conduct and destiny.—From *History of the Hebrews*, by Frank Sanders, Ph.D., Scribners, 1914.

ON JOSEPH AS A TYPE

"One very noticeable feature of this 'history (*toledoth*) of Jacob' is the predominance of Joseph practically throughout the entire section. Yet for all that, though he is the mainspring of the movement of the history, Jacob is still the dominant character. We remind of this, for though Joseph is prominent, he is not to be esteemed too highly. God never appeared to him as He did to his father Jacob, or to Isaac and to Abraham. Joseph dare not be ranked higher on the level of faith than his forefathers. It is a case of misplaced emphasis to say that 'the hero himself is idealized as no other patriarchal personality is . . . (Joseph) is the ideal son, the ideal brother, the ideal servant, the ideal administrator.' In contact with non-Israelites Joseph surely achieved remarkable prominence, but for the inner, spiritual history of the kingdom of God he does not come up to the level of his fathers.

"There is another feature of his life which is rather striking and demands closer attention. In a more distinct way than in the lives of the fathers Joseph stands out as a type of Christ. Abraham exemplified the Father's love who gave up His only-begotten Son. Isaac passively typifies the Son who suffers Himself to be offered up. But in Joseph's case a wealth of suggestive parallels come to the surface upon closer study. Though these parallels are not stamped as typical by the New Testament, there can hardly be any doubt as to their validity. For as Joseph is a righteous man and in this capacity is strongly antagonized and made to suffer for righteousness' sake, but finally triumphs over all iniquity, so the truly Righteous One, the Savior of men, experiences the same things in an intensified degree.

"Lange lists the details of this type in a very excellent summary. He mentions as prefiguring what transpired in the life of the great Antitype, Jesus Christ, the following: 'the envy and hatred of the brethren against Joseph and the fact that he is sold; the realization of Joseph's prophetic dreams by the very fact that his brethren seek to prevent his exaltation by destroying him; the fact that the malicious plot of the brethren results in the salvation of many, however, in a very particular sense for the brethren and for Jacob's house; the judgment of the Spirit upon the treachery of the brethren and the victory of forgiving love; Judah's surety for Benjamin and his rivalry with Joseph in the spirit of self-sacrifice; the revival of Jacob in his joy over the fact that the son long deemed dead was alive and eminently successful' (Leupold; EG, 950-951).

Pascal (Pensees) beautifully supplements this typology as follows: "Jesus Christ typified by Joseph, the beloved of his father, sent by his father to see his brethren, etc., innocent, sold by his brethren for twenty pieces of silver, and thereby becoming their lord, their savior, the savior of strangers, and the savior of the world; which had not been but for their plot to destroy him, their sale and their rejection of him. In prison Joseph innocent between two criminals; Jesus Christ on the cross between two thieves. Joseph foretells freedom to the one, and death to the other, from the same omens. Jesus Christ saves the elect, and condemns the outcast for the same sins. Joseph foretells only; Jesus Christ acts. Joseph asks him who will be saved to remember him, when he comes into his glory; and he whom Jesus Christ saves

asks that He will remember him, when He comes into His kingdom" (Everyman's Library Edition, p. 229, trans. by Trotter). "The ways of divine providence could hardly be stranger, and God's guiding hand in history is marvelously displayed to the eyes of faith" (EG, 951-2).

ARCHAEOLOGY AND THE STORY OF JOSEPH

The substantial accuracy of the Joseph narratives has often been noted. What has been discovered in relation to Egypt in late years is in general accord with the allusions of these narratives to Egyptian usages and institutions. This supports the conclusion that they were put into form at an early date, since the Egypt of Joseph's day differs in many respects from the Egypt of later times. It also emphasizes our sense of reality as read the stories.

Dr. Speiser states the basic truths concerning the narrative about Joseph and the Egyptian background against which the events are painted. "No appreciable progress has been made in the effort to establish the historical setting of the episode, and with it the identity of the Pharaoh 'who knew Joseph.' A faint hint, but no more than that, may be contained in vs. 39, which has Pharaoh refer to God with obvious reverence. An Egyptian ruler of good native stock would not be likely to do so, since he was himself regarded as a god. When the Pharaoh of the Oppression speaks of Yahweh in Exodus, he does so in defiance, or in extreme straits, but never in sincere submission. The attitude of the present Pharaoh, therefore (barring an oversight on the part of the author), might conceivably suggest that he was not a traditional Egyptian ruler; and such a description would fit best some member of the foreign Hyksos Dynasty (ca. 1730-1570). It has long been assumed on other grounds that the Hyksos age offered the best opportunity for the emergence of someone like Joseph. Nevertheless, the narrative before us furnishes too slender a basis for historical deductions. On the other hand, *the incidental detail is authentically Egyptian*. Pharaoh elevates Joseph to the typically Egyptian post of Vizier (43). This is corroborated by the transfer to Joseph of the royal seal (42), inasmuch as the Vizier was known as the 'Seal-bearer of the King of Lower Egypt,' as far back as the third millennium. . . . The gift of the gold chain is another authentic touch. The three names in v. 45 are Egyptian in type and components; so, too, in all probability, is the escort's cry, Abrek.' While the story is the main thing, the setting is thus demonstrably factual. And although the theme and the setting together cannot as yet be fitted with an established historical niche, the details are not out of keeping with that phase of Egyptian history which can be independently synchronized with the patriarchal period." (ABG, 316).

Other Egyptianisms which may be cited are the following: Joseph's position as Potiphar's "major domo" was common in Egypt (39:5-6); Egyptian situations similar to that of Potiphar's wife appear from the later Egyptian "Tale of the Two Brothers" (39:7-20); from the Rosetta Stone is indicated the pharaoh's custom of releasing prisoners on his birthday and on other great days (40:20); shaving was an Egyptian custom, not Semitic (41:14); the investiture of an official with signet, linen, and neck chain, is commonly recorded (41:42); inscriptions indicate failure of the Nile to flood for as long as 7 years, and the distribution of grain by government officials in times of famine (41:54); nobility and priests are kept apart, even from commoners, much more, foreigners (43:32); Egyptians ostracized shepherds as beyond standards of cleanliness (46:34); crown and priests got all land titles some time before the New Empire (47:20); and embalming took time and substance (50:2-3).

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"That Jacob and his sons went down into Egypt under Joseph's viziership has been denied by some of the more radical critics. . . . But this historical tradition is so inextricably woven into the fabric of Jewish history that it 'cannot be eliminated without leaving an inexplicable gap' (Albright, FSAC, 183ff.). Numerous evidences of Israel's sojourn in Egypt appear in the Genesis-Exodus part of the Pentateuch" (UBD, 607). (1) Among such are the following: the surprising number of Egyptian personal names that show up in the Levitical genealogies. Such names as Moses, Hophni, Phineas, Merari, Putiel, and Asir, are unquestionably Egyptian: this fact is corroborated by 1 Sam. 2:27. (2) Local coloring which appears in numerous instances in the Pentateuch. Many of these bits of Egyptian coloring exist "which are beautifully illustrated by Egyptological discoveries" (Albright, in *Young's Analytical Concordance*, 20th Ed., 1936, p. 27. See his somewhat lengthy presentation (at the back of this book), "Recent Discoveries in Bible Lands." This article is 43 pages in length and is invaluable for archaeological corroboration of the Pentateuchal record). Among these "bits of local coloring" we mention the following: (1) the title of Egyptian officials such as the 'chief of the butlers' and 'chief of the bakers' (Gen. 40:2) which are the titles of *bona fide* palace officials mentioned in Egyptian documents (cf. also Gen. 39:4; 41:40; 41:42, 43). (2) Famines of Egypt are illustrated by at least two Egyptian officials who give a resume of their charities on the walls of their tombs, listing dispensation of food to the needy 'in each year of want.' One inscription from c. 1000 B.C., actually mentions the famine of seven years' duration in the days of Pharaoh Zoser of Dynasty III, about 2700 B.C. (3) Such matters as dreams, the presence of magicians (cf. 41:8), mummification (50:2, 26), and Joseph's life span of 110 years (50:22), the traditional length of a happy and prosperous life in Egypt, are abundantly illustrated by the monuments. (4) The family of Jacob's settlement in Goshen, some seventy persons (46:26-34). This area has been clearly identified with the eastern part of the Delta around the Wadi Tumilat. This region was one of the most fertile parts of Egypt, "the best of the land" (47:11). (4) A clear archaeological parallel is the representation of West Semitic immigrants going down into Middle Egypt around the year 1900 B.C. The scene is sculptured on the tomb of one of Senwosret II's officials named Khnumhotep at Beni Hasan. A party bringing products from Southwest Asia appear under the leadership of 'Sheik of the highlands, Ibshe.' The name and the faces are clearly Semitic. Their thick black hair falls to the neck, and their beards are pointed. They are dressed in long cloaks and are armed with spears, bows and throw sticks. The accompanying inscription reads, 'the arrival, bringing eye paint, which thirty-seven Asiatics bring to him' (Finegan. LAP, 1946, p. 83). (5) Canaanite place names in the Delta: Succoth (Exo. 12:37), Baal-zephon (Exo. 14:2), Migdol (Exo. 14:2), Zilu (Tel Abu Zeifah), and very likely Goshen itself (Albright, FSAC, 1940, p. 84).

"The sudden appointment of a foreign-born slave to unlimited authority over a rich, cultured, proud and powerful people could take place nowhere else than in an autocratically governed Oriental state. Probably it could not have occurred in Egypt except at one of two periods, the century when the Hyksos kings were rulers of Egypt (c. 1680-1580 B.C.) or the later portion of the eighteenth dynasty (c. 1580-1350 B.C.) when Egypt under the leadership of a series of conquering kings became a world power, ready to utilize brave, resourceful leadership from any source. The background of the Joseph-story is surely Egyptian. The data available do not enable us to determine with assurance under which group of rulers Joseph rose to dignity and ac-

complished his reforms. The very general conclusion that Rameses the Great of the nineteenth dynasty was the Pharaoh of the Oppression makes it rather necessary to choose between the two periods preceding. That Joseph's Pharaoh was a later king of the eighteenth dynasty is in excellent accord with the facts as we know them today, but no one can be positive in the matter. Kings Amen-hotep III and IV (1411-1358 B.C.) held close relations with Asia and her peoples. Their inscriptions mention foreigners who rose in Egypt to great authority. The three hundred clay tablets discovered in 1888 at Tel-el-Amarna in Egypt are letters exchanged between foreign kings and vassals and the reigning Pharaoh. In addition to throwing a frank and vivid light upon the life of Palestine and Egypt in that day, these letters exhibit the tolerant and friendly disposition of the rulers of Egypt. A Joseph would have found a welcome at their court" (HH, 44-45). (The Amarna letters, excavated from the mound of Amarna, about 200 miles south of Cairo. These were in the form of hundreds of clay tablets in Accadian cuneiform, sent to the Pharaohs by kings in western Asia and by petty princes in Palestine (Canaan) who were ruling there under the supervision of Egyptian inspectors in the 14th century B.C. (See BWDBA, or any up-to-date general work on Biblical archaeology.)

HERODOTUS: ON EMBALMING IN EGYPT

"There are a set of men in Egypt who practise the art of embalming, and make it their proper business. These persons, when a body is brought to them, show the bearers various models of corpses, made in wood, and painted so as to resemble nature. The most perfect is said to be after the manner of him whom I do not think it religious to name in connexion with such a matter; the second sort is inferior to the first, and less costly; the third is the cheapest of all. All this the embalmers explain, and then ask in which way it is wished that the corpse should be prepared. The bearers tell them, and having concluded their bargain, take their departure, while the embalmers, left to themselves, proceed to their task. The mode of embalming, according to the most perfect process is the following: They take first a crooked piece of iron, and with it draw out the brain through the nostrils, thus getting rid of a portion, while the skull is cleared of the rest by rinsing with drugs; next they make a cut along the flank with a sharp Ethiopian stone, and take out the whole contents of the abdomen, which they then cleanse, washing it thoroughly with palm-wine, and again frequently with an infusion of pounded aromatics. After this they fill the cavity with the purest bruised myrrh, with cassia, and every other sort of spicery except frankincense, and sew up the opening. Then the body is placed in natrum for seventy days, and covered entirely over. (This included the whole period of mourning. The embalming in natrum (saltpetre or soda) occupied only forty days.) After the expiration of that space of time, which must not be exceeded, the body is washed, and wrapped round, from head to foot, with bandages of fine linen cloth, smeared over with gum, which is used generally by the Egyptians in the place of glue, and in this state it is given back to the relatives, who enclose it in a wooden case which they have made for the purpose, shaped into the figure of a man. Then fastening the case, they place it in a sepulchral chamber, upright against the wall. Such is the most costly way of embalming the dead.

If persons wished to avoid expense, and choose the second process, the following is the method pursued: Syringes are filled with oil made from the cedar-tree, which is then, without any incision or disemboweling, injected into the bowel. The passage is stopped, and the body laid in natrum the prescribed number of days. At the end of the time

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the cedar-oil is allowed to make its escape; and such is its power that it brings with it the whole stomach and intestines in a liquid state. The natrum meanwhile has dissolved the flesh, and so nothing is left of the dead body but the skin and bones. It is returned in this condition to the relatives, without any further trouble being bestowed upon it.

The third method of embalming, which is practised in the case of the poorer classes, is to clear out the intestines with a purge, and let the body lie in natrum for seventy days, after which it is at once given to those who come to fetch it away." (Herodotus, "Father of History," traveled extensively, and reported what he actually witnessed himself. His account of Egyptian embalming is generally acclaimed as being "on the whole very accurate." He lived in the 5th century B.C. The section quoted is from his History (*The Persian Wars*), Bk. II. chs. 86-91. Modern Library edition, trans. by George Rawlinson.)

REVIEW QUESTIONS ON PART FORTY-SEVEN

1. How did the Israelites fare in Egypt?
2. How long did Jacob sojourn in Egypt?
3. With what great hopes did Jacob and his household start for Egypt? How were they received by the Pharaoh?
4. What promises did Jacob require Joseph to make?
5. Who was brought to Jacob when he became ill?
6. How did Jacob show affection for Joseph's sons?
7. What requests did Jacob make in regard to his burial?
8. How did Jacob show his affection for Joseph's sons?
9. How did Jacob arrange his hands on Joseph's sons? What did this signify?
10. Which of Joseph's sons was to become the greater? How was this fulfilled later?
11. What did Jacob bequeath especially to Joseph? To Judah? To Levi? What happened later with respect to Levi's descendants?
12. What do we learn about adoption in Canaan from the Nuzi tablets?
13. What was the specific ground allotted to Joseph? How is this related to what New Testament passage?
14. For what purpose did Jacob call his own sons together?
15. What three references were implicit or explicit in the blessings which Jacob pronounced on his sons?

16. What striking fulfillments occurred with respect to Jacob's blessing on Judah?
17. In what sense was this blessing Messianic? When and how was it fulfilled?
18. How was the blessing pronounced on Joseph fulfilled?
19. Describe the circumstances of the death and burial of Jacob. Where did it take place?
20. What other persons were interred in this burial place?
21. After the interment, what did Joseph do? What attitude did he take toward his brothers at this time?
22. How old was Joseph at his death? What evidence do we have that Joseph was faithful to the faith of his fathers? What does this indicate as to his character?
23. What was done with his corpse, and why was it done?
24. Describe the art of embalming as Herodotus describes it in his *History*.
25. Where was Joseph ultimately buried?
26. State the analogies between the life of Joseph and the "life" of Christ.
27. Name the progenitors of the twelve tribes as they appear when finally rearranged by the substitution of the two sons of Joseph.
28. Discuss the archaeological accuracy of the Joseph Narratives. List the Egyptianisms that occur in these accounts.
29. Where was the Land of Goshen and what were the special characteristics of this Land?
30. Correlate Heb. 11:22 and Josh. 24:32, and show the significance of this related testimony.
31. For what great events was the stage now set for the future unfolding of God's Eternal Purpose?
32. How many generations of his descendants did Joseph live to see?

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(The treatment in the text of many of the topics listed below extends over several pages. However, in most instances (but not in all) I have given here only the number of the page on which the subject is introduced in the text. The reader will see without any difficulty when the textual material extends over subsequent pages. C. C.)

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