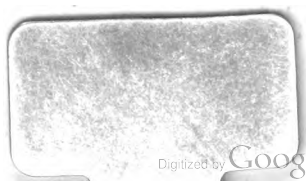

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This book is exceedingly rare: I never saw
another copy: nor could I find it in any
public or private library, when I was
compiling my 'List of English Bibles', nor
for some years afterwards.

H. Cotton.

BERASHITH;

OR,

The First Book of MOSES,

CALL'D

GENESIS.

Translated from the ORIGINAL,

AND

Inscrib'd to his GRACE, the LORD
ARCH-BISHOP of CANTER-
BURY, Primate of all *England*,
and Metropolitan.

By JOHN LOOKUP, *Esq;*



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G R A C E,
 The LORD ARCH-BISHOP of
CANTERBURY,
 Primate of all *England*, and
 Metropolitan.

May it please your GRACE,



P O N considering that the
 Scriptures, as *vulgarly tran-*
slated, represent both God
 and created Nature in a
 very false Light; and in
 the Accounts there delivered of the
 Formation of this World, tell us of
 a Things

ii DEDICATION.

Things being made by God that truly never did exist, but in the *deluded Fancies of the unlearned Vulgar ; I could not but search the original Text, in order to find out if it was possible or not so to interpret these antient Writings, that natural as well as religious Truth may be found in every Page of them. Nor had I learned much of the *Hebrew*, until I observed from the Dictionaries that the same Word often bears many different, and sometimes even opposite, Meanings ; *as is the true State of the Case with most Languages*, that the Sense of such Word in this or t'other Text is often determined from the Authority of the *Rabbins* only ; and that the Points, made use of by the more ignorant Students of that Language, never were received into the Rolls kept in the Synagogues.

IF the *Jews* are by Providence designed to be the proper Keepers of the Scriptures of the Old Testament, it ap-

* The Firmament of the Heavens, mentioned in the first Chapter of *Genesis*, is an Example of this.

pears

DEDICATION. iii

pears evident that those Books are only to be received as such, which have been by them made use of in Divine Service ; and in that very Manner in which they there appear, *that is*, divested of the Points and Accents.

THE same Tradition, which gives us Notice what Books we ought to receive as *scriptural*, informs us also that the Rolls preserved in the *Jewish Synagogues* are exact Transcripts of that heretofore kept in the Temple ; from which the Inference is plain, that the Bible as there found is to be acknowledged as the only *true* and *genuine* Scriptures.

IF this is not yielded to, the Authority of the Sacred Writings must immediately fall to the Ground ; for put the Case, a Christian is ask'd, *From whence have you the Old Testament ?* His Answer must be, *From the Jewish Synagogues.* But what Reply can he give to one further enquiring why the Scriptures are not received among Christians in the same Manner as they

iv DEDICATION.

they appear in the Synagogues? For if Christians have the Old Testament from the *Jewish* Synagogues, no Reason can possibly be given why they should not take them as they there stand. It must indeed be conceded, that there is no Evidence for ascertaining the Books or Number of Books that make up the Old Testament, if the Authority of the *Jewish* Synagogues is no proper Authority to rely on in this Matter.

So the Vowel Points and Accents, not being found in the Rolls preserved in the *Jewish* Synagogues, I without further Hesitation discarded them out of the Scriptures.

I ALSO soon came to understand that the Rules laid down by Grammarians, were in no measure to be depended upon; that another Construction or Arrangement of Words was quite as consistent with the Genius of this Tongue, and agreeable to the Nature of Language in general: And upon Application of this Method of Construction to those Texts, that justly may
be

DEDICATION. v

be stiled the *Cruces Theologorum*, discovered that the Original thus viewed contained no Proposition that was *false, blasphemous, or shocking to common Sense.*

ALL this I apprehend to be consistent with our Saviour's Command to search *the Scriptures themselves*; which is an exprefs Prohibition to rely upon the traditionary Meaning then given to the Sacred Writings by the *Rabbins*, and now patronized by the modern Grammarians and Lexicographers.

THERE being in this Language but about a thousand radical or original Words, from which the rest are deriv'd, and upon which they of consequence depend for their Meaning, or the Idea they convey; there seemed to me no Method so certain for coming at the true Sense of the Sacred Writings, as to keep this perpetually in view, and mix with the traditionary Meaning of the Word a true Notice of that Idea, which its Radix was originally intended to convey. By which means, I hope, not only to arrive at the bare grammatical

vi DEDICATION.

tical Meaning of the Scriptures, but also to enter into the true Sense and Spirit of each Book.

My Design in this Performance being to give the true Sense of the Scriptures from the original Letter ; I could not avoid translating the Word אלהים *Gods*, according to its certain original Meaning.

THE common Argument for taking it, when meaning the *true God*, to be a singular Word (*viz.* that it, when so meaning, is always put before Verbs in the Singular Number) is both false and inconclusive.

It is false ; for there are many Places in Scripture where this Word, when certainly meaning the true God, and so translated by all Expositors, is placed before Plural Verbs, as in *Gen. ch. xxxi. v. 7.* and *xxxv. v. 7, &c.*

BESIDES, there are many Places in Scripture where this Word, when understood to mean the false Gods worshipped by the Heathens, is used as a Nominative to Singular Verbs. Again,

THIS

DEDICATION. vii.

THIS Argument concludes nothing, because in this Language Plural Nouns, when placed as Nominatives to Singular Verbs, do yet retain their true and plural Signification, as in *Gen. ch. xlix. v. 22.*

I DON'T intend here to justify to your GRACE every Deviation I have made from the common Road, but only shew you by one Instance chosen out of many, how ready most People are who learn this Language to rest content with the false Notions at first instilled into them by their Teachers.

MANY learned Men have indeed complained of the Imperfections discoverable in all the vulgar Translations; but none of them have offered the World an exact Version of the whole Scriptures: They having satisfied themselves with giving now and then an Explanation of some of the most obviously false Texts.

WHETHER political Views restrain'd them from this, or a well-grounded Diffidence of the Impartiality of the World, which they might suppose would immediately

viii DEDICATION.

mediately condemn the Labours of private Men, that cast any Reflection upon publickly authorized Translations supported by such a Cloud of Interpreters, I shall not take upon me to determine: But this much seems certain, that a Translation of the Scriptures from the *Hebrew* Letter is yet wanted, and deserves some Regard from the learned World, that these antient Records may be rescued from many Accusations with which they may too justly be charged at present.

I am,

May it please your GRACE,

Your GRACE's most Obedient,

Humble Servant,

JOHN LOOKUP.



בראשית (i. e. *Berashith*)

BEING

The First BOOK of MOSES,

CALLED

GENESIS.

SECT. I. פ



THE Gods in the Summit, or the Supreme Gods, made the *Names** and the *Earth*; but the Earth was not as yet reduced to a proper Form, was empty, and Darknes overspread the Abyfs. Then a Wind from the Gods moved upon the Surface of the Waters: And the Gods said, Let Light *be*,

* That by the *Names* here are to be understood, the Planets, fixed Stars, &c. appears from several After-passages in Scripture, as shall be fully made out in the Course of this Work.

B

and

and Light was ; who also, knowing the *Light* to be good, separated betwixt it and Darknefs, giving to *Light* the Name of Day, and to Darknefs that of *Night* ; whereby the Evening and the Morning became the first Day.

SECT. II. D

Now the Gods said, let there *be* a solid Expanse or Interstice in the Middle of the Waters, so as to divide the Waters from the Waters ; and they made this solid Interstice, whereby the Waters under it might be divided from those above it. This answered the designed End, and the Gods called it the *Expanse** of the *Names* ; still the Evening and the Morning make another Day.

SECT. III. D

The Gods also said, Let the Waters of the *Names* be conveyed below, or under Ground, into one Place, that *dry Land* may be seen, and it was so done ; and the Gods called the dry Land *Earth* ; but the Gathering of the Waters they called *Sea* ; all which the Gods saw to be good. Then the Gods said, Let the Earth bring forth Vegetables bearing Seed, the Fruit-trees

* This is properly enough called the *Expanse of the Names*, because common to every Name as well as to the Earth.

producing

Or, *GENESIS*. 3

producing Fruit, each after his Kind, with Seed within it : This also the Gods saw to be good ; and the Evening and the Morning were the third Day.

SECT. IV. 5

And the Gods said, Let there be Illuminations in an Expanse of the *Names* (that Day and Night may thereby be divided, and there may be Signs, appointed Times, and Days, and Years) adapted so as to give Light on Earth : So they formed two great Lights, the greater of which was to prevail by Day, and the less by Night along with the Stars, and appointed these ruling *Names* to give Light abroad on Earth, and to govern by Night and Day, and parcel out the Light and Darkness : The Gods saw this to be good ; thus the Evening and the Morning was the fourth Day. And the Gods said, Let there be Fishes to swim in Waters, having a living Spirit, and Fowls to fly upon the Earth over the Face of the Expanse of *Names*. Then they formed the great Whales, and every living Spirit that creepeth, which swim in the Waters, and every Fowl after his Kind ; and saw all this to be good. The Gods now bless them, saying, Be fruitful, encrease, and replenish the Waters with Fishes, and let the Fowls grow numerous upon the Earth : The Evening and Morning compleat the fifth Day,

B 2

SECT.

4 B E R A S H I T H ;

S E C T. V. D

And the Gods said, Let a living Spirit, according to proper Degree, be sent forth upon the Earth for walking Beasts and Reptiles, and let them live according to their respective Stations; which was accordingly done; the Gods made each living Creature of the Earth in due Degree, the walking Beast according to his Nature, and the Reptile according to his; and saw that they all were good. And the Gods said, Let us make Man by our Image, our own very Likeness, that they may rule the Fishes of the Sea, the Fowls of the *Names*, and Beasts, and over all the Earth, and over every Reptile that creepeth upon the Face of the Earth. Thus the Gods made *Adam* by his Image, by the Image of the Gods made he them Male and Female. The Gods now bless them, and said unto them, Be fruitful, multiply, and fill the Earth, and govern the Fishes of the Sea, the Fowls of the *Names*, and every living Reptile which creepeth upon the Earth. The Gods further said, these Things I give to you, *viz.* every Vegetable bearing Seed upon the Earth, and every Tree whose Fruit is in it, with its Seed, that they may serve you for Food, and every Creature of the Earth, and every Fowl of the *Names*, and every Reptile

Reptile upon the Earth, in which is a living Spirit, or whatever feeds upon Grass; and it was so. The Gods then saw that every thing, which they had made, was very good: And the Evening and the Morning was the sixth Day.

C H A P. II.

S E C T. VI. D

NOW the *Names*, and the *Earth*, and all the Multitudes in them, were brought to Perfection; the Gods having by the seventh Day finished the Plan he had made; upon which Day he ceased from the already perfected Work: So the Gods blessed the seventh Day, and declared it holy, because upon it he ceased from the Scheme which he had formed to compleat.

S E C T. VII. D

These are the Accounts of 'the *Names*, and of the *Earth*, when they were formed in the Day that *Jehovah* the Gods made the Earth, and the *Names*, and every Plant of the Field before it appeared from the Earth, and all the Grass before it grew, altho' *Jehovah* the Gods had yet caused no Rain upon the Earth, neither yet was *Adam*
to

6 *BERASHITH;*

to cultivate the Ground ; and a Dew arose from the Earth ; and watered the whole Surface of it : Then *Jehovah* the Gods made red Earth *Adam*, and the enlivening Air blow'd upon his Lips, and he became a living Spirit. Now *Jehovah* the Gods caused a Garden to grow in *Eden* from the East, in which he placed this Man whom he had formed, for there *Jehovah* the Gods caused every Tree, beautiful to the Eye, and good for Food, to flourish as well as the Tree of Life, and that of the Knowledge of Good and Evil in the Middle of the Garden. A Fountain went out of *Eden* to water the Garden, and *Jehovah* parcelled it out into four Heads, or Chiefs ; the Name of the one was *Pishon*, that is it which surrounds the Land of *Havilah*, where there is Gold ; the Gold of that Country is exceeding fine ; there also is to be found Bdelium and Onyx-stone : The Name of the second River is *Gishon*, which surrounds the Land of *Æthiopia* : The Name of the third River is *Hiddekel* ; this goes through the Eastern *Assyria* : And that of the fourth is *Euphrates*. Then *Jehovah* the Gods took *Adam* and led him into the Garden of *Eden*, that he might cultivate and preserve it : And *Jehovah* the Gods gave Orders to *Adam* thus ; Of every Tree of the Garden you may eat as Food, except the Tree of Knowledge of Good and Evil,

Or, *G E N E S I S.* 7

Evil, because when you eat of it you shall dying die. *Jehovah* the Gods also said, That because it was not proper for *Adam* to be alone, he would make a Help meet for him; for *Jehovah* had now formed of red Earth every living Creature, and every Fowl of the *Names*, and brought them to *Adam* that he might see what he would have them called; for in what Manner soever he called upon every living Spirit, such was its Name. Then *Adam* gave Names to every Beast, to every Fowl of the *Names*, and to every living thing of the Field; but there was found in *Adam's* Presence no Help proper for him. And *Jehovah* the Gods made an Ecstasy fall upon *Adam* while he slept, and took something out of his Side, or Loins, and put Flesh upon it. This which *Jehovah* the Gods took from *Adam's* Side, he fitted a Woman, and brought her to *Adam*, who at this Time said, Body of my Body, and * Features of my Features; she shall be called Woman, because from Man was she taken; wherefore Man shall leave his Father and Mother and betake himself to his Wife, and they shall be one Flesh. These two, *viz.* the Man and his Wife were naked, but were not ashamed.

* A Hebraism for such Body and such Features as mine.

C H A P.

C H A P. III.

NOW the Serpent was more cunning than any living Creature of the Field that *Jehovah* the Gods had made; and he said unto the Woman, Is it so that the Gods have said, you shall not eat of every Tree of the Garden? Whereupon the Woman said unto the Serpent, We may eat of the Fruit of the Wood of the Garden; but as to the Tree in the Middle of the Garden, the Gods said you shall not eat of it, you shall not touch it lest you die. The Serpent thus replied to the Woman, You shall not die; but the Gods know that in the Day you eat of it, your Eyes shall be opened, and you shall be as Gods, knowing Good and Evil. Then the Woman observed if the Tree was good for Food, or if it was pleasant to the Eyes, or desirable to make one wise; so she took of the Fruit of it, and eat, and gave of it also to her Husband, who eat with her. Thus the Eyes of them two were *opened*, and they wreathed Boughs of the Fig-tree, and made Girdles for themselves; after which they heard the Voice of *Jehovah* the Gods, the Spirit of Light or Day, walking in the Garden; and *Adam* and his Wife were ashamed in the Presence of *Jehovah* the Gods in the Middle of the Wood of the Garden. Then
Jehovah

Jehovah the Gods spoke unto *Adam* and said, Why so? And he thus answered, I heard your Voice in the Garden, and I trembled, and am ashamed, because I am naked: Then he, *viz.* *Jehovah* replied, Who has told you, that you are naked? What, have you eaten of the Tree with regard to which I gave you Orders that you should not use it for Food! Then *Adam* said, the Woman, whom you appointed to be with me, gave to me of the Tree, and I did eat. Now *Jehovah* the Gods says unto the Woman, wherefore have you done this? To which she gave Answer, the Serpent deceived me, and I did eat. Then *Jehovah* the Gods says to the Serpent, Because you have done this; you shall be more miserable than any Beast or living Creature of the Field; upon your Breast you shall walk, and Dust you shall eat all the Days of your Life. I will compose this Debate betwixt thee and the Woman, and her Seed and thy Seed; he shall bruise thy Head, and thou shall tear his Heel.

D §

To the Woman he says, I will, augmenting, augment your Grievs and Pregnancies; in Pain you shall bring forth Children; your Desire shall be towards your Husband, and he shall lord it over you.

C

And

D §

And to *Adam* he said, Because you have obeyed the Voice of your Wife, and eaten of the Tree concerning which I gave Order that you should not eat of it; when you *go over the barren Ground, you shall with Grief eat your Food all the Days of your Life: Thistles and Briars shall flourish, or quick grow for you, and you shall eat the Vegetables of the Field: In the Sweat of your Brows you shall eat Bread, until you return to red Earth, because from it you have it (*viz. your Bread*); because you are Dust, to Dust you shall return. Then *Adam* called his Wife *Eve* (or *Life*) because she is the Mother of all who live: And *Jehovah* the Gods caused *Adam* and his Wife to make Coverings for their Skin, that he might cloath them.

D §

And *Jehovah* the Gods said, Is Man become like One of Us, as to Knowledge of Good and Evil? But now, lest he stretch out his Hand and take of the Tree of Life, and live an Age—Then *Jehovah* the Gods sent him out of the Garden of *Eden*, to travel over the red Earth from whence he

* A Hebraism for sojourning as Strangers, to which our Life here is frequently compared in the Scriptures.

Or, *GENESIS*. II.

was taken : And he expelled *Adam*, and placed at the Entry of the Garden Cherubims, and a rolling pointed Lightning, to keep the Passage to the Tree of Life.

CHAP. IV.

D §

AND *Adam* knew *Eve*, his Wife, who then conceived and brought forth *Cain*, and said, Have I got the Man *Jehovah*? She proceeded to bring forth his Brother *Abel*, who became a Feeder of Sheep, as *Cain* was a Tiller of the Earth; and, in Process of Time, *Cain* brought an Oblation to *Jehovah* of the Fruit of the Earth, as did *Abel* also of the most early and fattest of the Flock. *Jehovah* accepted *Abel* and his Sacrifice, but of *Cain* and his he took no notice. Then *Cain* was very angry, and his Brows fell : After which *Jehovah* said to *Cain*, Wherefore are you wroth, and wherefore are your Brows fallen? If you have done well, have not you the Preference? If not, is not the expiatory Sacrifice lying at your Door, *or ready at hand*? Is, not his Desire towards you, and do not you lord it over him? After-

C 2

wards

12 B E R A S H I T H ;

wards *Cain* spoke * to his Brother *Abel*. But when they were in the Field together, *Cain* attacked his Brother *Abel*, and killed him. And *Jehovah* said to *Cain*, Where is *Abel* thy Brother ? Who then answered, I do not know ; Is it mine to keep my Brother ? To which it was replied, What have you done ? The Voice of your Brother's Blood cries to me from the Earth : Now you shall be the most miserable Creature out † of the Earth, which opened her Mouth to receive thy Brother's Blood from thy Hands : When thou tillest the Earth, she shall not give thee of her Strength ; trembling and wandering thou shalt be upon the Earth. Now *Cain* said to *Jehovah*, My Iniquity is greater than I can bear ; you have now drove me out from thy visible Presence upon Earth, and from thy Appearance I shall lurk, and I shall be trembling and wandering upon the Earth ; and then, whoever finds me shall kill me. Wherefore *Jehovah* said to him, whoever kills *Cain* shall be punished seven times more, and put a Mark upon him, lest any Person finding him should kill him. Then *Cain* went from the Appearances of *Jehovah* and dwelt in the Land of *Nod*, eastward from *Eden* : And *Cain* knew his

* Or was reconciled to him.

† Or not yet returned to it ; a Hebraism, meaning alive.

Wife,

Wife, and she conceived, and bare *Enoch* : After which he built a City, and called its Name *Enoch*, from that of his Son. *Enoch* begat *Hirod*, who again begat *Mebujael*, from whom *Methusael* sprung, who was the Father of *Lamech*. This *Lamech* married two Wives ; the Name of the one was *Edab*, and that of the other *Zillab*. *Edab* brought forth *Jabal*, who was the Inventor of dwelling in Tents, and of Property. The Name of his Brother was *Jubal*, who was the Inventor of Musical Instruments. *Zillab* brought forth *Tubal-Cain*, who presided over the Artists in Brass and Iron : His Sister's Name was *Naamah*. *Lamech* said unto his Wives *Edab* and *Zillab*, Harken to my Voice, ye Wives of *Lamech*, give Ear to what I say ; for I have killed a Man, which wounds me sore, and a young Man, to my great Grief. If *Cain* is * punished seven Times, why *Lamech* seventy and seven Times ? And *Adam* yet knew his Wife, and she brought forth a Son, whose Name was called *Sheth*, because the Gods gave this Seed in place of *Abel*, whom *Cain* slew : *Sheth* also begat a Son, who was called *Anosh*. The Worship of *Jehovah* was then profaned.

? Or why should *Lamech* be punished more than *Cain*?

C H A P.

C H A P. V.

THIS is the Roll of the Histories of *Adam*, from the Day that the Gods made him by their own *Image* which formed him : He made them Male and Female, and blessed them, and upon the Day in which they were created he called them *Adam*. When *Adam* had lived an hundred and thirty Years, he begot a Son after his own Likeness and Features, and called his Name *Sheth*. The Days of *Adam* after he begot *Sheth* were eight hundred Years, and he begot Sons and Daughters : All the Days of *Adam* were nine hundred and thirty Years, and he died. *Seth* lived one hundred and five Years and begot *Anosh*, and *Seth* lived after he begot *Anosh* eight hundred and seven Years, and begot Sons and Daughters : All the Days of *Seth* were nine hundred and twelve Years, and he died. *Anosh* lived ninety Years and begot *Cainan*, and *Anosh* lived eight hundred and fifteen Years after he begot *Cainan* ; so all the Days of *Anosh* were nine hundred and five Years, and he died. *Cainan* lived seventy Years and begot *Mebaleel*, and after he begot *Mebaleel* he lived eight hundred and forty Years, and begot Sons and Daughters : So all the Days of *Cainan* were nine hundred and ten Years when he died. *Mebaleel*

Mehaleel lived sixty and five Years, and begot *Jared*; and after he begot *Jared*, he lived eight hundred and thirty Years, and begot Sons and Daughters: So all the Days of *Mehaleel* were eight hundred ninety and five Years when he died. *Jared* lived one hundred sixty and two Years, and begot *Enoch*; after which he lived eight hundred Years, and begot Sons and Daughters: So all the Days of *Jared* were nine hundred and sixty-two Years when he died. *Enoch* lived sixty and five Years, and begot *Methuselah*, and he walked with the Gods after he begot *Methuselah*, he lived three hundred Years: So all the Days of *Enoch* were three hundred and sixty-five Years. *Enoch* walked with the Gods, but he is none* (of them) altho' the Gods took him. *Methuselah* lived one hundred eighty and seven Years, and begot *Lamech*; and after he begot *Lamech*, he lived seven hundred eighty and two Years, and begot Sons and Daughters: So all the Days of *Methuselah* were nine hundred sixty and nine Years when he died. *Lamech* lived one hundred eighty and two Years, and begot a Son, whose Name he called *Noah*, saying, This One shall comfort us, upon Account of our Labour, and the painful Work of our Hands about the Earth, which *Jehovah* has made barren: After which *Lamech* lived five hun-

* That is, not the expected Man *Jehovah*.

dred

dred ninety and five Years, and begot Sons and Daughters: So all the Days of *Lamech* were seven hundred seventy and seven Years when he died. By this Time *Noah* was five hundred Years of Age, and had begot *Shem*, *Ham*, and *Japheth*.

C H A P. VI.

NOW * *Adam* began to multiply over the Surface of the Earth, and Children were born unto them; and the Sons of the Chiefs saw the Daughters of the Husbandmen that they were Good, and took of them Wives of all that they chose. And *Jehovah* said, Shall not my Spirit judge in the Family of *Adam* of this Age, altho' they are only Flesh, and their Days one hundred and twenty Years? For there were then upon the Earth † Tyrants. And also after this the Sons of the Chiefs came to the Daughters of the Husbandmen: They that were born unto them became Great Men, and Men of Reputation in that Age.

SECT. VIII. 5

Jehovah saw that the Impiety of the Family of *Adam* was great upon the Earth,

* The Family of *Adam*.

† Or such as had fallen from the Worship of *Jehovah*,
and

and that all the Thoughts which their vain Hearts imagined were evil: But will *Jehovah* repent that he made *Adam*; or is it possible that his Heart can grieve? Then *Jehovah* said, Shall I cut off the Family of *Adam*, which I have made, from off the Surface of the Earth, from *Adam* to Beasts, Reptiles and Fowls of the *Names*, as if I repented that I made them? And *Noah* found Favour before *Jehovah*.

§ § § *The Second Lesson.*

TH ESE are the Histories of *Noah*, who was a just Man, perfect in his Ways, and one who made himself to walk with the Gods; to whom there were now born three Sons, *Shem*, *Ham*, and *Japheth*. But the Earth now appeared to the Gods corrupted and full of Violence; for the Gods saw that all the Earth was depraved, and that the Ways of every Mortal upon the Earth were corrupt. Then the Gods said to *Noah*, The End of all Flesh draws nigh, for the Earth is filled with Violence, and I am now to affect with Corruption the Earth itself: Make unto your self a Ship of the Wood of *Gopher*; make therein Mansions, and rub it all over with Pitch, both within and without. And this which

D

you

18 *B E R A S H I T H*;

you shall make, shall be in Length three hundred Cubits, in Breadth fifty, and in Height thirty : A Window, or Light, thou shall make for the Ship, and perfect it within a Cubit upwards ; a Door you shall also make in it's Side, and make in it three Divisions, Lower, Second, and Third ; for behold I will bring a Conflux of Waters over the Earth, to destroy all Flesh * in which is a living Spirit under the *Names*, *i. e.* every thing that breathes upon the Earth : But with thee I will confirm my Covenant, and thou shall come into the Ship thy self, and thy Sons, and thy Wife, and thy Sons Wives with thee, and of every living Creature of all Flesh thou shall take by Pairs, and put into the Ship, of each a Male and a Female, that they may there live with thee ; of Fowls after their Kind, of walking Beasts after their Kind, and of every Reptile after its Kind thou shall bring two, that they may live for thee ; take of all Food that is eaten, gather also for thy self, that there may be Food for your self and for them.

* Or with.

C H A P. VII.

THEN *Jehovah* said to *Noah*, Come thou and all thy Family into the Ship,

Ship, for I know thee to be a just Man in this Age. Take of all clean Beasts by seven after seven, the Male and his Female; and of all that are not clean two, the Male and his Female; and of the Fowls of the *Names*, by sevens, in like manner Male and Female, that there may be Seed remaining upon the Surface of the Earth; for seven Days after this I will cause it to rain upon the Earth, and I will destroy every thing that erects it self, that I have made upon the Surface of the Red Earth. Now *Noah* did every thing according to the Appointment of *Jehovah*: He was six hundred Years old when the Waters overflowed the dry Land. So *Noah* went into the Ship, and his Sons, and his Wife, and his Sons Wives from before the Deluge, or the Flood of Waters; of Beasts clean and unclean, of Fowls and Reptiles there entered Pairs as above into the Ship, the Males with their Females according to the Orders given by the Gods to *Noah*. So after seven Days the Current of Waters appeared upon the dry Land. In the six hundredth Year of *Noah's* Life, in the second Month, and the seventeenth Day of that Month, all the Outlets of the great Abyss were broken, and all the Cataracts in the Expanse of the * *Names* were opened: It rained also upon

* Vid. the First Chapter of this Book,

the Earth for forty Days and forty Nights. In the very Day already mentioned, *Noah* and his Sons, *Shem*, *Ham*, and *Japheth*, and *Noah's* Wife, his Sons, and their three Wives entered all together into the Ship, and after them every living Creature after his Kind, every walking Beast after his Kind, every Reptile after his, and every Fowl and Bird after his Kind; they all came to *Noah* into that Ship by Pairs, of all Flesh in which is a living Spirit or Soul; and they that entered, came in of all Sorts, Male and Female, as the Gods had commanded *Noah*, but *Jehovah* alone preserved them. The Flux of Waters upon the dry Land continuing for forty Days, they there grew higher and higher, heaved up the Ship, and lifted it from off the Earth. The Waters still prevail, and increase very much upon the dry Land; by which means the Ship moved upon the Surface of the Waters; which growing vastly deep, all the high Mountains under the *Names* were covered; nay, the Waters at length were raised to such a heighth, that the Mountains were covered, and the Waters flowed fifteen Cubits higher: And all Flesh expired that moves upon the Earth, from Fowls and walking Beasts or other living Creatures, to the Reptile that creeps upon the dry Land; as did also every one of *Adam*, or every *Adamite*, or every thing upon dry Ground,

Ground, in whose Countenance breathes a living Spirit. Every Creature upon the Surface of the Red Earth, that erects itself was cut off, from *Adam* to the walking Beast, the Reptile or Fowl of the *Names*; all were cut off except *Noah*, who was spared with those that were with him in the Ship. The Waters overflowed the dry Land one hundred and fifty Days.

C H A P. VIII.

BUT the Gods remembered *Noah*, and every living Creature, even every Beast that was with him in the Ship, and caused a Wind to pass over the Earth, whereby the Waters were dried: The Fountains of the Abyſs, the Cataracts in the Expanſe of the *Names* were closed, and the Flux of Waters from thence were restrained. The Waters returned from off the dry Land by Flux* and Reflux; and at the End of one hundred and fifty Days sunk quite away. The Waters continued flowing and ebbing 'till the tenth Month, in the first Day of which Month the Tops of the Mountains were seen: At the End of forty Days *Noah* opened a Hole in the Ship which he

* Ebbing and Flowing.

had made, and sent forth a Raven, which went out, * going and returning 'till the Waters were dried from off the Land : He also sent forth a Dove, that he might know when the Waters were gone from off the Land ; the Dove also finding no Rest for the Sole of her Foot, returned unto him into the Ship, because the Waters as yet overspread all the Earth ; so he stretched out his Hand and seized her, and brought her into the Ship : After expecting yet other seven Days, he sent forth the Dove out of the Ship, which returned to him at the Time of the Evening with an Olive Twig torn off in her Mouth. Then *Noah* knew that the Waters were abated from off the Land. He waited yet seven Days after, and sent forth a Dove, which no more returned ; so upon the first Day of the first Month, in the six hundred and first Year, the Waters were drained from off the Land ; at which Time *Noah* took off the Covering of the Ship, and looked out and saw that the Surface of the † Red Earth was dry : But by the twenty-seventh Day of the second Month the Earth was heated.

* Why the common Translations make the Raven to fly continually for fourteen Days at least, contrary to Probability, and the express Words of the Text, is above my Comprehension to find out.

† Or Arable Ground.

Then

b §.

Then the Gods spoke unto *Noah*, saying, Go out of the Ship, thou and thy Wife, and thy Sons, and thy Sons Wives with thee, bring out with thee every living Creature of all Flesh that is with thee, whether Bird or Fish, or creeping thing that creeps upon the dry Land, and let them bring forth their Young upon the Earth, and be fruitful and multiply upon it. So *Noah* came out, and his Sons, and his Sons Wives with him; at the same Time came out also every living Creature, every Bird, and whatever moves upon the dry Land. *Noah* afterwards built an Altar unto *Jehovah*, and took of every clean Beast, and every clean Fowl, and offered a whole Burnt-Offering upon the Altar: And *Jehovah* * blowed a delightful or sweet-smelling Breeze, and said to his *Mind*, I will not go on to hurt the Earth for the Transgression of *Adam*, altho' the Mind of *Adam* from his Youth contrives Evil; nor will I more destroy the living Creatures as I have done.

* Or caused to blow;

C H A P.

C H A P. IX.

THROUGH all the Days of the Earth there shall be Seed-time and Harvest, Cold and Heat, Summer and Winter, nor shall Day and Night cease. So the Gods blessed *Noah* and his Sons, and said unto them, Be fruitful, and multiply, and fill the Earth; a Fear and Dread of you shall be upon every living Creature that moves, every Fowl of the *Names*, and every Creature that creepeth, and all the Fishes of the Sea; unto your Hand are they given: I have given to you for Food every moving Creature that lives as well as the green Vegetables; but Flesh with it's Soul, it's Blood, you shall not eat: However I will demand your Blood, your Souls, from the Hand of all who live, from the Hand of *Adam*, each one from the Hand of his Brother, I will take care of the Soul of **Adam*: Whoever sheds the Blood of *Adam*, by *Adam* his Blood shall be shed, because by the Image of the Gods *Adam* was made. But be ye fruitful, multiply, and overspread the Earth, and increase upon it. The Gods spoke unto *Noah* and his Sons thus, Behold I set up my Covenant with you and your Seed after you, in Favour of

* By *Adam*, the Family of *Adam* is certainly meant.

every

every living Soul which is with you, whether Fowl, or Beast, or other living Creature, that with you came out of the Ship, or liveth upon the Earth. I make this Covenant with you : All Flesh shall no more be cut off by the Waters of a Deluge ; there shall not be another Deluge to corrupt the Earth any more. The Gods farther said, I do appoint this Sign of the Covenant which I make with you, and every living Soul that is with you, for future Generations : I do appoint my Bow in the Cloud, to be a Sign betwixt Me and the Creatures of the Earth. When the Earth is over-clouded, the Bow doth appear in the Clouds ; I will remember my Covenant betwixt me, and you, and every living Soul, or all Flesh : There shall be no more a Deluge to destroy all Flesh. The Bow shall be in the Cloud ; and I will consider it, by remembering the Old Covenant betwixt the Gods and every living Spirit, or all Flesh upon the Earth. They farther said to *Noah*, This is the Sign of the Covenant, which I appoint betwixt me and all Flesh upon the Earth.

SECT. II.

The Sons of *Noah* who came out of the Ship, were *Shem*, *Ham*, and *Japheth*. This same *Ham* was the Father of *Canaan* : These are the three Sons of *Noah*, by whom
E the

28 BERAETH;

raim begot *Ludim*, *Anamim*, *Lehabim*, *Naph-tubim*, *Patharsim*, *Cosälbim*, and *Caphtheadim*; from whom the *Philistines* are descended.

¶ §

Canaan begot *Sidon*, his First-born, and *Heth*, and the *Jebusite*, the *Emorite*, the *Gurgasite*, the *Hivite*, the *Arkite*, the *Sinite*, the *Arvadite*, the *Zemarite*, and the *Hamathite*; after which the Families of the *Canaanites* were dispersed. The Border of the *Canaanites* extended from *Sidon*, as thou comest by *Gedarab* to *Gaza*, and towards *Sodom* and *Gomorrhä* by *Admah* and *Zebim*, even unto *Lashah*. These are the Sons of *Ham*, by their Families, their Tongues, their Possessions, and their Kindreds.

¶ §

There were also Children born to *Shem*, who was Father of the *Hebrews*, and Brother to *Japheth* the Great. The Sons of *Shem* were *Ailam*, *Asbur*, *Arphachshad*, *Lud*, and *Aram*. The Sons of *Aram* were *Huts*, *Hul*, *Getber*, and *Masb*. *Arphachshad* begot *Shelah*, the Father of *Heber*, who had two Sons, one of whom was called *Peleg*, because then the Earth was divided: The Name of the other was *Joktan*, who begot *Almodad*, *Sbalach*, *Hatsremoth*, *Jirach*, *E-*
doram,

doram, Oufal, Dakleh, Hubal, Abimaal, Shebab, Ophir, Havilah, and Jobab : *Joktan* had no more Sons. Their Possessions were from *Mefha*, as you go to the Hill *Sepbar* Eastwards. These are the Sons of *Shem* by their Families, their Tongues, their Possessions, their Kindreds. These are the Families of the Sons of *Noah*, by whom the Earth was divided after the Flood to the respective Kindreds and Nations.

C H A P. XI.

ALL the Inhabitants of the Earth had then one Worship only, and one Interest. As they travelled from the East, they found a Valley in the Land of *Shinar* ; and there they stopt. And each one said to his Neighbour, Come, let us make Brick, and burn it thoroughly (they had Brick in place of Stone, and Slime instead of Mortar); Come, let us build a City and a Temple with a Summit sacred to the *Names* : Let us do this for our selves there, that we may be no more dispersed over the Surface of the Earth. Then *Jehovah* descended to consider the City and Temple, which the Sons of *Adam* were building : And he said, They are one People, and have one sort of Religious Worship only among them all.

all. This is Profanation which they are a doing: Nor shall any other wicked Design be defeated, which they will hereafter contrive. Come, let us descend, and there confound their Worship so, as that no Man may hear, or be present at his Neighbour's Worship. Thus *Jehovah* dissipated them from thence all over the Surface of the Earth; so they desisted from building the City: Wherefore the Name of it was *Babel*, because there *Jehovah* confounded the Worship of the Inhabitants of the Earth.

SECT. IV. D

These are the Histories of *Shem*, who was one hundred Years old when he begot *Arphacshad*: He begot *Arphacshad* two Years after the Flood. *Shem* lived after he begot *Arphacshad* five hundred Years, and begot Sons and Daughters. *Arphacshad* lived thirty-five Years, and begot *Selab*. After he begot *Selab* he lived four hundred and three Years, and begot Sons and Daughters.

D §

Selab lived thirty Years and begot *Heber*. And after he begot *Heber*, he lived four hundred and three Years, and begot Sons and Daughters.

D §

Heber lived thirty and four Years, and begot *Peleg*. And after he begot *Peleg*, he lived

Or, *G E N E S I S.* 31.

lived four hundred and thirty Years, and begot Sons and Daughters.

□ §

Peleg lived thirty Years, and begot *Reu*. And after he begot *Reu*, he lived two hundred and nine Years, and begot Sons and Daughters.

□ §

Reu lived thirty and two Years, and begot *Serug*. And after he begot *Serug*, he lived two hundred and seven Years, and begot Sons and Daughters.

□ §

Serug lived thirty Years, and begot *Nabor*. And after he begot *Nabor*, he lived two hundred Years, and begot Sons and Daughters.

□ §

Nabor lived twenty-nine Years, and begot *Terah*. And after he begot *Terah*, he lived one hundred and nineteen Years, and begot Sons and Daughters.

□ §

Terah lived seventy Years, and begot *Abram*, *Nabor*, and *Haran*. So these are the Histories of *Terah*, who begot *Abram*, *Nabor*, and *Haran*. *Haran* begot *Lot* :
But

32 B E R A S H I T H ;

But *Haran* died before his Father *Terah* in *Ur* of the *Chaldees*. *Abram* and *Nabor* took to themselves Wives : The Name of *Abram's* Wife, was *Sarai* ; and that of *Nabor's*, *Milcab* ; she was the Daughter of *Haran*, who was also the Father of *Ischab* : *Sarai* was barren, she had no Child. Now *Terah* took *Abram* his Son, and *Lot* the Son of *Haran*, his Son's Son, and *Sarai* his Daughter-in-Law, his Son *Abram's* Wife, and they all came out together from *Ur* of the *Chaldees*, that they might go into the Land of *Canaan* ; so they arrived at *Haran*, and dwelt there. The Days of *Terah* were two hundred and five Years : He died in *Haran*.

§ § § The Third Lesson.

C H A P. XII.

JEHOVAH said to *Abram*, Go from thy own Country, from thy own Kindred, and from the House of your Father's to a Land which I shall shew you : I will make you a great People, I will bless you, and aggrandize your Name ; it shall be *Blessing*. I shall bless those, who bless you ; I will straiten those, who despise you ; for from thee all the Families of the Earth shall be blessed. So *Abram* came away

way as *Jehovah* ordered him, *Lot* also accompanied him. When *Abram* left *Haran* he was seventy-five Years old. He carried along with him *Sarai* his Wife, and *Lot* his Brother's Son, and all the Effects which they had acquired, and the Souls they had brought up in *Haran*: Thus they went out, that they might go into the Land of *Canaan*; so they came unto this Land. *Abram* travell'd through the Land unto *Si-chem*, by the Plain of *Moreh*; but by this Time the *Canaanite* had seized upon the Land. Now *Jehovah* appeared to *Abram*, and said, I will give this Land to your Seed: So he built an Altar to *Jehovah*, who there appeared unto him. He, pulling up his Tent, travell'd from thence to a Mountain, lying East from *Bethel*, where he pitched it betwixt *Bethel* on the West, and *Hai* on the East. There he built an Altar to *Jehovah*, and called upon his Name. Then *Abram* went on travelling and going towards the South.

SECT. I. 5

Now there happened a Famine in the Land: So he went down to *Egypt* that he might travel there, upon Account of the Famine raging in the Land. As he came nigh the Entry into *Egypt*, he said to *Sarai* his Wife, Behold, now I know that you are a Woman of a beautiful Countenance: So
F when

34 'BERASHITH;

when the *Egyptians* shall see you, they will say, This is his Wife, and kill me, that they may live with you. Say, I entreat you, that you are my Sister ; by which Means, Good shall be done to me upon your Account, and my Soul shall live in Favour with you. So when *Abram* entred into *Egypt*, the *Egyptians* saw that his Wife was very beautiful. *Pharaoh's* Princes also saw her, and they praised her to *Pharaoh* : So she was taken into *Pharaoh's* Family. *Abram* was kindly entertained upon her Account : He then possessed both Sheep, and Oxen, Jack-asses, and Men-servants, Maid-servants, She-asses, and Camels. Now *Jehovah* chastised *Pharaoh* and his Family with remarkable Inquietudes, upon Account of *Sarai*, *Abram's* Wife : So *Pharaoh* called *Abram* and said, Wherefore did you this to me ? Why did you not inform me, that she was your Wife ? Why did you say she is my Sister ? Might not I have taken her to be my Wife : However, take now your Wife (there she is) and go away. So *Pharaoh* gave Orders to the Men concerning him, and they sent him away, with his Wife, and all that he had.

C H A P.

C H A P. XIII.

SO *Abram* came up out of *Egypt*, he, his Wife, and all that he possessed, in Company with *Lot*, to the South. He now encreased vastly in Stores, in Silver, and Gold. He travelled with his Troops from the South to *Bethel*, to where his Tent had formerly been, betwixt *Bethel* and *Hai*, where also he had before made an Altar ; and there he called upon the Name *Jehovah*. *Lot* also, who travelled with *Abram*, had Sheep, Oxen, and Tents. The Land was not sufficient for them to remain in Company ; for their Riches being great, they could not stay together. There had been also a Quarrel betwixt the Herdsmen of *Abram's* Cattle, and the Herdsmen of *Lot's* Cattle, and with the *Canaanite* and *Perizite*, the then Inhabitants of the Land : Upon which *Abram* said to *Lot*, I beg of you, that there be no Quarrel betwixt me and you, or your Herdsmen and my Herdsmen, because we are Brothers. Is not all the Earth before you ? Divide it, I entreat you : If you go to the left Hand, I go to the right ; or if you choose the right, I go to the left. So *Lot* lifted up his Eyes, and saw that the Plain of *Jordan* was all well watered (before *Jehovah* destroyed *Sodom* and *Gomorrah*) like the Garden of *Jehovah*, or like

36 **B E R A S H I T H ;**

the Land of *Egypt*, nigh the Valley of *Zoar*. This whole Plain of *Jordan* *Lot* chose for himself ; and proceeded to travel from the East : So every Man parted from his Brother. *Abram* stay'd in the Land of *Canaan* ; but *Lot* dwelt in the Cities of the Plain by *Sodom*, whose Inhabitants were wicked, and sinned against *Jehovah* exceedingly. But *Jehovah* said to *Abram*, after that *Lot* had parted from him, Lift up your Eyes, and look from the Place where you are, Northward and Southward, Eastward and Westward ; because I set apart for you and your Seed after you, for an Age, all the Land which you see ; I place your Seed as the Dust of the Earth ; so 'as, that if a Man can number the Dust of the Earth, it may be possible for him to number your Seed also. Arise, walk hither and thither through the Land, by the Breadth and Length of it, for I have appointed it for you. Then *Abram* took up his Tent, and went to dwell in the Plain of *Mamre* by *Hebron*, and there he built an Altar to *Jehovah*.

C H A P,

C H A P. XIV.

SECT. II. 5

THEN *Amraphel* King of *Shinar*, *Arioch* King of *Ellasar*, *Cbedorlaomer* King of *Elam*, and *Tidal* King of *Gojim*, made War with *Bera* King of *Sodom*, *Barscha* King of *Gomorrha*, *Shinab* King of *Admah*, *Shemeber* King of *Zebojim*, and the King of *Bela* or *Zobar*. They all met together in the Valley of *Shiddim*, which is now the Brackish Sea. They had served *Cbedorlaomer* for twelve Years, and rebelled in the thirteenth : But in the fourteenth Year *Cbedorlaomer*, and the Kings that were with him, came and smote the *Rephaims* in *Ashteroth-Karnaim*, the *Zuzims* descended from them, the *Emims* in *Shaveh Kirjathaim*, and the *Horims* in Mount *Seir*, unto the Valley of *Paran*, nigh the Desert. They returned, and came to the Well *Mishpat*, now called *Kadesh*, and smote all the Country of the *Amalekites*, and the *Amorites*, who dwelt in *Haxezon-Hamar*. So the King of *Sodom*, the King of *Gomorrha*, the King of *Admah*, the King of *Zebojim*, and the King of *Bela*, or *Zobar*, went out and gave them Battle in the Vale of *Shiddim*. With *Cbedorlaomer* King of *Elam*, were *Tidal* King of *Gojim*, *Amraphel* King

38 **B E R A S H I T H ;**

King of *Shinar*, and *Arioch* King of *Ellasar*, four Kings against five. The Vale of *Shiddim* was full of Pits of * Bitumen : So the Kings of *Sodom* and *Gomorrha* fled, but in their Flight, were killed, and the Residue saved themselves in the Mountains. Then they took all the Riches of *Sodom* and *Gomorrha*, and all their Food, and walked off. They also took *Lot*, *Abram's* Brother's Son, and his Effects, when they went away ; for he then dwelt in *Sodom* : But one, who fled, came and informed *Abram*, the Son of *Heber*, who then dwelt in the Plain of *Mamrab* the *Amorite*, Brother of *Ashcol*, and of *Aner*, his Confederate. And when *Abram* heard that his Brother was made a Captive, he armed his trained Men, all born in his own Family, being three hundred and eighteen, and pursued them to *Dan* ; where he and his Servants attacked them by Night in separate Bodies, and smote them, and pursued them as far as *Hobab*, on the Left of *Damascus*. He brought again all the Riches, and *Lot*, and his Goods, and the Women, and the People. Then the King of *Sodom* came out to meet him in the Valley of *Shaveh*, the King's Field, at his Return from destroying *Cedorlaomer*, and the Kings who were with him. And *Melchisedeck* King of *Salem*, Priest to the supreme God, brought out

* Or a Sort of very strong Cement

Bread

Bread and Wine to him, and blessed him, and said, May *Abram* be blessed by the supreme God, the Proprietor of the *Names* and the *Earth* : Blessed be the supreme God, who hath delivered your Enemies into your Hand : So he gave him Tithes of every thing. The King of *Sodom* said to *Abram*, Give me the Souls ; but as for the Riches, take them your self. But *Abram* said to him, I have vowed to the supreme God, the Proprietor of the *Names* and of the *Earth*, that from a Thread or Latchet of a Shoe, I will take nothing that is yours, lest you say, *I have made Abram rich*, that only excepted which the young Men have eaten, and the Parts belonging to the Men, *Aner*, *Ashcol*, and *Mamre*, who went with me.

C H A P. XV.

§

AFTER these things the *Word Jehovah* appeared to *Abram*, saying, Fear not *Abram* ; I am your Shield, and your very great Reward. Then *Abram* said, My Lord *Jehovah*, what will you give me, since I am going about Childless, and *Alieser* of *Damascus* is the Representative of

40 B E R A S H I T H ;

of my wandering Family ? He farther said, Behold you have not given Seed to me ; and this * Son of my Family shall be my Heir. But the *Word Jehovah* said to him, He shall not be your Heir ; for one coming out of your Loins shall inherit. He made him come abroad, and said to him, Look towards the *Names*, and the Roll of the Stars, if you are able to reckon them ; and assured him, that so should his Seed be. He believed *Jehovah* ; and this was esteemed Righteousness. He also said to him, I am *Jehovah* who brought you out of *Ur* of the *Chaldees*, to give you this Land as an Inheritance. He answered, My Lord *Jehovah*, How shall I know that I shall enjoy it as an Heir ? The Reply was, Take for me † three Heifers, three She-Goats, three Rams, a Turtle-Dove, and a Pigeon. So he took all these, and divided them in the Middle, and laid each Division opposite it's corresponding Part ; but he divided not the Fowls. The Birds of Prey came down upon the Carcases, but *Abram* made them retire. And when the Sun was set, an Ecstasy fell upon him, and a Horror, while the great Darkness surrounded him (for it was then said to *Abram*, You shall knowing know that your Seed shall be Strangers in

* Or my adopted Son.

† Or a threefold Heifer, or three Heifers bound together.

a Land which is not theirs, they shall be Slaves, and oppressed for four hundred Years : But then I judge that Nation by whom they shall be enslaved ; after which they shall come out with great Riches ; as for you, you shall come to your Fathers in Peace ; you shall be buried after a happy old Age. The fourth Age or Century from hence being past, they shall return ; because the Iniquity of the *Amorites* is not yet compleated). When the Sun did set, there was a remarkable Darknes, the Smoke of a Furnace, and a Lamp of Fire past betwixt the Divisions. In that very Day *Jehovah* made a Promise to *Abram*, thus ; I have set apart for your Descendants all this Land, from the River of *Egypt*, to the great River, the River *Euphrates*, now detained by the *Kenites*, the *Kenizzites*, the *Kadmonites*, the *Hittites*, the *Perizzites*, the *Rephaims*, the *Amorites*, the *Canaanites*, the *Girgashites*, and the *Jebusites*.

C H A P. XVI.

D §

S*SARAI*, *Abram's* Wife, did not bring forth to him ; but she had an *Egyptian* Maid, whose Name was *Hagar*. So *Sarai*
G
said

42 B E R A S H I T H ;

said to *Abram*, Behold, now *Jehovah* hath bound me up from Conception : Go in, I entreat you, unto my Maid ; perhaps by her I shall support your Family : And he agreed to her Desire. Then *Sarai*, *Abram*'s Wife, took *Hagar* her Maid, at the End of ten Years from *Abram*'s Return unto the Land of *Canaan*, and gave her to *Abram* her Husband to be his Wife. So he went in to *Hagar*, and she conceived : And when she saw that she had conceived, her Mistress seemed despicable in her Presence. Then *Sarai* said to *Abram*, My Injury is * upon you ; I have put my Maid into your Bosom ; and now that she sees that she has conceived, I am despised by her : *Jehovah* will judge betwixt you and me. And *Abram* answered, Your Maid is under your Power ; do to her as it appears to you proper. Now *Sarai* afflicted her, and she fled from her Presence. The Angel *Jehovah* found her by a Well in the Desert, by the Fountain in the Way to *Shut*, and said to her, *Hagar*, Maid to *Sarai*, wherefore came you hither, and whither do you go ? She answered, I fly from the Presence of *Sarai* my Mistress. Then the Angel *Jehovah* said to her, Return to your Mistress, and be afflicted under her Authority. The Angel *Jehovah* said farther to her, I will encreating, encrease your Descendants, so

* A Hebraism for *you are guilty*.

as they shall not be numbered for Multitude. The Angel *Jehovah* said also to her, Behold, you have conceived, and shall bear a Son, whose Name shall be * *Ishmael*, because the God *Jehovah* hath regarded your Sufferings : He shall be an unconquerable Man ; his Hand shall be against every Man, and every Man's Hand shall be against him ; but he shall dwell over-against his Brethren. She now called the Name *Jehovah*, which told these things, *God the Seer* ; and also said, Have not I seen the Back-parts of him who sees me ? Wherefore the Well is called † *Baar-labi-Rai* : It is situated betwixt *Kadesh* and *Bered*. So *Hagar* brought forth a Son to *Abram*, who called his Name *Ishmael*. *Abram* was then eighty-six Years old.

* God will hear.

† The Well of the living Seer.

C H A P. XVII.

D §

WHEN *Abram* was ninety-nine Years old, *Jehovah* appeared to him, and said, I am the Powerful God ; make thy self to walk with me, and be thou perfect : I will give my Word betwixt me and thee, and I will cause you to encrease very much.

G 2

But

44 *B E R A S H I T H*;

But *Abram* fell upon his Face, while God thus went on : I my self am my Security for thee ; you shall be populous Nations ; your Name shall be no more *Abram*, it shall be *Abraham*, because I have appointed you to be a Father to a Multitude of People. I will make you very fruitful, I will make you Nations, and Kings shall be descended from you : I will raise up my Surety betwixt you and me, and your Posterity after you in their Generations, that this Old Surety may be Gods to you, and to your Posterity after you : I have also set apart for you, and your Posterity after you, the Land where you are a Stranger, the Land of *Canaan*, the antient Possession ; and I will be Gods to them. The Gods also said to *Abraham*, You shall preserve the Seal of my Promise, both you, and your Posterity after you, in their Generations. This is the Seal of it, which you and your Posterity shall keep betwixt me and them ; each Male of you shall be circumcised ; ye shall circumcise the Flesh of your Fore-skin, and it shall be a Sign of the Promise betwixt me and you. Every Boy, eight Days old, in your Generations, shall be circumcised, whoever is born in your House, tho' bought of a Stranger with Money, or not of your Posterity ; he who is born in your House, tho' bought of a Stranger for Money, must be circumcised.

Thus

Thus the Sign of my Covenant, even of the ancient Covenant, shall be in your Flesh. As for the uncircumcised Male, the Flesh of whose Fore-skin is not circumcised, that Soul shall be separated from his Kindred ; he hath broke my Law.

§

The Gods also said to *Abram*, *Sarai*, * your Wife's Name, shall no more be *Sarai*, it shall be † *Sarah* : I will bless her, and give you a Son by her : I will bless her ; she shall be Nations ; Kings of People shall descend from her. Then *Abraham* fell upon his Face, and laughed, and said in his Breast, Shall one be born to a Man a hundred Years old ? Or shall *Sarah*, who is ninety, bring forth ? *Abraham* said to the Gods, Shall *Ismael* live before you ? The Gods answered *Abraham*, *Sarah* your Wife shall indeed bear a Son to you, and you will call his Name ‡ *Isaac* ; I will from him, or his Descendants after him, raise up my *Surety*, the ancient *Surety*. And as for *Ismael*, I shall regard you : Behold, I have blessed him ; I shall make him fruitful, and cause him to encrease very much : He shall beget twelve Princes ; I will make him a great Nation. But from *Isaac*, whom *Sarah* shall at the fixed Time

* My Dame. † Prince's. ‡ He laughed.

46 B E R A S H I T H ;

in the next Year, I will raise up my *Surety*. The Gods had now compleated all he had to say ; so he ascended from *Abraham*. Then *Abraham* took *Ishmael* his Son, and all the Males of his Family, all the Men of his Family, even those bought with his Money, and cut off the Flesh of their Fore-skins, in the very same Day, according as the Gods had ordered him, *Abraham* was ninety-nine Years old when the Flesh of his Fore-skin was circumcised ; and *Ishmael* his Son was thirteen Years old when they circumcised the Flesh of his Fore-skin, *Abraham* and *Ishmael* his Son were circumcised in the same Day : All the Men of his Family, whether born in his House, or bought with his Money from a Stranger, were also circumcised at the same Time with him.

ד ד ד *The Fourth Lesson.*

C H A P. XVIII.

JEHOVAH appeared to him (viz. *Abraham*) in the Plains of *Mamrab*, while he was sitting at the Door of his Tent, in the Heat of the Day. He lifted up his Eyes, and saw three Men standing by him. As soon as he saw them, he ran
from

Or, *G E N E S I S.* 47

from the Door of his Tent to call them, and he bowed himself towards the Earth. He then said, My Lord, if I may find Favour from you, don't, I entreat you, pass by your Servant ; I beg you'll permit some Water to be brought, that your Feet may be washed, while you rest below this Tree : I will also bring some Food, that you may refresh your Spirits, because you have come with your Servant ; after which you shall go on. They said, *Do as you have said.* Then *Abraham* hastened to the Tent to *Sarah*, and said, Prepare three Measures of fine Meal, knead it, and make Cakes of it. After which, he ran to the Herd, took a Male Calf, fat and good, and delivered it to a young Man, that he might make haste to prepare it. So he took Butter and Milk, and the Male Calf, which he had dressed, and set it before them ; and he stood by them under the Tree while they eat it. They ask, Where *Sarah* his Wife was ? And he answered, *In the Tent.* And he said farther, returning I will return to you according to the Time of Life, and then you shall have a Son by *Sarah* your Wife, who heard this at the Door of the Tent behind him. *Abraham* and *Sarah* were old, come to Years, and it had ceased to be with *Sarah* as with Women : So *Sarah* laughed, saying in Secret, *How ! after my Vigour is gone, and my Lord also become old !*
Then

48. B E R A S H I T H ;

Then *Jehovah* said to *Abraham*, Wherefore doth *Sarah* laugh, saying, Shall I truly bear when I am old ? Shall the Word *Jehovah* fail ? I shall returning return to you according to the stated Time of Life, and you shall then have a Son by *Sarah*. But she denied, because she was afraid, saying, I did not laugh. He answered, No, you did laugh. Then the Men rose from thence, looking towards *Sodom* ; and *Abraham* went with them as a Convoy. *Jehovah* said, Shall I conceal from *Abraham* what I am a doing ? For *Abraham* shall be a great and strong Nation, and all the Nations of the Earth shall be blessed by him : For I know that he will command his Children and Family after him, to keep the Way of *Jehovah*, to do Justice and Judgment ; wherefore *Jehovah* will bring about to *Abraham* all that he has promised to him. *Jehovah* said farther, *Sodom* and *Gomorrha* calls aloud, because of their great Sins, which are very much encreased. I have descended, and seen that they have done according to the Clamour that comes to me ; for I would know, if it was not so. The Men looked from thence, and walked towards *Sodom* ; but *Abraham* still stood before the Appearance of *Jehovah*. He approached and said, Will you destroy the Righteous with the Wicked ? If there are fifty just Men in this City, will you destroy it ?

Will

Will you not spare it upon account of these fifty just Men who are within it? Would it not be abominated by you to act thus, to kill the Just with the Wicked? It would be hateful to you, to use the Just in the same manner as the Wicked. Shall not the Judge of all the Earth act justly? *Jehovah* answered *Abraham*, If I found fifty just Men in the City, I would have spared it upon account of them. Then *Abraham* replied, and said, Shall I, who am Dust and Ashes, desire to speak to my Lord? What tho' of fifty just Men, there are five wanting, will you destroy the whole City because of these five? To which he gave Answer, I would not destroy the City, if I had found in it forty and five. *Abraham* still went on to speak to him, and said, What if forty were found there? And he answered, I would not do it upon account of these forty. He again said, Let not my Lord be angry, I entreat you, I will speak; What if thirty just Men were found there? He answered, I would not do it upon account of these thirty. He then said, Pray, may I desire to speak to my Lord: What if twenty just Men were there found? He answered, I would not destroy it upon account of these twenty. He then said, Let not my Lord be angry, because I will speak: But what if there were found ten? He answered, I

H would

would not destroy it upon account of these ten. Now *Jehovah* went away when he had ended all he intended to say to *Abraham*; and *Abraham* returned to his own Home.

C H A P. XIX.

THE two Messengers came to *Sodom* in the Evening; and *Lot*, then sitting in the Gate, rose to call them as soon as he saw them; and bowed his Face towards the Ground, and said, Retire, my Lords, I entreat you, into your Servants House; where you may stay all Night, have your Feet washed, and rising early in the Morning, continue your Journey. They answered, No, for we remain all Night in the Street: But he importuned them very much; so they retired with him, and came into his House. He then prepared an Entertainment for them, and unleavened Bread, that they might eat. But before they went to rest, all the Men of the City, the Men of *Sodom*, the whole People, both old and young, from it's utmost Boundaries, surrounded the House, and called to *Lot* thus; Where are the Men who came to you to Night? Bring them out to us, that we may *know* them. Then *Lot* went out of Doors to them, but he shut

shut the Gate after him, and said, My Brothers, pray be not so wicked : I have two Daughters who have never yet known Man ; permit me, I entreat you, to bring them out to you, and do to them as you think proper ; but do nothing to these excellent Men, because they have come under the Shade of my Roof. Then they said, Draw nigh : This Man came as a Stranger, but he will always take upon him to do Judgment ; let us use him worse than them : So they attacked *Lot* strongly, and drew near to break up the Gate. Then the Men stretched out their Hands, and brought *Lot* into the House ; after which they shut the Gate, and smote with Blindness the Men about the Door of the House, both great and small, so that they could not find the Gate. The Men said also to *Lot*, Whom you have here, either Son-in-Law, or Son, or Daughter, or any other you are concerned with in this City, bring them out of this Place ; for we are to destroy this Place, the Clamour against them being great in the Presence of *Jehovah*, wherefore he sent us to destroy it. So *Lot* went out, and spoke to his Sons-in-Law, who had got his Daughters, and said, Arise, come out of this Place ; for *Jehovah* will destroy this City ; but his Sons-in-Law believed him to be in jest. As soon as the Twilight arose, the Messengers urged *Lot*

52 B E R A S H I T H ;

thus, Arise, take away your Wife, and your two Daughters, who are with you, lest you be destroyed with this wicked City. And while he stay'd, the Men took hold of his Hand, that of his Wife's, and those of his two Daughters, because of *Jehovah's* Love to him ; they thus hastened him, and led him out of the City. As they were conducting him, one said to him, Fly, as you regard your Soul ; stop not in the Plain, run to the Mountains, lest you be destroyed : To whom *Lot* answered, Not so, I beg of you, my Lord. Behold your Servant has found Kindness from you, and your Mercy, which you have shown me, is great in preserving my Soul in Life ; but I cannot fly to the Mountains, lest some evil Creature pursue me, and kill me. Behold there, I entreat you, this little City nigh at hand, whither I may fly ; let me fly thither, is it not a very little one ? and let my Soul live. He answered, I will comfort you in this Matter, I do not destroy that City which you mention ; make haste, fly thither ; for it behoves me to do nothing 'till you are got thither : Wherefore this City was called *Zoar*. The Light of the Sun went out upon this Part of the Earth, while *Lot* was upon the Way to *Zohar*. And *Jehovah* caused Fire and Sulphur to fall in Showers by the Power of *Jehovah*

Jehovab from out of the * *Expanse of the Names* upon *Sodom* and *Gomorrha*, which destroyed all the fine Cities, all the Plain, all the Inhabitants of the Cities, and every thing that grows from the Ground. But his Wife looked from behind him at the Place, where there was a Statue of Salt. *Abraham* arose early to the Place where he had stood before the Appearance of *Jehovab*. He looked towards *Sodom* and *Gomorrha*, and all over the Plain, and saw the Smoke ascend from the Earth, like the Smoke of a Furnace. But when the Cities of the Plain were destroyed, the Gods remembered *Abraham*, and also sent *Lot* out from the midst of these Ruins, when all the Cities, in which *Lot* had dwelt, were destroyed. He thereafter went from *Zohar*, and dwelt in a Mountain, because he was afraid to remain in *Zohar* : So he, and his two Daughters dwelt in a Cave. The Elder then said to the Younger, Our Father is old, and no Man upon the Earth comes in to us after the Manner of the rest of the World : Wherefore let us cause our Father to drink Wine, and then lie with him, that Descendants from our Father may be brought into Life. So in that same Night they made their Father drink

* Vide Chap. I. *i. e.* they were destroyed by some Mountains, resembling *Ætna* or *Vesuvius*,

Wine,

54 B E R A S H I T H ;

Wine, and the Elder went in, and lay with her Father; but he knew not when she lay down, or when she rose up. And on the Morrow the Elder said to the Younger, I lay with my Father last Night: Let us make him drink Wine to Night, and do you go in and lie with him also, that Descendants from our Father may be brought into Life. They then made their Father drink Wine that Night also; so the Younger arose and lay with him; but he knew not when she lay down, or when she rose up. Thus *Lot's* two Daughters became with Child by their Father. When the Elder bare a Son, he was called *Moab*; the same is the Father of the *Moabites*, who now are. The Younger also bare a Son, and he was called *Ammon*; the same is the Father of the *Ammonites*, who now are.

. C H A P. XX.

D §

ABRAHAM marched from thence towards the Southern Parts, and stopping betwixt *Kadesh* and *Shur*, lived as a Stranger in *Gerar*; but concerning *Sarah*, his Wife, he said, She is my Sister. So *Abimelech*,

Or, *G E N E S I S.* 55

Abimelech, King of *Gerar*, sent and took *Sarah*. Then the Gods came to *Abimelech* in the sleeping Time or dead Time of the Night, and said, Behold, will you die upon account of this Woman whom you have taken, for she is the Queen of a Prince? *Abimelech* had not yet approached her: So he said, My Lord, Will you destroy a just Nation? Has he not said, *She is my Sister*? And she herself says, *He is my Brother*: I have done this with an upright Heart, and guiltless Hands. Then the Gods said to him in the sleeping Time, I know that you did it in the Integrity of your Heart; wherefore I prevented you, lest you should sin against me; and for that Cause I did not give you Ability to touch her: Now restore the Woman to her Husband; for he being a Prophet, will * judge himself a-part from you, and you shall live; but if you don't restore her, know that you and every thing that you have shall dying die. When *Abimelech* rose in the Morning, he called all his Servants, and told them these things: So the Men were very much afraid. He also called *Abraham*, and said to him, What have you done to us? Wherein did I ever injure you, that you strove to bring upon me and upon my Kingdom a great Sin? You have done towards me things that ought

* Or his own Conscience will condemn him.

not.

2

56 B E R A S H I T H ;

not to have been done. *Abimelech* said farther to *Abraham*, What did you suspect, that you have done this? To which he answered, Because I said the Fear of the Gods is certainly not here; so they will kill me upon Account of my Wife. She also is in Truth *my Sister*; she is the Daughter of my Father, but not the Daughter of my Mother; but she is indeed also my Wife. So when the Gods caused me to travel from my Father's House, I asked her to do this Favour, *viz.* Wherever we came, to say of me, *He is my Brother*. Then *Abimelech* took Sheep, and Oxen, and Men-servants, and Maid-servants, and gave them to *Abraham*: He returned him also *Sarah* his Wife. *Abimelech* also said, Behold, my Land is before you; dwell where you please. To *Sarah* he said, I have given to *your Brother* a Thousand in Silver; he is a Covering to you, and to all who are with you; thus she was upbraided. But *Abraham* * judged himself before the Gods, who also healed *Abimelech*, his Wife, and all his Women-servants; so they brought forth: For *Jehovah* had shut up all the Wombs of the House of *Abimelech*, upon Account of *Sarah*, *Abraham's* Wife.

• Or declared his Repentance to them.

C H A P.

C H A P. XXI.

D §

JEHOVAH visited *Sarah*, as he said, and did unto her according to his Promise : So she conceived ; and at the stated Time which the Gods had mentioned to her, she bare a Son to *Abraham* in his old Age : And *Abraham* called this Son, who was born to him by *Sarah*, * *Isaac*. So *Abraham* circumcised his Son *Isaac*, when he was eight Days old, as the Gods had directed him. *Abraham* was a hundred Years old, when his Son *Isaac* was born to him. Then *Sarah* said, smiling, Whoever hears what the Gods have done for me, will smile with me (or congratulate me). She also said, Who told *Abraham* that *Sarah* should give suck to Sons ? For I have truly bore a Son to him in his old Age. So the Child grew, and was weaned, and *Abraham* made a great Feast upon the Day in which he weaned *Isaac*. Now *Sarah* thought upon the Son of *Hagar*, the Egyptian, and said to *Abraham*, Expel this Female Slave and her Son ; for the Son of this Female Slave shall not inherit along with *Isaac* my Son. This Speech appeared

* He laughed.

I

very

58 B E R A S H I T H ;

very hard to *Abraham*, upon account of his Son : But the Gods said to *Abraham*, Be not sorrowful upon account of your Son, or upon account of your Woman-servant ; obey *Sarah* in this which she desires of you ; for your Posterity shall be denominated from *Isaac* ; but I will make the Son of this Woman-servant a great Nation, because he is your Seed. Then *Abraham* arose in the Morning, and took Bread, and a Bottle of Water, and gave it to *Hagar*, who put it, and her Son, upon her Shoulders : So he sent her away, and she travelled, and wandered in the Desert *Baarshebab*. But the Water in the Bottle being spent, she let the Boy drop under one of the Shrubs, and went, and sat over-against him, at the Distance of the Shot of a Bow ; for she said, *Lest I see the Death of the Boy* : While she sat over-against him, she cried and wept. The Gods then regarded the Cries of the Boy ; and the Messenger, who is the Gods, called to *Hagar* from the * *Founders* and said to her, What has befallen you, *Hagar* ? Fear not : The Gods have heard the Cries of the Boy, from the Place where he is : Arise, take him up, be bold concerning him ; I will make him a great Nation. When the Gods had thus made her chearful, she saw a Well, to which she

* One of the ancient Names of the Persons of the Deity, which also may be rendered *Disposers in Order*.

went, and filled the Bottle with Water, and gave Drink to the Boy. The Gods were with the Boy: So he grew up, and lived in the Defart, and became expert in the Use of the Bow. He dwelt in the Defart *Padan*; and his Mother took a Wife for him out of *Egypt*.

S E C T. II. D

Much about this Time *Abimelech* and *Phicol*, Captain of his Army, spoke to *Abraham* thus; The Gods are with you in every thing you do. Swear to me by the Gods, that you shall not betray me, or my Son, or Son's Son; but that you will deal as kindly with me, and with the Inhabitants of this Land, in which you live as a Stranger, as I have done by you. Then *Abraham* said, I swear. He also reproached *Abimelech*, because of the Fountain which his Servants had violently seized. Then *Abimelech* answered, I know not who has done this; you never informed me of it, nor have I ever heard of it 'till this Day. So *Abraham* gave *Abimelech* Sheep and Oxen, and they two made a Covenant together: He also set seven Ewe-Lambs apart from the Flock. Then *Abimelech* said to *Abraham*, Wherefore have you set a-part these seven Ewe-Lambs? Who answered, You shall have these seven Ewe-Lambs

60. B E R A S H I T H ;

from me, as a Memorial that I digged this Well. This Place was called * *Baar-shebab* ; because there they both swore. They also there made a Covenant ; after which *Abimelech* and *Phicol*, Captain of his Army, arose and returned into the Land of *Palestine*. So *Abraham* afterwards planted a Grove in *Baar-shebab*, and there worshipped *Jehovah*, the ancient God, and lived as a Stranger in *Palestine* for a long Time.

• The Well of Swearing.

C H A P. XXII.

S E C T. III. D

AFTER these things the Gods put *Abraham* to a Trial, and said to him, *Abraham* : To which he answered, *Here I am*. So he said to him, Take now your only beloved Son *Isaac*, and going go into the Land of *Moriab*, and there offer him, as a whole Burnt-offering, upon one of the Mountains which I mention to you. So *Abraham* arose in the Morning, saddled his Afs, and took two of his young Men with him, and *Isaac* his Son : He also did cleave Wood for a whole Burnt-offering, and arose, and went to the Place which the Gods

Or, G E N E S I S. 6r

Gods had mention'd to him. In the third Day *Abraham* lift up his Eyes, and saw the Place a-far. Then he said to his young Men, Remain ye here with the Afs, while I and this Youth walk yonder, and bow our selves, and return to you. So he took the Wood for the whole Burnt-offering, and put it upon *Isaac*, his Son: He also took Fire in his Hand, and a Knife. Thus these two walked off together. Then *Isaac* spoke to *Abraham* his Father, and said, *My Father*: To which he answered, *Here I am, my Son*. So he said, *Behold the Fire and the Wood, but where is the Sheep for a whole Burnt-offering?* *Abraham* answered, *The Gods, my Son, will provide for himself a Sheep for a whole Burnt-offering*: Still these two went on together. They now come to the Place which the Gods had mentioned to him: So *Abraham* built there an Altar, put the Wood in order upon it, and fettered his Son *Isaac*, and laid him upon the Wood on the Altar. Then *Abraham* stretched out his Hand, and took a Knife to kill his Son; at which Time *Jehovah*, the Messenger from the *Founders*, called to him and said, *Abraham, Abraham*, (who answered, *Here I am*) Do not stretch forth your Hand against the Youth; do nothing to him; for now it appears, that I have known that you fear the Gods, and would not detain your only Son from me.

Then

Then *Abraham* * lifted up his Eyes, and saw behind him a Ram caught in a Thicket by his Horns : So he took the Ram and offered it, as a Burnt-offering, instead of his Son. Now *Abraham* called the Name of this Place † *Jehovah-jireh*, according to the Proverb yet remaining, *Jehovah will provide even in a Mountain*. The Messenger *Jehovah* called to *Abraham* the second Time from the Founders, and said, *In my self I have promised*, (or, In my own Mind resolved) *saith Jehovah, that you should do this, and not withhold from me your only Son ; because I will, blessing, bless you, and multiplying, multiply your Posterity, as the Stars, which are the Names, and as the Sand upon the Shore of the Sea*. Your Posterity shall conquer their Enemies ; and in your Seed, all the Nations of the Earth shall bless themselves, because you regard my ‡ Voice. Then *Abraham* returned to his young Men ; so they arose, and went together to *Baar-shebah* ; for *Abraham* then dwelt there.

SECT. IV. 5

After these Things *Abraham* was informed, that *Milcab* had brought forth Sons to *Nabor* his Brother, viz. *Huz* his First-

* A Hebraism for *he looked all around him*.

† *Jehovah* will provide.

‡ Or Instructions.

born,

born, *Buz* his Brother, *Kemael* the Father of *Aram*, *Chesed*, *Hazo*, *Pildash*, *Jildaph*, and *Bethuel*, who begot *Rebekah*. *Milcab* bore these eight to *Nabor*, *Abraham's* Brother : And *Reumah*, his Concubine, bore *Teba*, *Gaham*, *Tahash*, and *Maachab*.

פ פ פ *The Fifth Lesson.*

C H A P. XXIII.

NOW *Sarah* was a hundred twenty and seven Years old. These were the Days of *Sarah*, when she died in *Kirjath-arba*, or *Hebron*, in the Land of *Canaan* : So *Abraham* came to mourn and lament for the Loss of *Sarah*. But he arose from before his Dead, and spoke thus to the Sons of *Heth* : I am a Stranger and a Wanderer among you ; let me have Burying-Ground with you, that I may bury my Dead from before me. To which the Children of *Heth* thus answered : Hear us, my Lord ; you are a mighty Prince among us ; bury your Dead in which of our Tombs you please ; none of us will detain from you his Tomb, you may in any of them bury your Dead. Then *Abraham* arose, and bowed to the Children of *Heth*, the then Inhabitants of the Land, and said to them,

64 B E R A S H I T H ;

them, If your Souls incline that I should bury my Dead from before me, hear me, and intercede for me with *Ephron* the Son of *Zohar*, that he may give me the Cave *Machpelah*, nigh the Boundaries of his Ground, for Money of full Weight, to be a Burying Ground for me among you. *Ephron* then sat among the Children of *Heth* : So he thus answered *Abraham*, in Presence of his People, and in the Audience of all who enter the Gates of his City : No, my Lord, hear me ; I give you the Field, and the Cave therein, in the Presence of the Sons of my People I give it ; bury your Dead. Now *Abraham* again bowed before the People of that Place, and thus spoke to *Ephron* in the Presence of this People, If you will, as I desire you, hear me, I will give you Money for the Field ; take it from me, then I will bury my Dead. Then *Ephron* answered *Abraham* thus : Hear me, my Lord, what is this Land, or four hundred Shekels of Silver, betwixt you and me ? Bury your Dead. When *Abraham* had heard *Ephron*, he weighed to him the Silver which he mentioned in the Audience of the Sons of *Heth*, viz. four hundred Shekels of Silver, current with the Merchant : So the Field of *Ephron* in *Machpelah*, over-against *Mamrah*, the Cave therein, and all the Trees in the Fields, or upon the Extremities of it all around, were ascertained

Or, G E N E S I S. 65

ascertained to *Abraham* for a Possession in the Presence of the Sons of *Heth*, and before all who entered the Gates of his City. After which *Abraham* buried *Sarah* his Wife in the Field, in *Machpelah*, over-against *Mamrab*, this is *Hebron* in the Land of *Canaan*. So the Field and the Cave were secured to *Abraham* by the Sons of *Heth* for a Possession, that it might be a Burying-place to him.

C H A P. XXIV.

D. §

BY this Time *Abraham* was old and advanced in Years; but *Jehovah* blessed *Abraham* in every thing. So he said to an old Servant in his Family, who took care of every thing he had, Put your Hand under my Thigh, and swear to me by *Jehovah*, the Gods of the Names, and of the Earth, that you shall not take a Wife to my Son of the Daughters of the *Canaanites*, in themidst of whom I live; but shall go to my own Land, and to my own Kindred, and take a Wife for my Son *Isaac*. Then the Servant said to him, *Perhaps the Woman will not be pleased to be conducted by me into this Land: Shall I then*
K
cause

*cause your Son to return into the Land from whence you came? Then Abraham said, Beware that you don't cause my Son to return thither. Jehovah, the Gods of the Names and of the Earth, who took me from my Father's House, and from my native Land, who spoke to me, and thus made a Promise to me, For your Posterity I do set apart this Land; even he will send his Messenger before you, and you shall thence take a Wife for my Son. If the Woman refuses to come along with you, you shall be free from my Imprecation; but only you shall by no means carry my Son to that Place. So the Servant put his Hand under the Thigh of Abraham his Master, and swore to him according as he appointed: After which he took ten Camels of those belonging to his Master, and all his Jewels, and arose, and went into Mesopotamia, to Nabor's City. He made the Camels lie down by a Well of Water without the City, about that Time in the Evening in which Women go to draw Water: There he said, O Jehovah! the Gods of my Master Abraham, make me to meet with her, I entreat you, and deal kindly with my Master: Now I shall stand by this Fountain, until the Citizens their Daughters come to draw Water; and let it happen, that the young Woman, to whom I say, *Let down your Pitcher, that I may drink*; who answers,*

Drink,

Drink, and I will also give Drink to your Camels, may be she whom you have destined for your Servant *Isaac*, that I may know that you will be kind to your Servant *Abraham*. So while he yet spoke, *Rebekah*, the Daughter of *Bethuel*, Son of *Milcab*, Wife of *Nabor*, *Abraham's* Brother, came out with her Pitcher upon her Shoulder. The Damsel appeared to be beautiful, and a young Woman who had never yet *known* a Man. She put down her Pitcher into the Well, filled it, and brought it up again. Then the Servant hastened to hail her, and said, Let me drink, I beg of you, a little of the Water in your Pitcher. She answered, *Drink my Lord*, and speedily lowered her Pitcher with her Hand, that he might drink. And when she had given him Drink, she said, *I will draw for your Camels too, until they have drank*. Then she quickly emptied her Pitcher into a Trough, hastened to draw more out of the Well, and drew for all his Camels. The Man silently wondered if *Jehovah* had made him prosperous, or not. However, as soon as the Camels had done drinking, the Man took a golden Frontlet, of the Weight of half a Shekel, and two Bracelets of Gold for her Hands, of the Weight of ten (*viz.* Shekels) and said, Whose Daughter are you? Tell me, I entreat you, if there is Room in your Father's House for us to

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lodge in. She answered him, *I am the Daughter of Bethuel, Milcah's Son, whom she bare to Nahor : And also said, There is with us Straw, Provender, and Room to lodge in.* Then the Man kneeled, and bowed himself before *Jehovah*, and said, *Blessed is Jehovah, the Gods of my Master Abraham, who neglects not his Kindness and Veracity towards my Master : I am in the Way by which Jehovah leads me towards my Master's own Brother's House.* Upon hearing which, the young Woman ran and informed her Mother's Family of these things. *Rebekah's Brother Laban* ran to the Man without at the Well ; for as soon as he saw the Frontlet, and Bracelets of Gold upon his Sister's Hands, and heard the Account she gave of what the Man said to her, he ran to him, who yet stood by the Camels at the Well, and said, Come, thou Favourite of *Jehovah* ; why stand you without ? For I have prepared the House, and provided Place for your Camels. So the Man came into the House, eased his Camels, gave them Straw, and Provender, and had Water for his own Feet, and the Feet of the Men who were with him. Then Victuals were set before him, that he might eat ; but he said, *I will not eat until I have disclosed my Business.* To which it was answered, *Say on.* And he said, I am *Abraham's* Servant, whom *Jehovah* has blessed

sed very much, and exalted ; to whom he has also given Sheep and Oxen, Silver and Gold, Men-servants and Women-servants, Camels and Affes. Now *Sarah*, my Master's Wife, bare a Son to him in her latter old Age ; to whom he gave all that he had ; and also made me swear to him, that I should not take a Wife for his Son from among the Daughters of the *Canaanites*, in whose Land he dwells, but should go to his Father's House, to his own Family, and there take a Wife for his Son. Then I said to my Lord, *Perhaps the Woman will not come with me.* To which he gave Answer ; *Jehovah, who has made me to walk before him, will send his Messenger with you, and make your Journey prosperous : And you shall take a Wife for my Son from my own Family, and from the House of my Father : However you shall be free from my Imprecation, if you go to my Father's House, and they refuse to give her.* So I came this Day to the Well, and said, *Jehovah, Gods of my Master Abraham, if it is fit, make this Errand succeed, about which I am now employed ; and while I stand by the Well of Water, when the young Women come out to draw, let it fall out that the One to whom I say, Let me have a little of the Water out of your Pitcher for Drink, and who thus answers, Drink you, and I will draw for your Camels, may be the Woman whom*

whom *Jehovah* has prepared for my Master's Son. And before I had done speaking within me, *Rebekah* came out with her Pitcher upon her Shoulder, and let it down into the Well, and drew. Then I said to her, *Let me drink, I entreat you* : So she hastily lowered her Pitcher, and said, *Drink; I will also make your Camels drink*. Then I drank, and she made the Camels also drink. After which I asked, and said, *Whose Daughter are you?* And she answered, *The Daughter of Bethuel, Laban's Son, whom Milcah bare to him*. So I appended this Ring to her Forehead, and these Bracelets to her Arms. Then I kneeled and bowed before *Jehovah*, and blessed *Jehovah* the Gods of my Master *Abraham*, who had conducted me in the right Way to take my Master's Brother's Daughter for his Son. Now if you think proper to deal favourably and honestly with my Master, tell me; and if not, tell me; that I may provide upon the one Hand or the other. Then *Laban* and *Bethuel* answered and said, This Affair comes from *Jehovah*; so it becomes not us to say good or evil concerning it. Behold, *Rebekah* is before you, take her, go away, and let her be a Wife to your Master's Son, according to the Direction of *Jehovah*. As soon as *Abraham's* Servant heard these Words, he bowed towards the Earth before *Jehovah*, and brought Vessels of Silver, and Vessels

Or, G E N E S I S. 71

Vessels of Gold, and Suits of Cloathing, and gave them to *Rebekah*: He also made valuable Presents to her Brothers and Mother. Then he, and the Men who were with him, eat and drank, stayed all Night: And when they arose in the Morning, he said, Send me away to my Master, I entreat you. But her Brothers and Mother said, Let the young Woman stay with us about ten Days; after which she shall go away. But he said to them, *Propose no Delays, since Jehovah has given me Success: Send me away, that I may go to my Master.* Then they said, Let us call the young Woman, and enquire of herself her own Inclinations. So they called *Rebekah*, and said to her, *Do you please to go with this Man?* And she said, *I will go.* Thus they sent away *Rebekah* their Sister, and her Marriage-Portion, and *Abraham's* Servant, and the Men who were with him. They blessed *Rebekah*, and said, O Sister! may your Posterity be many thousands, and may they be always victorious over their Enemies. Then *Rebekah* arose, and the Women-servants who were with her; they rode upon Camels, and followed the Man when he took *Rebekah*, and went away. And *Isaac* walked by *Baar-labi-roi*; for he then dwelt in the South-Country; for he had gone out to view the Field at the Approach of Evening; and looking about him

him, he saw the Camels coming. *Rebekah* also looking about, when she saw *Isaac*, alighted from her Camel; for she had said to the Servant, *What Man is this walking towards us in the Fields?* And the Servant answered, *He is my Master*; wherefore she took a Veil and covered her self, while the Servant told *Isaac* all that he had done. But afterwards *Isaac* conducted her into his Mother *Sarah's* Tent, and took her to Wife, and loved her. Thus *Isaac* was comforted for the Loss of his Mother.

C H A P. XXV.

S E C T. II. D

NOW *Abraham* proceeds to take another Wife, whose Name was *Keturah*. She bare to him *Zamron*, *Jockshan*, *Madan*, *Madin*, *Joshebeck*, and *Shuah*. *Jockshan* begot *Shebah* and *Dedan*: The Sons of *Dedan* were *Ashurim*, *Letushim*, and *Laa-mim*. The Sons of *Midian* were *Oupbah*, *Opher*, *Henoch*, *Abidah*, and *Allidaah*. These are all the Sons of *Keturah*; but *Abraham* gave all that he had to *Isaac*. He made Presents to the Sons of his Concubines, and sent them away from *Isaac* his Son, while he lived eastwards, or in the East-Country.

The

Or, G E N E S I S. 73

The Days of *Abraham's* Life were a hundred seventy and five Years : Then he fainted, and died in a happy old Age : He was old and satisfied when he was added to his People. So his Sons *Isaac* and *Ishmael* buried him in the Cave of *Machpelah*, in the Field of *Ephron* the Son of *Zohar* the *Hittite*, over-against *Mamrab*. This was the Field which he purchased from the Sons of *Heth* : There *Abraham* and *Sarah* his Wife were buried. After *Abraham's* Death, the Gods blessed *Isaac* his Son, who continued to dwell by *Baar-lai-roi*.

SECT. III. D

These are the Histories of *Ishmael*, the Son of *Abraham*, whom *Hagar* the *Egyptian*, *Sarah's* Maid, bare to him : And these the Names of *Ishmael's* Sons, and the Accounts of them. *Ishmael's* First-born was *Nabith*, his other Sons *Keder*, *Adbaal*, *Mebosham*, *Moskimah*, *Dumab*, *Moses*, *Hadar*, *Thimab*, *Itar*, *Napbish*, and *Kadmab* : These are the Sons of *Ishmael*, and these are their Names according to their Places of Abode and Towns. Those twelve were Princes in their Families. The Years of *Ishmael's* Life, when he fainted and died, and was added to his People, were a hundred and thirty-seven : He dwelt from *Havilah* to *Sbur*, over-against *Egypt*, as you go to *Affyria*, after he had quarrelled with his Brethren.

L

DDD The

D D D
The Sixth Lesson.

NOW follows the History of *Isaac*,
Abraham's Son. *Abraham* begot *I-*
saac; and when he was forty Years old he
 married *Rebekah*, the Daughter of *Bethuel*
 the Syrian of *Padan Aram*, and Sister to
Laban the Syrian. He continued in the
 Worship of *Jehovah* in Society with his
 Wife, altho' she was barren; but at length
Jehovah favoured him, and she conceived.
 The Sons caused each other to struggle in
 her Bowels; and she said, How is it that
 I come to be thus? So she went to enquire
 of *Jehovah*; who said to her, There are
 two Nations in your Womb, and two
 People are separated from your Bowels:
 The one is stronger than the other; the
 Greater shall serve the Less. When the
 Days for Delivery were compleated, it
 appeared that there were Twins in her
 Belly: The first came out of a reddish
 Colour, and all over resembling a hairy
 Garment: He was called * *Esau*. After
 which his Brother appeared, and with his
 Hand he seized *Esau's* Heel: So he was
 called † *Jacob*. *Isaac* was sixty Years old
 when these two were born to him, When

* Perfect, or come to Maturity.

† He shall supplant by Deceit; or by tripping up his Brother's Heels.

the

the Youths grew up, *Eſau* was a knowing Hunter, and a ruſtick or clowniſh Fellow ; but *Jacob* was an accompliſh'd Man, dwelling in Tents. *Iſaac* loved *Eſau*, becauſe he eat of his Veniſon ; but *Rebekah* loved *Jacob* ; who had prepared Broth, as *Eſau* came from the Field very faintiſh : So *Eſau* ſaid to him, *I entreat you to fill me with that red Stuff ; for I am faint* : From whence he was called *Adum* (*i. e.* red). Then *Jacob* ſaid, *Sell me your Right of Primogeniture to Day*. To which *Eſau* gave Answer, *Behold, I am a dying ; ſo what is Right of Primogeniture worth to me ?* And *Jacob* ſaid, *Aſcertain it to me to Day*. So he aſcertained it to him. Thus he ſold his Right of Primogeniture to *Jacob*. Then *Jacob* gave *Eſau* Bread and Broth of Lentiles ; ſo he did eat and drink, and roſe, and went away. Thus *Eſau* deſpiſed his Right of Primogeniture.

C H A P. XXVI.

SECT. II. D

AFTERWARDS another Famine happening in the Land, beſides that former one which prevail'd in the Days of *Abraham*, *Iſaac* went to *Gerar* to *Abimelech*,

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King

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King of the *Philistines*, where *Jehovah* appeared to him, and said, Go not down to *Egypt*; dwell in the Land which I mention to you: Live as a Stranger in this Land, and I will be with you, and bless you; for I have set a-part all this fine Country for you, and for your Posterity: I do renew the Assurance which I made to *Abraham* your Father; *I will make your Posterity numerous like the Stars the Names; and I will set apart for them all this fine Country: In your Seed I will make all the Nations of the Earth happy.* This is *Abraham's Reward for regarding my Vow, observing my Notices, my Instructions, my Directions, and Rules.* So *Isaac* continued in *Gerar*. When the Men of the Place enquired after his Wife; he said, *She is my Sister*; because he was afraid to say, *She is my Wife*, lest they should kill him upon account of *Rebekah*, she being a very beautiful Woman. But after he had been a long Time there, *Abimelech* looked through a Window, and saw *Isaac* toying with *Rebekah* his Wife. Then he called *Isaac* and said, It now appears that this Woman is your Wife; wherefore did you say, *She is my Sister*? And *Isaac* answered, *I did so say, lest I should be put to Death upon her account.* Now *Abimelech* says, Wherefore have you done so to us? For in a little Time any one of the People might have

lied

lied with your Wife, and brought upon us
 Reproach. So he thus made an Ordinance
 among all this People, *That whoever offers*
Violence to this Man and his Wife, shall die
the Death. Afterwards *Isaac* sowed in this
 Land, and had in one Year a hundred
 Fold; for *Jehovah* blessed him. So the
 Man grew great, and daily encreased gra-
 dually, 'till he became very great: He
 acquired Sheep, Oxen, and many Servants,
 whereby the *Egyptians* grew jealous of him:
 They stopped and filled with Earth all the
 Wells that had been digged in the Days of
Abraham his Father by his Servants. Then
Abimelech said to *Isaac*, *Depart from us; you*
are stronger than we. So *Isaac* went away,
 and fixed his Tent in the Valley *Gerar*,
 and dwelt there. He opened those Wells
 of Water that had been digged in the Days
 of *Abraham* his Father, and shut by the
Philistines after his Death; and called them
 by the same Names that his Father did. As
Isaac's Servants digged in the Valley, they
 found there a Well of wholesome Water:
 And the Herdsmen of *Gerar* contended
 with *Isaac's* Herdsmen, saying, *The Water*
is ours: So he called it's Name *Eseck* (or
 Violence) because they violently seized
 and detained it from him. They digged
 another Well; but they contended also
 for that: So he called it *Shotnah* (or Pow-
 er). Then he moved his Tent from thence;
 and

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and digged another Well ; for which they did not contend : So he called it's Name *Rebboth* (or Breadth) ; for now, said he, *Jehovah* has spread us abroad, and made us fruitful upon the Earth. From thence he went up to *Baar-shebah* ; in which Night *Jehovah* appeared to him, and said, I am the Gods of *Abraham* your Father ; fear not, for I am with you, and will bless you, and cause your Posterity to encrease upon account of *Abraham* my Servant. So he there built an Altar, and there invoked the Name *Jehovah* : He also there set down his Tent ; and there his Servants digged a Well. Then *Abimelech* went to him from *Gerar*, with a Company of his Friends, and *Phicol*, Captain of his Army. But *Isaac* said to them, *Wherefore come you hither ? You hate me, and sent me from among you.* And they answered, We have seeing seen that *Jehovah* is with you ; so we desire that there be a Confederacy betwixt you and us, and let us make a Covenant together ; that you do us no Evil, as we did no Violence to you, but have always done you only Good, and sent you away in Peace. Now blessed be *Jehovah* ! He made a Feast for them, and they did eat and drink, and rose early in the Morning : They then gave Assurances each to the other ; so *Isaac* sent them away, and in Peace they went away from him. In the
very

very same Day *Iſaac's* Servants came, and informed him of the Well that they had digged, and ſaid, *We have found Water* : So he called it's Name *Shebah* : Wherefore the Name of the City is *Baar-shebah* unto this Day.

□ §

Eſau was forty Years old when he married *Judith* the Daughter of *Beeri* the *Hittite*, and *Baſhemath* the Daughter of *Ailon* the *Hittite* ; both which occaſioned Grief of Mind to *Iſaac* and *Rebekah*.

C H A P. XXVII.

□ §

NOW when *Iſaac* was old, and his Eye-fight failed, he called *Eſau* his biggeſt Son, and ſaid, *My Son* : He answered, *Here I am*. So he ſaid to him, Now I am old, and know not the Day of my Death : Take, I entreat you, your Weapons, your Bow, and Arrows, and go out to the Field, and hunt for Veniſon to me. Then prepare for me delicious Victuals, ſuch as I love, bring it to me, that I may eat, that my Soul may bleſs you
before

before I die. *Rebekah* heard what *Isaac* said to *Esau* his Son, who went into the Field to hunt for Venison, that he might bring it. So she thus spoke to *Jacob* her Son; I heard your Father thus speak to *Esau* your Brother, *Bring me Venison, and make to me of it delicious Victuals, that I may eat of it, and bless you in Presence of Jehovah before I die.* Now, my Son, hearken to my Advice, as I shall now direct you. Go to the Flock, and take from thence two good healthy Kids, that I may make of them delicate Victuals for your Father; such as he loves; then you shall carry it to your Father, that he may eat of it, and *so bless you before his Death.* But *Jacob* thus answered *Rebekah* his Mother; *Esau is a hairy Man, but I am smooth: Perhaps my Father will touch me, and I shall be looked upon as an Impostor; whereby I shall bring upon my self Contempt, but not a Blessing.* His Mother thus answered; Upon me the Contempt falls, my Son; you only observe my Directions: Go therefore, and bring to me. So he went, and took, and brought them to his Mother, who prepared delicious Food, such as his Father loved. She also took of the most gay of her biggest Son *Esau's* Cloaths, and therewith dressed her lesser Son *Jacob*; at the same Time covering his Hands, and the smooth Part of his Neck, with the Skins of the Kids.

After

Or, G E N E S I S. 81


After which she put the delicious Food, and the Bread which she had baked, into the Hands of *Jacob* her Son ; who then brought it to his Father, and said, *My Father* : He answered, Here I am ; who are you ? *Are you my Son ?* Then *Jacob* said to his Father, *I am Esau your First-born ; I have done as you desired me : Arise, I entreat you, sit and eat of my Venison, that your Soul may bless me.* Now *Isaac* replies, By what Means did you find it so speedily, my Son ? He then said, *Jehovah your Gods brought it before me, or into my Way.* Then *Isaac* said, Come nigh me, my Son, that I may feel you : Are you truly my Son *Esau*, or not ? So *Jacob* came nigh to *Isaac* his Father, and he touched him, and said, *The Voice resembles Jacob's Voice, but the Hands are like those of Esau* : So he did not discern him, because the Hands were hairy, like those of *Esau* his Brother, and therefore blessed him. He said, Are you truly my Son *Esau* ? He answered, *I am.* Then he said, Bring it nigh to me, that I may eat of my Son's Venison, and my Soul shall bless you. So he brought it nigh to him, and he did eat ; he also brought him Wine, whereof he drank. Then his Father *Isaac* said, *Approach, and kiss me* : So he came nigher ; and while he kissed him, he smelled the Smell of his Cloaths, and said, *Observe the Smell of my Son, which resembles*

M the

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the Smell of a Field that Jehovah has blessed. May the Gods give you of the Dew of the * *Founders*, and the Fat of the Earth, and Abundance of Wine and Corn. May People serve you, and Nations bow themselves before you. Be you Governor of your Brethren : Your Mother's Posterity shall bow themselves before you. Despised shall he be who despises you ; and blessed shall he be who blesses you. Now as soon as *Isaac* had ceased from blessing *Jacob*, and he had gone from his Father's Presence, *Esau* came from hunting. He also prepared delicious Food, and brought it to his Father, and said, *Father, arise, and eat of your Son's Venison, that your Soul may bless me.* Then *Isaac* his Father said, *Who are you ?* He answered, *I am your First-born Son Esau.* Now *Isaac* did shake very much with a strong Fit of Trembling, and said, Where is he who took Venison, and brought it to me, of which I have eaten before you came, and blessed him : *In Truth he shall be blessed by Jehovah.* When *Esau* heard his Father's Words, he cried loudly and lamented, and said, *Bless me also, my Father :* Who answered, *Your Brother came deceitfully, and took away your † Blessing.* Then he (viz. *Esau*) said, *Is he not properly called Jacob, for he has twice flung me ?* He

* Or Disposers in Order.

† Or the Blessing designed for you; 

took .

took away my Right of Primogeniture, and now he has taken away my Blessing also. He farther said, *Have you not kept one Blessing for me?* Now *Isaac* answered, and said to *Esau*, *Observe*, I have appointed him to prevail over you, and I have given his Brethren to him for Servants; I have also sustained him with Wine and Oil. What shall I now do for you, my Son? Then *Esau* said to his Father, *Have you only one Blessing? Bless me also, my Father.* He cried and lamented: And *Isaac* his Father said, in Answer to this, *Your Abode shall be among the fat Parts of the Earth: It shall be bedewed by the Founders from above; you shall live by your Sword, but you shall serve your Brother: However, when you are humbled into * Sorrow, you shall break his Yoke from your Neck.* Thus *Esau* hated *Jacob*, because of the Blessing with which his Father had honoured him; And thus intended privately; *The Days of Mourning for my Father are nigh, I shall then slay my Brother.* Which Design of *Esau*, the biggest Son, being discovered to *Rebekah*, she sent and called *Jacob*, her lesser Son, to her, and said to him, *Esau, your Brother, will avenge himself of you, by killing you: Now therefore regard my Instructions, my Son: Arise, fly to Haran to Laban my Brother, and stay with him for a few Days,*

* Or Repentance.

M 2

until

until your Brother's Rage is appeased. When your Brother's Resentment is diverted, and he thinks no more of what you have done, I will send, and bring you from thence. Why should I lose you both in one Day? *Rebekah* said to *Isaac*, My Life shall give me no Joy, because of the Daughters of *Heth*. What is Life to me, if *Jacob* marries one of the Daughters of *Heth*, or such as the Daughters of the Inhabitants of this Land?

C H A P. XXVIII.

I*SAA*C called *Jacob*, blessed him, thus directed him, and said, You shall not marry any of the Daughters of the *Canaanites*. Arise, go to *Padan-aram*, to the Family of *Bethuel* my Mother's Father, and marry from among the Daughters of *Laban* your Mother's Brother. May the * Mighty bless, make you fruitful, and multiply you, so as you may be a Multitude of People. May he appropriate to you, and your Posterity with you, the Blessing of *Abraham*, that you may inherit the Land wherein you now are a Stranger, which was set apart by the Gods for *Abra-*

* One of the Names of God.

bam.

ham. So *Isaac* sent *Jacob* away, and he went to *Padan-aram* to *Laban*, Son of *Bethuel* the *Syrian*, the Brother of *Rebekah*, *Jacob* and *Esau*'s Mother. When *Esau* saw that *Isaac* had blessed, and sent him to *Padan-aram*, that he might marry from thence; that when he blessed him, he thus directed him, You shall not marry any of the Daughters of the *Canaanites*; and that *Jacob* regarded his Father and Mother's Instruction, and was gone to *Padan-aram*; by this he understood that the Daughters of the *Canaanites* were not agreeable to *Isaac* his Father, so went to *Ishmael*, and married *Mahalath*, the Daughter of *Ishmael*, *Abraham*'s Son, and Sister to *Nebajoth*.

DDD *The Seventh Lesson.*

NOW as *Jacob* went from *Baar-shebah* towards *Haran*, he stopp'd at a Place, where he stayed all Night, until the Light of the Sun returned. He took of the Stones of that Place, and made of them a Pillow for his Head, before he laid himself down for Sleep. He slept, and behold, a Ladder standing upon the Earth, with it's Head touching the *Names*; upon which the Messengers of the Gods were ascending and

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and descending. And *Jehovab* stood upon it, and said, I am *Jehovab* the Gods of *Abraham* your Father, and the Gods of *Isaac* ; I have set apart the Land whereon you lie, for you, and for your Posterity, which shall be as the Dust of the Earth. You shall be spread from West to East, and from North to South : In you, and in your Seed, all the Families of the Earth shall be blessed. I am with you, and will preserve you wherever you go, and will bring you into this Land : I will not leave you, until I have done what I have mentioned to you. So *Jacob* awoke, and said, *Jehovab* is most certainly in this Place ; but I knew it not. How dreadful is this Place ! This is the House of the Gods, and this the Gate of the *Founders*. He rose early in the Morning, and took the Stones, of which he had made his Pillow, erected of them a Pillar, poured Oil upon the Top of it, and called the Name of the Place *Bethuel*, whose Name at first was *Luz*. Now *Jacob* thus vows a Vow : Since *Jehovah the Gods* is with me, preserving me in the Way in which I now walk, giving me Bread to eat, and Raiment wherewith to cloath me, and making me to return to my Father's House in Peace ; this *Jehovab* shall be Gods to me, and this Stone which I here place upright, shall

shall be called * *Beth-Elabim* : I shall dispose of the Tenth of all which you shall give me, for your Service. Then *Jacob* † went forwards, and came to the Land of the Sons of the East.

* The House or Temple of the Gods.

† Lifted up his Feet.

C H A P. XXIX.

AT last *Jacob* sees a Well in the Field, nigh to which there were three Flocks of Sheep lying ; for they watered the Flocks out of the Well, but there was a great Stone upon the Mouth of the Well. When all the Flocks of Sheep were gathered thither, they rolled the Stone from off the Mouth of the Well, and watered the Flocks ; then they re-placed the Stone upon the Mouth of the Well, as before. *Jacob* said to them, From whence are you ? They answered, *We are from Haran*. Then he farther said, *Do you know Laban the Son of Nahor* ? They answered, *We do know him*. After which he enquired after his Welfare, and they answered, * *He is well ; and there Rachel his Daughter comes with the Sheep*. Then he says, *Is it not now full*

* In Peace.

Time

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*Time of this Day, that the Flocks were gathered together, and watered, that they might thereafter go and feed. They answered, We cannot, until all the Flocks are gathered together ; at which Time the Stone is rolled from off the Mouth of the Well, and the Sheep are watered. While he conversed with them, Rachel comes with her Father's Flock ; (for she her self was their Shepherdess). As soon as Jacob saw Rachel, the Daughter of Laban his Mother's Brother, and his Sheep, he approached the Well, and rolled the Stone from off it's Mouth, and watered Laban his Mother's Brother's Sheep. Jacob also kissed Rachel, and cried, and wept. He then informed her that he was her Father's Kinsman, and Rebekah's Son ; so she ran and told her Father. As soon as Laban had Notice of Jacob his Sister's Son, he ran to salute, embrace, and kiss him. When Laban conducted him into his House, he told him the same things. Then Laban said to him, *You are my * Body and Features ; so he abode with him for a Month.* Now Laban said to Jacob, altho' you are my Kinsman, should you therefore serve me for nought ? Tell what your Wages shall be. Laban had two Daughters ; the Name of the elder was Leah, and that of the younger Rachel. Leah had fine Eyes,*

* You very much resemble me,

but

but *Rachel* was well shaped, and beautiful. So *Jacob* being in Love with *Rachel*, said, I will serve you seven Years for *Rachel* your younger Daughter : To whom *Laban* answered, It is better that I should give her to you than to another Man ; stay with me. While *Jacob* served seven Years for *Rachel*, they seemed to him only a few Days, because of the Love he had for her. At length he said, Give me my Wife, that I may go in to her ; for my Days are accomplished. Then *Laban* gathered together all the Men of the Place, and made a Feast : But in the Evening he took *Leah* his Daughter, and brought her to him ; so he went in to her. (*Laban* gave to his Daughter *Leah*, *Zilpah* his Woman-servant, for a Servant). In the Morning when she appeared to be *Leah* ; he said to *Laban*, *Why have you done this to me ? Did I not serve you for Rachel ? Why have you deceived me ?* *Laban* answered, It is not the Custom of our Country, to give the younger before the First-born. Accomplish her Week, and this one shall be given to you also, because of the Service which you shall do me for seven Years hereafter. So *Jacob* did so, and accomplished her Week : And thereafter *Rachel* was given him for a Wife ; to whom *Laban* gave *Bilhah* his Maid-servant for a Maid. Then he went in also to *Rachel*, whom he loved more than *Leah*,

N

and

and served him for seven Years thereafter. Because *Jehovah* foresaw that *Leah* was to be hated, he opened her Womb; but *Rachel* was barren. So *Leah* conceived, and bare a Son, whom she called *Reuben*: For she said, *Jehovah hath considered my Affliction; my Husband now will love me upon account of this.* She again conceived, and bare a Son; and said, Because *Jehovah* noticeth that I am hated, he has given me this one also: And she called his Name * *Simeon*. She again conceived, and bare a Son; and now said, My Husband will grow fond of me, because I have brought forth three Sons to him: So she called him † *Levi*. She again conceived, and bare a Son; and said, Now I will praise *Jehovah*: Wherefore he shall be called ‡ *Judah*. So she ceased from bearing.

♥ Regard.

† Associate.

‡ Praise.

C H A P. XXX.

WHEN *Rachel* saw that she bare no Children to *Jacob*; she grew jealous of her Sister, and said to him, *Cause Sons to come by me, or if not, I shall die.* Then *Jacob's* Countenance was heated against *Rachel*; and he said to her, Am I above the
the

the Gods, who with-holds from you the Fruit of the Womb? Wherefore she said, There is my Maid *Bilhab*, go in to her, that she may bear Children ^a for my Knees, whereby I shall have Sons by her. So she gave him *Bilhab* her Maid for a Wife, and he went in to her: And she conceived, and bare him a Son. Now *Rachel* said, The Gods have judged me, and regarded my Desires, and given me a Son: Wherefore his Name shall be ^b *Dan*. *Bilhab*, *Rachel's* Maid, conceived again, and bare another Son to *Jacob*: At which Time *Rachel* said, With extraordinary Strugglings I have struggled with my Sister, and prevailed: So she called his Name ^c *Naphtali*. When *Leah* saw that she had ceased from bearing, she took *Zilpah* her Maid, and gave her to *Jacob*: So *Leah* said, A Multitude comes (or in a Multitude); and called his Name ^d *Gad*. Afterwards *Zilpah*, *Leah's* Maid, bare *Jacob* another Son; and *Leah* said, O happy I; for the Daughters will praise me: So she called his Name ^e *Asher*. In the Days of the Wheat-Harvest *Reuben* went into the Field, and found *desirable things*, which he brought to his Mother *Leah*. Then *Rachel* said to *Leah*, Give me, I entreat you, of your Son's desirable

^a For me to dandle upon my Knees.

^b He judges. ^c Strugglings. ^d A Troop. ^e Bless.

things. But she said to her, Is it a small Affair, that you have taken away my Husband ; and yet you would have my Son's desirable things also ? But *Rachel* answered, He shall lie with you to Night upon account of your Son's desirable things. In the Evening, when *Jacob* came from the Field, *Leah* went out to hail him, and said, You come with me to Night, for I have hired you with a Hire, even with my Son's desirable things : So he lay with her that Night. And the Gods regarded *Leah* ; for she conceived, and bare a fifth Son to *Jacob*. Then she said, The Gods have given me my Reward, because I gave my Maid to my Husband ; and called him * *Issacar*. *Leah* conceived again, and bare a sixth Son to *Jacob* : She then said, The Gods have given me a good Present ; my Husband shall now dwell with me, because I have born him six Sons ; so she called his Name *Zebulun*. Afterwards she bare a Daughter, and called her Name *Dinah*. Now God regarded *Rachel*, honoured her, and opened her Womb : So she conceived, and bare a Son, and said, The Gods have taken away my Reproach : So she called his Name *Joseph* ; for she said, Jehovah † *will add to me another Son*. After *Rachel* bare *Joseph*, *Jacob* said to *Laban*, Send me away, that I may go to my own Place,

* He rewards.

† He shall add.

and

and to my own Country. Give me my Wives and my Children for whom I have served you, and let me go ; for you know with what Service I have served you. Then *Laban* said, Let me find Favour from you, I entreat you ; for from Experience I know that *Jehovah* blesses me because of you : And farther said, Name your Hire, and I shall give it. He answered, You know how I have served you, and how your Cattle was under my Care ; for you had only little, but now it is encreased to a great Quantity : Since I came, *Jehovah* has blessed you ; but when shall I provide for my own Family also ? He replied, *What shall I give you ?* *Jacob* said, You shall not give me any thing : *If you will do this for me, I shall again feed your Flock, and keep it.* I shall go through your Flock to Day, and remove from thence all the speckled and spotted Cattle, all the brown among the Sheep, and the spotted and speckled among the Goats : This shall be my Hire. But my Honesty shall answer for me hereafter, when this comes into your Presence ; every one that is not speckled and spotted among the Goats, and brown among the Sheep, shall be esteemed stolen with me. Then *Laban* said, Let it be as you have said. So he, in that Day, separated the Male-Goats who were streaked and spotted, and all the She-Goats who were speckled

speckled and spotted, that is, every one that had White upon it, and all the Brown among the Sheep, and put them into his Son's Hands. The Distance of three Days Journey was put betwixt *Laban* and *Jacob*; but *Jacob* fed the Remainder of *Laban's* Flock. Then *Jacob* took Rods of green Poplar, Hasel, and Chesnut, and made white Streaks in them, by making the White appear which was in the Rods; then he set the Rods, from whence he had thus took the Bark, in the Canals, nigh the Watering-troughs, where the Flock came to drink; for when they came to drink, they were heated with Desire. So the Sheep were * heated before the Rods, and brought forth Lambs ring-streaked, speckled, and spotted. Then *Jacob* did separate the Lambs, and set the Faces of the Flock towards the streaked, and the brown in *Laban's* Flock; he put his own Flock by itself, and put them not among *Laban's* Sheep. When the stronger Sheep were heated with Lust, *Jacob* placed the Rods before their Eyes in the Canals, that they might be lascivious among the Rods. But when the Sheep were weak, he placed them not; by which Means the weak were *Laban's*, and the stronger were *Jacob's*. So the Man encreased very much, and got much

* Or lusted.

Cattle,

Cattle, Women-servants, Men-servants,
Camels, and Affes.

C H A P. XXXI.

NOW he heard the Discourse of *Laban's* Sons, who had said, *Jacob* takes all that is our Father's, and out of our Father's Substance he makes all this Appearance. *Jacob* also saw *Laban's* Countenance, that it was not as before. Then *Jehovah* said to *Jacob*, *Return to the Land of your Family and Nativity; and I shall be with you.* So *Jacob* sent, and called *Rachel* and *Leah* to the Field, where the Flock was, and said to them, *I observe the Face of your Father, that it is not towards me as before; but the Gods of my Fathers are-with me: And now ye know that, to the utmost of my Power, I have served your Father: But he deceived me, and changed my Reward ten Times; but the Gods gave him no Abilities to do Evil to me. If he thus said, The speckled shall be your Hire; then all the Sheep bare speckled; And if he thus said, The ring-streaked shall be your Reward; then all the Sheep bare ring-streaked. By which means the Gods took away your Father's Property, and gave it to me. At the Time that the Sheep engender, I looked, and saw*
in

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in Sleep, that the Rams, who covered the Ewes, appeared to me *speckled, ring-streaked, and grissled*. The Messenger, who is the Gods, said to me, while I slept; *Jacob*: I answered, *Here I am*. Then he said, Look around you, and observe all the Rams, who cover the Ewes, are ring-streaked, speckled, and grissled; for I have noticed all that *Laban* has done to you. I am the God to whom you anointed the Pillar at *Bethel*, where you vowed a Vow: Now arise, depart from this Land, and return into the Land belonging to your Family. Then *Rachel* and *Leah* answered, and said, *Is there yet a Portion or Inheritance for us in our Father's House? Are we not reckoned Strangers?* He has sold us, and consuming consumed all our Money. All the Riches, which the Gods have shaded from our Father, that is set apart for us, and our Children: So, do now whatever the Gods have mentioned to you. Then *Jacob* arose, and put his Sons and his Wives upon Camels. He also drove away all his Cattle, and all his Riches, *that is*, the Acquisitions which he had made in *Padan-aram*, in order to go to the Land of *Canaan*, where *Isaac* his Father was. When *Laban* went to shear his Sheep, *Rachel* stole her Father's Images: So *Jacob* privately carried off what *Laban*, the *Syrian*, was most intent upon, without informing him

him that he was going away. He and all his fled, and arose, and past over the River, with his Face directed towards Mount *Gilead*. Upon the third Day thereafter *Laban* was informed, that *Jacob* had gone privately away; wherefore he took his Kinsmen with him, and pursued him as far as a seven Days Journey, and came up with him at Mount *Gilead*. But the Gods had come to *Laban* in the sleeping Time of the Night, and said, Take care, whether you do to *Jacob* Good or Evil. *Laban* came nigh to *Jacob*, who had pitched his Tent in the Mount where *Laban* and his Brothers pitched theirs. Then *Laban* said to him, Why have you done thus by me? You have carried off my Substance, and taken my Daughters away, as if they were Captives got by the Sword. Wherefore did you incline to fly, as if you had been stealing from me without acquainting me, that I might have sent you away with Joy and Songs, with Tabret and Harp? Nor have you permitted me to kiss my Sons and my Daughters. In this you have behaved foolishly. Now it is within my Power to do you Harm; but last Night the Gods of your Fathers thus spoke to me, *Beware what you do to Jacob, whether Good or Evil*. Altho' you had walking walk'd off, because you desiring desired to see your Father's Family; yet why have you stolen

O

my

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my Gods? Then *Jacob* answered *Laban*, and said, *Because I was afraid, lest you should rob me of your Daughters: Let him not live, with whom you find your Gods. Do you your self try, in Presence of our Kinsmen, what there is with me that belongs to you, and take it; for Jacob knew not that Rachel had stolen them.* Then *Laban* went into *Jacob's* Tent, *Leah's* Tent, and the two Hand-maids their Tents, and found them not. When he came out of *Leah's* Tent, he entered into *Rachel's*. She had taken the *Images*, and wrapt them into the Skin of a Camel, and sat upon them: So *Laban* searched the Tent all over, and found them not. She, at the same Time, said to her Father, *Let not my Lord be angry; for now it is with me as with Women:* So he searched, but found not the *Images*. Then *Jacob* was angry, and contended with *Laban*: He answered and said, What is my Crime? Of what am I guilty, that you pursue me close? Altho' you have searched all my household Furniture, what Part of yours have you found among it? Set it now before my Kinsmen and yours, that they may judge between us two. During these twenty Years that I have been with you, your Ews and your She-Goats have not been barren, nor have I destroyed any of your Flock. Whatever was violently taken away, I did not put to your Account;

I was

I was esteemed faulty ; from my Hand you required all that was stolen, either by Day or Night. While I was with you, the Heat consumed me by Day, and the Cold by Night ; and Sleep fled from my Eyes. For these twenty Years I have served you in your Family, *that is*, fourteen Years for your two Daughters, and six Years for your Flock ; but you changed my Reward ten times. Unless the Gods of *Abraham*, and the * *Venerable* of *Isaac* had been with me, you would have sent me away empty : He considers my Afflictions, and the Labour of my Hands, and has reproved you last Night. Then *Laban* answered, and said to *Jacob*, Are not these Daughters mine, and these Sons mine ? Is not that Cattle mine, and all that you see, is it not mine ? But what can I do to Day to these my Daughters, or their Children that they have born ? Therefore, come, let us make a Covenant together, and let it be a Testimony between me and you. So *Jacob* took Stones, and erected a Pillar. He said to his Kinsmen, Gather Stones : So they gathered Stones, and made an Heap, and did eat upon it. *Laban* called it † *Jagar-sheadutha* ; but *Jacob* called it ‡ *Gilead*. Then *Laban* said, This Heap is

* One of the Names of God.

† Syriack for the Heap, the Testimony.

‡ A Hebrew Word to the same Purpose.

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a Witness betwixt me and you ; wherefore it is called *Gilead* and * *Mitzpah* ; for he said, *Jehovah* observe betwixt me and you, when each of us is separated from his Kinsman. If you afflict my Daughters, or take other Wives besides them, when no Man is on our Side ; let the Gods see, and bear Witness betwixt me and you. *Jacob* also said, Behold this Heap, and this Pillar, which I have erected betwixt me and you ; Let this Pillar, and this Heap be a Testimony, that I shall not pass over it in order to come at you, and that you shall not pass over it in order to come at me to do me an Injury. Let the Gods of *Abraham*, and the Gods of *Nabor* judge betwixt us (those are the Gods of their Fathers) : So *Jacob* swore by the *Venerable* of his Father *Iaac*. Then he sacrificed a Sacrifice upon the Mountain, and called his Kinsmen to eat Bread ; so they did eat Bread, and remained all Night in the Mountain. *Laban* rose early in the Morning, and kissed his Sons and Daughters, and blessed them ; so he went away, and returned to his own Place.

* The Mirrour.

C H A P.

C H A P. XXXII.

JACOB went farther on his Way, and the Messengers the Gods met him. When *Jacob* saw them, he said, *This is the Troops of the Gods*; and called it's Name * *Mahanaim*. Then *Jacob* sent Messengers before him, to the Land of *Seir*, or the Country of *Adum*, to *Esau* his Brother; and he thus gave them Instructions: You shall thus speak to my Lord *Esau*: Your Servant *Jacob* thus saith, I have lived as a Stranger with *Laban*, and stay'd there 'till now: That I have got Oxen, Asses, Flocks, Men-servants, and Women-servants; and I have sent to inform my Lord, that I may find Favour in his Eyes. When the Messengers returned to *Jacob*, they said, We came to your Brother *Esau*, who comes to salute you with four hundred Men along with him. So *Jacob* was in great Grief and Fear. He divided the People who were with him, and the Flocks, Herds, and Camels into two Troops; and said, If *Esau* comes to one Company and destroys it, then the other that is left shall escape. Then *Jacob* said, O Gods of my Eather *Abraham*, and Gods of my Father *Isaac*, *Jehovah*, who said to

* The Troop.

me,

me, Return to your own Country, and to your Kindred, and I will deal kindly with you : I don't deserve all your Bounty and Favour, which you have done towards your Servant ; for I past over this *Jordan* with my Staff, but now I am become two Companies : Preserve me, I entreat you, from the Power of *Esau* ; for I am afraid of him, lest he come and smite me, the Mother with the Children : For you have said, I will doing good do good to you, and make your Posterity very numerous, like the Sand of the Sea, which is not numbered. He stayed there that Night, took of what was under his Power, and made a Present of it to his Brother *Esau* ; viz. two hundred She-Goats, and twenty He-Goats ; two hundred Ews, and twenty Rams ; thirty Milk-Camels with their Colts ; forty Cows, and ten Bulls ; twenty She-Affes, and ten Colts. These he delivered into his Servants their Care, each Drove by itself, and said to them, Pass over before me, and put a small Space between Drove and Drove. He also thus instructed the first ; *When Esau my Brother meets you, and asks, Whose are you ? whither go you ? or whose be these before you ? Ye shall say, This is a Present sent from Jacob, your Servant, to my Lord Esau ; and, behold, he is also behind us.* He also thus instructed the second and third, and all who came
after

after the Doves, *You shall answer Esau after this same Manner, when you find him. You shall also say, Behold Jacob your Servant is behind us; for he said, I shall appease him with the Present that goes before me, and afterwards I shall see his Face: ^b This may perhaps turn my Fears to Joy.* So the Present went over before him; and he lodged that Night in the Company. In that same Night he arose, took his two Wives, two Women-servants, and his eleven Sons, and made them pass over the Passage *Jabbok*; he took them, and made them pass over the River, and sent over with them all his Goods. Thus *Jacob* being left alone, One embraced him closely until the Morning came. He then saw that he did not hurt him; but he touched the Curvature of his Thigh, and it was relaxed while he embraced him. He said, Let me go, for the Morning is approaching. But he answered, I will not let you go unless you bless me. Then he said to him, *What is your Name?* He answered, *Jacob*. He replied, Your Name shall be no more *Jacob*, it shall be ^c *Israel*; for you shall reign with the Gods and with Men, and prevail. Then *Jacob* ask'd, and said, *Pray tell me your Name?* But he

^a In Hebrew, *rub his Face over with Pitch*, alluding to the deceiving Influence of Gifts.

^b Or he will lift up my Countenance.

^c God shall rule.

answered,

answered, *Wherefore do you ask after my Name?* So he there blessed him. And *Jacob* called the Name of that Place * *Peniel*; for *I have seen the Gods Face to Face, and my Soul is preserved.* As he passed over *Peniel* the Sun rose upon him, and he halted upon his Thigh. Therefore the Children of *Israel* do not until this Day eat the Sinew that fail'd, which is in the Curvature of the Thigh; because he touched the Curvature of *Jacob's* Thigh, where the Sinew is that fail'd.

* The Face of God.

C H A P. XXXIII.

WHEN *Jacob* lifted up his Eyes, and saw *Esau* coming with four hundred Men; he divided the Children to *Leah*, to *Rachel*, and to the two Women-servants. He put the Women-servants and their Children foremost, *Leah* and her Children next, and after them *Rachel* and *Joseph*; but he himself passed over before them: And when he came nigh to his Brother, he bowed himself seven times towards the Ground. Then *Esau* ran to salute and embrace him; and when he fell on his Neck, and kissed him, they wept. When
he

he looked around, and saw the Women and the Children, he said, *Who are they with you?* He answered, *The Children bestowed upon your Servant by the Gods.* Then the Women-servants and their Children approached, and bowed themselves. *Leah* also and her Children approached, and bowed themselves; as did also afterwards *Rachel* and *Joseph*. He said, *What do you intend by all this which I met?* He answered, *To find Favour from my Lord.* *Esau* replied, I have already a great deal, my Brother: Let that remain with you which is yours. Then *Jacob* said, Not so, I entreat you: If I shall find Favour from you, you shall take my Present from me; for since you are pleased with me, I have seen your Face as one sees the Appearances of the Gods. Receive, I beg of you, my Blessing which is brought to you; because the Gods have been favourable to me, and all these are mine. So he importuned him, and he received it; and afterwards said, Let us march, and go on, and I shall go before you. But he (*viz. Jacob*) answered, My Lord knows that the Children are tender, as be also the Sheep and Cattle that go up with me; and that the Herd being one Day fatigued will die. So let my Lord, I pray you, go over before his Servant, and I will lead on gently, as the Cattle that go before me, and the Children

P

can

can bear, until I come to my Lord at *Seir*. Then *Eſau* ſaid, Let me leave with you ſome of the People who are with me. But he answered, Wherefore ſo ? Let me find Favour from my Lord. Upon that ſame Day *Eſau* returned towards *Seir*. And *Jacob* travelled to *Succoth*, there built a Houſe for himſelf, and made Shades for his Cattle; wherefore he called the Name of the Place *Succoth*. *Jacob* on his Way from *Padan-aram* came to *Salem*, a City belonging to *Shechem*, in the Land of *Canaan*, and pitched his Tent before the City. He bought the Bit of Ground, where he had fixed his Tent, for a hundred Pieces of true Silver, from the Children of *Hamor*, *Shechem's* Father. In that Place he erected an Altar, and called it * *Elohe-Israel*.

* The Gods of *Israel*.

C H A P. XXXIV.

D *I N A H* the Daughter of *Leah*, whom ſhe bare to *Jacob*, went to ſee the Daughters of that Land. And *Shechem*, the Son of *Hamor* the *Hivite*, the Prince of the Country, ſaw her, took her, lay with her, and diſhonoured her, for his Affections were ſtrongly fixed on *Dinah* the

the Daughter of *Jacob* : So he loved the Girl, and had great * Influence over her Mind. He thus spoke to *Hamor* his Father, Take this young Woman for a Wife to me. When *Jacob* heard that he had polluted his Daughter *Dinah*, his Sons were with the Cattle in the Field ; so he held his Peace 'till they returned ; for *Hamor*, the Father of *Shechem*, had come to *Jacob* in order to treat with him. When *Jacob's* Sons, coming from the Field, heard it, they were sorry, and very angry that such Folly, as to lie with *Jacob's* Daughter, such as before had never been, should be now wrought in *Israel*. *Hamor* spoke thus to them ; *My Son Shechem's Soul is very anxious to have your Daughter ; give her to him to be his Wife, I entreat you : Make Inter-marriages with us ; give us your Daughters, and take ye ours for your selves. Ye shall dwell with us, for the Land is before you ; dwell and trade therein, and get Possessions in it. Shechem* also said to her Father, and to her Brothers, Let me find Favour from you, and I will give you whatever you please to name : Demand a very large Dowry and Gift, I will give whatever you please to name ; only give me the young Woman to Wife. When the Sons of *Jacob* spoke, they answered

* Spoke in to her Heart.

Shechem and *Hamor* his Father deceitfully, because he had dishonoured their Sister *Dinah*. They said to them, We cannot do thus, to give our Sister to one who is not circumcised; for that would be a Reproach to us: But upon these Terms we will consent to you, *viz.* If you will be as we, *that is*, all your Males circumcised; then we will give our Daughters to you, and take your Daughters for our selves; we will dwell with you, and become one People. But if you will not agree with us to be circumcised, we will take our Daughter, and go away. These Proposals pleased *Hamor*, and his Son *Shechem*. The young Man did not delay to do it, because he dearly loved *Jacob's* Daughter, and was more honoured than any of his Father's Family. So *Hamor* and his Son *Shechem* came to the Gate of the City, and thus spoke with the Men of their City; *These* Men deal honestly by us, and incline to dwell in this Land, and exercise Trade therein: As for the Land, it is large enough for the Hands* before them: Let us take for our selves their Daughters to be Wives, and let us give them ours. Upon these Terms only they will consent to dwell with us, and be one People, *viz.* if all ours be circumcised, as they are circumcised. Shall

* Inhabitants that are to dress it.

not all their Cattle, and all their Beasts become ours? Wherefore let us agree to these Conditions, that they may dwell with us. All who went out at the Gate of the City obeyed *Hamor* and *Shechem* his Son : So all the Males that went out at the Gate of the City were circumcised. And on the third Day, when they were in great Pain, two of *Jacob's* Sons, *Simeon* and *Levi*, *Dinab's* Brothers, took each his Sword, attacked the City briskly, and slew all the Males. They killed *Hamor* and *Shechem* his Son with the Edge of the Sword, and took *Dinab* out of *Shechem's* House, and went away : The Sons of *Jacob* came upon them, when wounded and sacked the City, because they had dishonoured their Sister : They seized their Sheep, their Oxen, and their Asses, all that were either in the City or in the Field, their whole Wealth, took captive their Young ones, and their Wives, and plundered their Houses. Then *Jacob* said to *Simcon* and *Levi*, You have afflicted me in thus making me to stink among the Inhabitants of the Land, the *Canaanites* and *Perizzites*. Since I am few in Number, they may enter into Confederacy against me, and slay me : Thus I and my House shall be destroyed. They answered, Should he have treated our Sister, as if she had been a Harlot?

C H A P.

C H A P. XXXV.

THE Gods said to *Jacob*, Arise, go up to *Bethel*, and dwell there: Make there an Altar to God, who appeared to you, when you fled from *Esau* your Brother. Then *Jacob* said to his Family, and to all who were with him, Put away the strange Gods that are among you; be pure, and change your Cloaths. Let us arise, and go up to *Bethel*, that I may there make an Altar to God, who had Compassion upon me when in Distress, and was with me in the Way that I went. So they delivered to *Jacob* all the strange Gods that were in their keeping, and the Ear-rings in their Ears; and *Jacob* concealed them under an Oak by *Shechem*. As they travelled, there was a great Terror upon the Cities round about them; so they did not pursue *Jacob's* Sons. Then *Jacob* came to *Luz*, in the Land of *Canaan*, or to *Bethel*, he and all the People who were with him. He there built an Altar, and called the Place **El-Bethel*, because there the Gods were revealed to him, when he fled from before his Brother. Now *Deborah*, *Rebekah's* Nurse, died, and was buried below *Bethel*, under an Oak, which was named † *Allon-Baccoth*.

* The God of *Bethel*. † The Oak of Mourning.

S E C T.

SECT. III. 5

The Gods again appeared to *Jacob* when he came from *Padan-aram*, and blessed him, and said to him, Your Name is *Jacob*; but it shall no more be *Jacob*, it shall be *Israel*: So he called his Name *Israel*. The Gods also said to him, I am the Mighty; be fruitful and multiply, a Nation and a Multitude of Nations shall come from you, and Kings shall spring from your Loins. I do set apart for you the Land which I destined for *Abraham* and *Isaac*; to your Posterity I will give it. The Gods ascended from over him, in the Place where he talked with him. And he there reared a Pillar of Stone, and thereon poured Oyl, and a Drink-offering. He called the Name of the Place, where the Gods spoke with him, *Bethel*. While they travelled from *Bethel*, being but a little Way from *Ephrath*, *Rachel* had hard Labour in Child-bearing: And as her Soul was departing at her Death, the Midwife said to her, *Fear not; you have got this Son also*. So she called him * *Benoni*; but his Father called him † *Benjamin*. Then *Rachel* died, and was buried in *Bethlehem*, by the Way to *Ephrath*, where *Jacob* reared a Pillar over her Grave; which is known so

* A Son of Grief.

† A Son of Days or Age.

112 B E R A S H I T H ;

to be until now. *Israel* travelled and pitched his Tent beyond the Tower *Edar*. While he dwelt in this Land, *Reuben* went and lay with *Bilhah*, his Father's Concubine ; and *Israel* heard it.

SECT. IV. 5

Jacob's Sons were twelve : The Sons of *Leah* ; viz. *Reuben*, *Jacob's* First-born, *Simeon*, *Levi*, *Judah*, *Issachar*, *Zebulon*. The Sons of *Rachel*, viz. *Joseph* and *Benjamin*. The Sons of *Bilhah*, *Rachel's* Maid, *Dan* and *Naphtali*. The Sons of *Zilpah*, *Leah's* Maid, *Gad* and *Asher*. These are the Sons of *Jacob*, that were born to him in *Padan-aram*. So *Jacob* came to *Isaac*, his Father, now at *Mamre*, nigh the City *Arbab* or *Hebron*, where *Abraham* and *Isaac* lived as Strangers. The Days of *Isaac* were a hundred and eighty Years, when he fainted and died, and was added to his People, being old and full of Days ; and his two Sons, *Esau* and *Jacob*, buried him.

C H A P.

C H A P. XXXVI.

SECT. V. 5

NOW these are the Histories of *Esau*, who is *Edom*. He took Wives of the Daughters of the *Canaanites*, viz. *Adah*, the Daughter of *Elon* the *Hittite*, *Abolibamah*, the Daughter of *Anah*, the Daughter of *Zibeon* the *Hivite*, and *Bashemath*, *Ishmael's* Sister, and *Nebajoth's* Daughter. *Adah* bare to *Esau*, *Eliphaz*, and *Bashemath* bare *Reuel*. *Abolibamah* bare *Jeusß*, *Jaalam*, and *Korah* : These are the Sons of *Esau*, that were born in the Land of *Canaan*. Now *Esau* took his Wives, his Sons, and his Daughters, and the Souls in his Family, his Goods, his Cattle, and all the Riches he had acquired in the Land of *Canaan*, and went forward into the Land, from the Presence of *Jacob*, his Brother ; because their Wealth was too great for them to dwell together, the Land wherein they sojourned not being able to support them upon account of their Cattle : So *Esau*, who is *Edom*, stay'd in Mount *Seir*. These are the Histories of *Esau*, the Father of the *Edomites*, in Mount *Seir* : And these the Names of *Esau's* Sons ; *Eliphaz* the Son of *Adah*, *Esau's* Wife ; *Reuel*, the Son of *Bashemath*, *Esau's* Wife. The Sons of

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of *Eliphaz* were *Teman*, *Omar*, *Zepho*, *Gatam*, and *Kenaz*. And *Tinnah*, *Eliphaz* his Concubine, bare to him *Amalek*; these are the Sons of *Adab*, *Eſau's* Wife: And these the Sons of *Reuel*; *Nakath*, *Zerah*, *Shammah*, and *Mizzab*: They were the Sons of *Bashemath*, *Eſau's* Wife. These are the Sons of *Abolibamah*, the Daughter of *Anah*, the Daughter of *Zibeon*, *Eſau's* Wife, which she bare to him, *Jeush*, *Jaalam*, and *Korah*. The Sons of *Edom* were Dukes: The Sons of *Eliphaz*, *Eſau's* First-born, were Duke *Teman*, Duke *Omar*, Duke *Zepho*, Duke *Kenaz*, Duke *Korah*, Duke *Gatam*, and Duke *Amalek*: These were Dukes descended from *Eliphaz*, in the Land of *Edom*: They were the Sons of *Adab*. And these the Sons of *Reuel*, *Eſau's* Son; Duke *Nakath*, Duke *Zerah*, Duke *Shammah*, and Duke *Mizzab*: These Dukes were descended from *Reuel*, in the Land of *Edom*, and were the Sons of *Bashemath*, *Eſau's* Wife. These are the Sons of *Abolibamah*, *Eſau's* Wife; Duke *Jeush*, Duke *Jaalam*, and Duke *Korah*: These Dukes were descended from *Abolibamah* the Daughter of *Anah*, *Eſau's* Wife: These are the Sons of *Eſau*, or *Edom*, and were Dukes. The Sons of *Seir*, the *Horite*, who inhabited this Land, were *Lotan*, *Shobal*, *Zibeon*, *Anah*, *Dishon*, *Ezer*, and *Dishan*: They were Dukes among the *Horites*, the Children

dren of *Seir* in the Land of *Edom*. The Children of *Lotan* were *Hori* and *Heman*; and *Lotan's* Sister was *Timnab*. The Children of *Shobal* were *Avan*, *Manabath*, *Ebal*, *Shepbo*, and *Onam*. The Children of *Zibeon* were *Ajab* and *Anab*: This *Anab* found Wells of Water, while he fed his Father *Zibeon's* Asses in the Wilderness. The Children of *Anab* were *Dishon*, and *Abolibamab* his Daughter. The Children of *Deshon* were *Hemdan*, *Eshban*, *Itbran*, and *Cberan*. The Children of *Ezer* were *Bilban*, *Zaarvan*, and *Achan*. The Children of *Dishan* were *Uz*, and *Aran*. The Dukes of the *Horites* were Duke *Lotan*, Duke *Shobal*, Duke *Zibeon*, Duke *Anab*, Duke *Dishon*, Duke *Ezer*, Duke *Dishan*: These were Dukes among the *Horites*, or Dukes in the Land of *Seir*.

SECT. VI. 5

They were Kings who reigned in the Land of *Edom*, before any King reigned over the Children of *Israel*. And *Belab*, the Son of *Beor*, reigned in *Edom*; the Name of whose City was *Dinabab*. When *Belab* died, *Jobab*, the Son of *Zerah* of *Bozrah*, reigned in his stead. When *Jobab* died, *Husham*, of the Land of *Temani*, reigned instead of him. When *Husham* died, *Hadad*, *Bedad's* Son, who smote *Mi-*

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dian,

dian in the Land of *Moab*, reigned in his stead : The Name of his City was *Avith*, When *Hadad* died, *Samlah* of *Masrekab* reigned in place of him. When *Samlah* died, *Saul* of *Rehoboth* by the River, reigned in his stead. When *Saul* died, *Baalhanan*, the Son of *Achbor*, reigned in his stead. When *Baalhanan*, the Son of *Achbor*, died, *Hadar* reigned in his stead : His City was called *Pau*, and his Wife's Name was *Me-
betabel*, the Daughter of *Matred*, the Daughter of *Mebezab*. These are the Names of the Dukes descended from *E-
sau*, according to their Families, their Places, and Designations ; Duke *Timnah*, Duke *Alvah*, Duke *Jelbeth*, Duke *Abolibamah*, Duke *Elab*, Duke *Pinon*, Duke *Kenaz*, Duke *Teman*, Duke *Mibzar*, Duke *Mag-
diel*, Duke *Irami* : These are the Dukes of *Edom*, according to their Places of Abode, in the Land which they seized. This *E-
sau* was the Father of the *Edomites*.

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◻ ◻ ◻ *The Eighth Lesson.*

C H A P. XXXVII.

JACOB dwelt in the Land of *Canaan*, where his Father lived as a Stranger. Now follows the History of *Jacob*: *Joseph* now, at seventeen Years of Age, fed the Flock with his Brothers: The Youth was with the Sons of *Bilhah* and *Zilpah*, his Father's Wives; and he informed their Father of their base Crimes. *Israel* loved *Joseph* more than all his Sons, because he was the Son of his old Age; so he made him Cloathing of various Colours. When his Brothers saw that their Father loved him more than all his Brothers, they hated him, and could not say to him **Peace*. When *Joseph* dreamed a Dream, and told it to his Brothers, they hated him still more. He said to them, Hear this Dream, I entreat you, which I have dreamed: *Methought we were binding Sheaves in the Field; and my Sheaf arose, and stood like a Statue; around which your Sheaves stood, and bowed themselves before it.* Then his Brothers said to him, Shall you ruling rule us? Shall you governing govern us? and hated him still the more upon account of his

* The first Word used at saluting.

Dreams

Dreams and his Stories. He dreamed another Dream, which he told to his Brothers, and said, I have dreamed another Dream : *Metbought the Sun, and the Moon, and eleven of the Stars bowed themselves before me.* When he told this to his Father, and to his Brothers, his Father reprov'd him, and said, What is the Meaning of this Dream, which you have dreamed ? Shall I, your Mother, and your Brothers come and bow down ourselves towards the Earth before you ? His Brothers grew jealous of him, but his Father took notice of this. His Brothers went to feed their Father's Flock in *Sbechem*. And *Israel* said to *Joseph*, Do not your Brothers feed (the Flock) in *Sbechem* ? Come, I will send you to them : So he said, Here I am. Then he said to him, Go, I entreat you, see if it is well with your Brothers, and with the Flock ; and let me know. So he sent him out of the Valley of *Hebron*, and he went to *Sbechem*. A Man found him wandering in the Field, and thus put a Question to him ; *What do you seek ?* He answered, *I seek my Brothers ;* I entreat you to tell me where they feed. The Man then said, *They are gone from hence ;* for I heard them say, Let us go to *Dotban*. So *Joseph* went after his Brothers, and found them in *Dotban*. When they saw him from afar (before he came nigh them) they conspired

conspired against him to kill him ; and each Man said to his Brother, *Behold this Dreamer comes* : Now let us slay him, cast him into a Pit, and say, Some Beast of Prey has devoured him ; then we shall see what will become of his Dreams. When *Reuben* heard this, he bethought himself how to deliver him out of their Hands ; and said, *Let us not kill him : Shed no Blood, but cast him into this Pit in the Wilderness, and lay no Hand upon him* ; that he might save him from their Power, and deliver him to his Father again. So when *Joseph* came to his Brother's, they stript him of his Cloathing of various Colours, in which he was then dress'd, and took him, and threw him into a Pit which was empty, or in which was no Water. So they sat down to eat Bread, and looking about, saw a Company of *Ishmaelites*, coming from *Gilead*, with their Camels carrying Spices, Balm, and Myrrh, going to unload in *Egypt*. Then *Judah* said to his Brothers, What do we gain, tho' we slay our Brother, and conceal his Blood ? Come, let us sell him to the *Ishmaelites* ; but let not our Hand be upon him, for he is our Brother, and our Flesh : So his Brothers were satisfied. When the Merchants of *Midian* came by them, they took *Joseph*, drew him out of the Pit, and for twenty Pieces of Silver sold him to the *Ishmaelites*, who carried him into *Egypt*.

120 B E R A S H I T H ;

Egypt. When *Reuben* came back to the Pit, and saw that *Joseph* was not there, he rent his Cloaths : And returning to his Brothers, said, No Child ! Now, as for me, whither shall I go ? Then they took *Joseph's* Cloaths, killed a Kid of the Goats, and sprinkled them with the Blood. They sent the Cloaths of various Colours, that they might be carried to their Father ; and said, *These we found : Notice now if these are your Son's Cloaths, or not ?* He knew it, and said, Some evil Creature has eaten him, tearing tearing *Joseph* ! So *Jacob* rent his Cloaths, put Sackcloth upon his Loins, and mourned for his Son many Days. All his Sons and Daughters arose to comfort him ; but he refused to be comforted ; and said, *Now I will go to the Grave, mourning for my Son.* Thus his Father lamented for him. But the *Midianites* sold him in *Egypt* to *Potiphar*, one of the Gentlemen of *Pharaoh's* Bed-chamber, and a chief Priest.

C H A P. XXXVIII.

S E C T. II. D

MUCH about this Time *Judah* went from his Brothers, and became acquainted

quainted with an *Adullamite* whose Name was *Hirah*, where he saw a Daughter of a *Canaanite*, named *Shuah*, whom he took, and went in to. Then she conceived, and bare a Son, who was called *Er*. She again conceived, and bare a Son, whom she called *Onan*. She again conceived, and bare a Son, whom she called *Shelah*: He was at *Chezib* when she bare him; and thereafter took a Wife, named *Tamar*, for *Er* his First-born, who appearing to *Jehovah* to be wicked, was by him made to die. Then *Judah* said to *Onan*, Go in to your Brother's Wife, marry her, and raise up Posterity for your Brother: But *Onan*, knowing that the Posterity should not become his, spilled the Seed on the Ground, that he might not give it to his Brother. Then that which he did, appearing to *Jehovah* to be wicked, he also made him to die. Now *Judah* says to *Tamar*, his Daughter-in-law, Stay at your Father's House, 'till *Shelah*, my Son, be grown big enough; for he said, *Least he also die like his Brothers*: So *Tamar* went and dwelt at her Father's House. A little thereafter *Shuah's* Daughter, *Judah's* Wife, died; but he being comforted, went up, in Company with his Friend *Hirah*, the *Adullamite*, to his Sheep-shearers at *Timnath*: And it being told *Tamar*, Behold *Judah*, your Father-in-law, comes up to

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Timnath

Timnath to shear his Sheep, she put off her Widow's Weeds, covered and wrapt her self in a Veil, and sat in a publick Place, by the Way to *Timnath*; for she knew that *Shelah* was grown up, tho' she was not given to him for a Wife. When *Judab* saw her, he imagined her to be a Harlot, because she covered her Face. So he turned to her by the Way, and said, *Come now, I entreat you, let me go with you*; for he knew not that she was his Daughter-in-law. She answered, *What will you give me, that you may go with me?* Then he said, *I will send you a Kid from the Flock.* She replied, *Give me a Pledge, 'till you send it.* And he asking what Pledge he should give her? She said, *Your Seal, your Girdle, and the Staff, that is in your Hand.* These he gave her, and went with her, and she conceived by him. When she arose, she went away, laid aside her Veil, and put on her Widow's Weeds. Now *Judab*, in order to receive the Pledge from the Woman, sent the Kid by his Friend, the *Adullamite*; but he not finding her, thus ask'd the Men of the Place, *Pray where is the Harlot, who sits publickly by the Side of the Way?* And they said, *There is no Harlot here.* So he returned to *Judab*, and said, *I cannot find her*: The Men of the Place also said, *There is no Harlot here.* Then *Judab* said, Since I have

have sent this Kid, and you have not found her; let her take them to her self, least we be put to the Blush. But about three Months thereafter this was told to *Judah*; Tamar, your Daughter-in-law has prostituted her self, and is with Child by Whoredom. Then *Judah* said, Bring her out, that she may be burnt. When she was bringing forth, she sent to her Father-in-law this Message; I am with Child by the Man to whom these belong: Observe now, I entreat you, whose these may be, viz. the Seal, the Girdle, and the Staff. *Judah* knew them, and said, She is more righteous than me, for I have not given her to *Shelah*, my Son: But he knew her not again. When the Time of her Travail came, it appeared that there were Twins in her Womb. While she was in Child-birth, one put out his Hand, and the Midwife took it, and bound a Scarlet Thread upon it, saying, *This came out first*. But as he drew back his Hand, his Brother came out; and she said, How have you broken the Membrane which is upon you? So she called his Name *Perez*, (the Breach). Afterwards his Brother came out, upon whose Hand was the Scarlet Thread; and she called his Name *Zarah* (shining as the East, or as a rising Star).

C H A P. XXXIX.

S E C T. II. 5

WHEN *Joseph* was brought down to *Egypt*, *Potiphar*, one of the Gentlemen of *Pharaoh's* Bed-chamber, and Chief Priest, an *Egyptian*, bought him from the *Iskmaelites*, who had brought him thither. *Jehovah* was with *Joseph*, and he was a prosperous Man while he was in the House of his *Egyptian* Master ; for his Master came to know that *Jehovah* was with him, and made all his Doings prosperous ; so *Joseph* found Favour from him, and served him ; and he set him over his House, and delivered all he had to his Care. When he had set him over his House, and over all he had, *Jehovah* blessed the *Egyptian's* House upon *Joseph's* account ; thus *Jehovah's* Blessing was over all he had, either in the House, or in the Field : He left all he had, to the Care of *Joseph*, and knew nothing of what he had, except the Bread he did eat : *Joseph* was well shaped, and had a fine Face.

S E C T. III. 5

After these things, his Master's Wife laid her Eyes upon *Joseph*, and desired him

him to lie with her ; but he refused, and said to his Master's Wife, My Master knows nothing of what is with me in the House ; and all he has is delivered to my Care : None in this Family is greater than I ; nothing is withheld from me, except you, who is his Wife. *Now shall I do him this great Injury, and thus sin against the Gods ?* And as she spoke to him daily, but without regard on his Part, either as to lying or being with her ; one Day as he came into the House to execute his Duty, no Man else being in it, she caught hold of his Cloaths, and said, *Lie with me ;* but he left his Cloaths with her, and withdrew himself, and went out of the House. So when she saw that he left his Cloaths with her, and withdrew out of Doors, she called upon the Men of the Family, and said, *Look ye now, he has brought a Hebrew to us to affront us : He came to lie with me ; and I screamed out. When he heard that I made a great Noise, and screamed out, he left his Cloaths with me, and withdrew, and went out of the House.* So she kept his Cloaths by her 'till his Master came Home ; and thus told him the same Tale ; *The Hebrew Servant, whom you have brought to us, came to me to affront me ; and when I made a Noise, and screamed out, he left his Cloaths with me, and withdrew out of the House.* As soon as his Master heard his

Wife's

Wife's Tale thus delivered, *In such Manner has this Servant done by me,* * his Face grew hot. And *Joseph's* Master took him, and put him into a Goal, where the King's Prisoners are confin'd. But *Jehovah* still was with him, and dealt kindly by him, and made him find Favour from the Keeper of the Goal, who committed to his Care all the Prisoners in that Goal ; inasmuch, that whatever they did, there he was esteemed the Doer of it. The Keeper of the Goal looked after nothing that was under his Care : In all which *Jehovah* was with him, and made every thing to prosper that he did.

* Or he was caraged.

C H A P. XL.

S E C T. IV. D

AFTER these Transactions one of the King of *Egypt's* Cup-bearers, and one of his Cooks committed a Crime against their Lord, the King of *Egypt* ; who being therefore wroth with these two Officers of his Household, *viz.* the Chief Cup-bearer and Chief Baker, caused them to be taken into Custody, and committed to a House belonging

belonging to the Chief Priest, the same Prison where *Joseph* was confined. The Chief Priest ordered *Joseph* to wait of and serve them while they continued in Custody. Then the King of *Egypt's* Cup-bearer, and his Baker, who were confined in Prison, in one Night dreamed each a Dream of different Meanings. And *Joseph* coming to them in the Morning, saw that they were melancholy : So he thus asked these Officers of *Pharaoh's* Household, who were with him in Prison in his Master's House, *Wherefore are your Countenances sad to Day?* They answered him, We have dreamed a Dream, but cannot interpret it. He then said to them, *Are not the Interpretations with the Gods?* Recount it, I pray you, to me. Then the Chief of the Cup-bearers said, *While I slept, a Vine appeared before me, in which were three Branches ; it seemed to bud and blossom, and its Clusters brought forth ripe Grapes ; and Pharaoh's Cup being in my Hand, I squeezed them into his Cup, and gave the Cup to Pharaoh.* Now *Joseph* said to him, This is the Interpretation of it ; *The three Branches are three Days : And within three Days Pharaoh will exalt you, and restore you to your Place ; and you shall give Pharaoh's Cup to him in the same Manner as when formerly his Cup-bearer.* So when it is well with you, consider me, I entreat you ; and do me
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the Favour to mention me to *Pharaoh*, and bring me out of this Place ; for I was indeed stolen from the Land belonging to the *Hebrews*, and I have done nothing that they should thrust me into Prison. When the Chief Baker saw that the Interpretation was good, he said to *Joseph*, *In my Sleep it seemed to me that there were three white Baskets upon my Head, in the uppermost of which were all Manner of bak'd Meats for Pharaoh, and the Birds did eat them out of that Basket upon my Head.* Then *Joseph* answering said, This is the Interpretation ; *The three Baskets are three Days.* Within three Days *Pharaoh* shall take your Head from you, and hang you upon a Tree ; where the Birds shall eat your Flesh from off you. So upon the third Day, being *Pharaoh's* Birth-day, he made a Feast to all his Servants ; and brought forth the Chief Cup-bearer, and the Chief Baker among them. He reinstated the Chief Cup-bearer in his Office ; and he gave the Cup to *Pharaoh* : But he hanged the Chief Baker, as *Joseph* had foretold. However the chief Cup-bearer did not remember *Joseph*, but forgot him.

□ □ □ The

D D D *The Ninth Lesson.*

C H A P. XLI.

AT the End of two Years, *Pharaoh* in a Dream seemed to himself to stand by the River; out of which came seven Kine of a beautiful Appearance, being choice Cattle; and they fed in a Meadow. Thereafter other seven Kine, ugly and dry-flesh'd, came out of the River, and stood by the Cows upon the Brink of the River. The ugly and lean-flesh'd did eat the seven beautiful and choice Cows. Then *Pharaoh* awoke. He slept again, and dreamed the second Time: Then seven Ears of Corn, excellently good, seemed to arise from one Stalk; and thereafter seven Ears of Corn, slender and burnt with the East Wind, sprung up: The slender Ears devoured the seven choice and full Ears. So *Pharaoh* awoke; and this was the Dream. So his Spirit being troubled in the Morning, he sent, and called all the *Egyptian* Augurs and Wise Men, and told them his Dream; but none of them could explain these Things to him. Then the Chief Cup-bearer thus spoke to *Pharaoh*: To-day I do remember my Fault. *Pha-*

S

raoh

raob being wroth with his Servants, put me in Goal, in the Chief Priest's House, along with the Chief of the Bakers. Both I and he dreamed a Dream in one Night ; each of us dreamed a Dream of different Interpretations : And we told it to a *Hebrew* Servant belonging to the Chief Priest, who was there with us, and he explained to us our Dreams : To each Man he did interpret according to his Dream : As he interpreted to us, so did it happen. He (*viz. Pharaoh*) restored to me my Office ; but hanged him. Then *Pharaoh* sent, and called *Joseph*. So they speedily brought him out of the Dungeon. He shaved himself, changed his Cloaths, and came to *Pharaoh* ; who said to him, I have dreamed a Dream, and none can interpret it. I have heard it said of you, that you understand a Dream, so as to explain it. And *Joseph* thus answered *Pharaoh* : May the Gods give an Answer of Peace to *Pharaoh*. Then *Pharaoh* said to *Joseph*, In my Dream methought I stood upon the Brink of the River ; and seven choice good Cows, of a beautiful Appearance, came up out of the River, and fed in a Meadow : And thereafter seven Cows, very ugly to look at, and lean-flesh'd (so bad, as I never saw their Fellows for Leanness in the Land of *Egypt*) came up out of the River, and did eat the former seven choice
good

good Kine : Yet when they had eaten them, it did not seem as if they had so done ; for they appeared as ill-favoured as at the Beginning : And I awoke. But I thereafter saw in a Dream seven Ears of Corn, full and good, come up from one Stalk ; after which seven Ears of Corn, slender, and burnt with the East Wind, sprung up, and devoured the seven good Ears of Corn. This being told to the Augurs, none of them explained it to me. Then *Joseph* said to *Pharaoh*, The Dream is one : The Gods show to *Pharaoh* what they are doing. The seven good Kine are seven Years, as be also the seven good Ears of Corn : The Dream is one. The seven lean and bad Cows, who came up afterwards, are seven Years ; and the seven Ears of Corn, slender, and burnt with the East Wind, are seven Years of Famine. This which I speak is from the Gods, who discover to *Pharaoh* what they are doing. Seven Years of great Plenty, through all the Land of *Egypt*, do approach : And after them shall come seven Years of Famine ; whereby all the Plenty in the Land of *Egypt* shall be forgot, and the Famine shall consume the Land. The Plenty shall not be known in the Land, because of the very great Famine thereafter. And since the Dream was doubled unto *Pharaoh*, the Thing is certainly determined

by the Gods, and will speedily be executed. Now let *Pharaoh* provide a wise and understanding Man, whom he may set over the Land of *Egypt*: Let him also cause Visitors to visit the Land, who may take the fifth Part of the Produce of the Land of *Egypt* during the seven Years of Plenty. Let them gather all Sorts of Food in these good Years that approach, and lay up Corn in *Pharaoh's* Custody, and keep Food in all the Cities. Let this Food, gathered by the Visitors, be preserved for the seven Years of Famine, which are to be in the Land of *Egypt*, that the Land may not be destroyed by the Famine. This seeming good to *Pharaoh*, and to all his Servants, *Pharaoh* said to them, Where shall we find a Man who has so intelligent a Mind? He also said to *Joseph*, Since the Gods have discovered all this to you, there is none so prudent and wise as you are: Be you therefore over my House, and let my People be governed as you direct: In the Throne only I shall be greater than you. Then *Pharaoh* said to *Joseph*, Take notice that I have set you over all the Land of *Egypt*. He also took his Ring from off his Finger, and put it upon *Joseph's*; and caused him to be cloathed with Robes of the finest Linnen, with a Gold Chain about his Neck. He appointed him to ride

ride in the ^a Chariot of the Second, and that they should proclaim before him, *This is the King's* ^b *Father*. Thus he (viz. *Pharaoh*) set him over all the Land of *Egypt*. Then *Pharaoh* said to *Joseph*, I am *Pharaoh*; but without you, no Man in the Land of *Egypt* shall lift up his Hand or Foot. He called *Joseph's* Name ^c *Zapnath-Paneah*; and gave him to Wife *Asenath*, *Poti-pherah* the Prince of *On's* Daughter. Then *Joseph* went all over the Land of *Egypt*. Now *Joseph* was thirty Years old when he stood before *Pharaoh* King of *Egypt*. So he went out from his Presence, and past through all the Land of *Egypt*. During the seven plentiful Years the Earth brought forth by Heaps. So in these seven Years he gathered of all Sorts of Victuals that were in the Land of *Egypt*, and laid up Food in the Cities; he laid up the Food of the adjoining Fields in each City. Thus he gathered Corn, like the Sand of the Sea, very much, without stopping to number it; for it was all unnumbered. But before the Years of the Famine came, two Sons were born to *Joseph* by *Asenath*, Daughter of *Poti-pherah* Prince of *On*: He called the First-born ^d *Manasseh*, *because the Gods*

^a *i. e.* The Chariot appropriated for the second Man in the Kingdom.

^b Chief Counsellor.

^c The Revealer of Secrets.

^d Making to forget.

had

had made him forget all the Troubles in his Father's Family: And called the Second * *Ephraim*, because the Gods had made him fruitful in the Land of his Affliction, When the seven plentiful Years were ended in the Land of *Egypt*, the seven Years of Famine began to come, as *Joseph* had said. In all Countries there was Hunger; but in all the Land of *Egypt* there was Bread. However, when all the Land of *Egypt* was famished, they cried to *Pharaoh* for Bread; who answered, Go to *Joseph*; he will direct you what you shall do. When the Famine had overspread the whole Land, *Joseph* opened the Store-houses, and sold to the *Egyptians*; but the Famine grew strong in the Land of *Egypt*. Then from all Countries they came into *Egypt* to *Joseph* to buy, because in all Lands the Famine was strong.

* Double Fruits,

C H A P. XLII.

WHEN *Jacob* understood that there was a Market in *Egypt*, he said to his Sons, Why do ye look one upon another? I have heard that there is a Market in

in *Egypt* : Go down thither, and buy for us from thence, that we may live, and not die. So *Joseph*'s ten Brethren came down to buy Corn from the *Egyptians*. But *Jacob* sent not *Joseph*'s own Brother with his Brothers ; because he said, Least Mischief befall him. Then the Sons of *Israel* came among the rest who came to Market in order to buy, because there was a Famine in the Land of *Canaan*. Now *Joseph* was Overseer of the Land, and he sold to all the People. When his Brothers came, and bowed themselves before him with their Faces towards the Earth, he noticed them, and knew them ; but he acted as if he had been a Stranger to them, and spoke rudely to them. He said to them, *From whence do you come ?* They answered, From the Land of *Canaan*, in order to buy Victuals. *Joseph* knew his Brothers, but they knew not him. He remembered the Dreams that he had dreamed ; and said to them, Are you, treacherous Men ! come to see the Poverty of the Land ? They answered, Your Servants are twelve Brothers, the Sons of one Man in the Land of *Canaan* : The youngest is now with our Father, and one is not. Then *Joseph* said to them, What I mean is, that ye shall be thus tried, if ye are Spies : By Pharaoh's Life, ye shall not go from hence, unless your younger Brother comes hither. Send one of you,

you, and let him bring your Brother; but ye shall be kept in Prison, 'till it is proved that there is Truth in you; otherwise, by *Pharaoh's* Life, ye are treacherous Men. So he put them all in Goal for three Days; and upon the third Day said to them, *Do this and live*; I fear the Gods: If you are true Men, let one of your Brothers be confined in Prison: Go ye, carry Corn for the Hungry in your Families; but bring your youngest Brother to me: So your Words shall be proved, and ye shall not die. And they did so. They also said to each other, We are, in truth, guilty concerning our Brother in this, that when we saw the Anguish of his Soul, we would not regard him: For this Cause this Evil has come upon us. Then *Reuben* thus answered; Did not I then say to you, *Do no Harm to the Child*; but you would not regard me: Therefore now his Blood is sought after: For they knew not that *Joseph* understood them, because he spoke to them by an Interpreter. After he had withdrawn himself aside from them, and wept, he returned to them, and spoke with them, and took from them *Simeon*, and bound him in their Presence. *Joseph* also appointed their Sacks to be fill'd with Corn; that every Man's Money should again be put into his Sack; and that Provisions should be given them for the Way:

Thus

Thus he did by them. And they loaded their Asses with Corn, and departed from thence. But, as one of them opened his Sack, in order to give his Ass Provender in the Inn, he saw his Money ; for it was in the Mouth of his Sack. Then he said to his Brothers, *My Money is restored : It is in the Mouth of my Sack.* Now, their Hearts failing, they were afraid, and said to each other, What have the Gods done to us ? And when they came to *Jacob* their Father, in the Land of *Canaan*, they in this manner told him all that had happened to them ; He who is Lord of the Land took us for Spies of the Land : But we said to him, We are honest Men ; we are not treacherous. We are twelve Brothers, the Sons of one Father : One is not, and the Youngest is this Day with our Father, in the Land of *Canaan*. Then the Lord of the Country said to us, *By this I shall know if ye are honest Men ; leave one of your Brothers with me, and be gone, and take away the Famine from your Families, but bring your youngest Brother to me ; I shall then know that ye are not treacherous, but honest Men : I will deliver your Brother to you ; ye shall trade in the Land.* But as they emptied their Sacks, every Man's Proportion of Money was in his Sack ; and when they and their Father saw the Sums of Money, they were a-
T afraid.

fraid. Then *Jacob* their Father said to them, Ye have robb'd me : *Joseph* is not, *Simeon* is not, and ye will take *Benjamin* : All these Stories are against me. So *Reuben* spoke to his Father, and said, Kill my two Sons, if I deliver him not to you : Give him into my Care, and I will bring him to you again. But he said, My Son shall not go down with you ; for his Brother is dead, and he alone remains : If Mischief befall him, in the Way as ye go, ye shall then bring down my grey Hairs with Sorrow to the Grave. But the Famine grew grievous in the Land.

C H A P. XLIII.

WHEN the Corn was eaten, which they had brought out of *Egypt*, their Father said to them, Return and buy us some Food. Then *Judah* thus said to him, The Man thus protesting assured us, *Ye shall not see my Face, unless your Brother is with you.* If you will send our Brother with us, we shall go down and buy Food for you ; but if you will not send him, we will not go down, because the Man said to us, *Ye shall not see my Face, unless your Brother is with you.*
Now

Now *Israel* says, Wherefore dealt ye so ill by me, as to tell the Man if ye had yet a Brother? They answered, the Man thus enquired strictly concerning our Condition, and our Kindred; Is your Father as yet alive? Have ye ever a Brother? We spoke to him according to the Purport of these Questions: Could we certainly know that he would say, *Bring down your Brother*. So *Judah* said to *Israel* his Father, Send the Youth with me, and we will get up and go; that we, and you, and our Little ones may live and not die; I shall answer for him, from me you shall require him: If I bring him not to you, and place him before you, I shall always be guilty before you; for unless we had delayed, we might by now have come again the second Time. Then their Father *Israel* said to them, If the Case is truly so, now do this; Take of the best of the Land along with you, and carry down a little Balm, Honey, Spices, Myrrh, Nuts, and Almonds for a Present to the Man; take double Money with you, and carry again the Money that was brought back in the Mouths of your Sacks; perhaps it was a Mistake. Take your Brother also, and get ye up, and return to the Man: And may the Mighty give you Favour in the Presence of this Man, that he may send away your Brother and *Benjamin*; if I am robb'd, I am

robb'd. Then the Men took the Present, and double Money with them, and *Benjamin*; and rose up, went down to *Egypt*, and stood before *Joseph*; who as soon as he saw *Benjamin* with him, said to the Overseer of his own House, Bring these three Men Home, and killing kill, and dress it; for they shall dine with me at Noon. The Man did as *Joseph* appointed, and brought those Men into *Joseph's* House. When they were brought into *Joseph's* House, they were afraid, and said, We are brought in, because of the Money that was returned in our Sacks at the first Time; that he may insult us, fall upon us, and seize us, in order to make Slaves of us, and take our Asses. Then they came nigh to the Overseer of *Joseph's* House, and spoke with him at the Door of the House, and said, We came down indeed at first to buy Food; and when we came into the Inn, we opened our Sacks, and every Man's Money appeared in the Mouth of his Sack: Now we have brought our Money of full Weight in our Hands: We have also brought other Money with us to buy Food: We cannot tell who put our Money in our Sacks. He answered, Peace be to you; fear not: Your Gods and the Gods of your Fathers have given you Treasure in your Sacks; your Money came to me: So he made *Simeon* come out

out to them. This Man brought them into *Joseph's* House, set Water, that they might wash their Feet, and gave their Asses Provender; but they prepared a Present against Noon, when *Joseph* came; for they heard that they should eat Bread there. When *Joseph* came Home, they brought him the Present that was with them in the House, and bowed themselves towards the Earth before him. Then he ask'd them about Peace, and said, Is your Father well? Is the old Man, of whom ye spoke, yet alive? Then they answered, Your Servant, our Father, is in good Health; he is yet alive: And they bowed down their Heads, and did him Honour. When he look'd about, he saw his Brother *Benjamin*, his Mother's Son, and said, Is this your younger Brother, of whom ye spoke to me? He also said to him, May the Gods be favourable to you, my Son. Then *Joseph* made haste, and sought a Place where he might weep; because his Affection to his Brothers grew warm. So he washed his Face, came out, and desisted from weeping, and said, *Bring Bread*. They set down for him by himself, and for them by themselves, and for the *Egyptians*, who did eat with him, by themselves, because they could not eat with the *Hebrews*; this being an execrable Crime by the Laws of *Egypt*. So they sat

fat before him the Eldest according to his Birth-right, and the Youngest as became him, upon account of his Youth; but the Men look'd one at another like Persons astonish'd. He took Messes for them from before himself; but *Benjamin's* Mess was five times as much as any of theirs: So they drank plentifully with him.

C H A P. XLIV.

HE thus gave Instructions to the Overseer of his House, *Fill* each of these Mens Sacks with Food, as much as they can carry, but put each Man's Money in the Mouth of his Sack. Put my silver Cup also in the Mouth of the youngest's Sack, along with his Market-Money: So he acted according to the Directions that *Joseph* gave him. By the Morning-Light, the Men themselves, and their Asses, were sent away. When they were gone out of the City, but not as yet far off, *Joseph* said to the Overseer of his House, Arise, pursue these Men, and when you have overtaken them, say to them, Why have ye returned Evil for Good? Is not this the Cup in which my Lord drinketh, and whereby he indeed has trying tried you?

you? Ye have done Evil in acting thus. When he overtook them, he spoke to them these same Words: And they answered him, Wherefore doth my Lord say so? Your Servants abominate Actions of this Nature. Have we not brought back to you, from the Land of *Canaan*, the Money which we found in the Mouths of our Sacks? How then should we steal Silver or Gold from my Lord's House. Let him die, with whomsoever of your Servants it is found; and we shall become my Lord's Slaves. He answered, According as ye have said, He with whom it is found, shall be my Servant; but ye shall be *free* from Punishment. Each Man quickly placed his Sack upon the Ground, and opened it; so he searched, beginning with the Eldest, and ceasing with the Youngest. But when the Cup was found in *Benjamin's* Sack, they rent their Cloaths, loaded their Asses, and returned to the City. So *Judah* and his Brothers came to *Joseph's* House, where he as yet was, and fell before him upon the Ground. And *Joseph* said to them, What an Action is this which ye have done; don't ye know that such a Man as I can * trying try? Then *Judah* said, What shall we say to my Lord? What shall we speak? Or how can we propose to be acquitted? The

* *i. e.* Cunningly try Men.

Gods

Gods have found out the Iniquity of your Servants. Behold, we are my Lord's Servants, both we; and he with whom the Cup was found. But he answered, Far be it from me so to do. The Man with whom the Cup was found shall be my Servant; but do ye return in Peace to your Father.

§ § § *The Tenth Lesson.*

THEN *Judab* came nigh to him, and said, My Lord, let your Servant; I entreat you, speak a little with my Lord, but let not your Anger be heated against your Servant; for one such as you, is as *Pharaoh*. My Lord thus ask'd his Servants, *Have ye not a Father, or Brother?* And we said to my Lord, We have a Father, who in his old Age had a Child, yet a little one; his own Brother is dead, so he is all that is left of his Mother, and dearly beloved by his Father. Then you said to your Servants, Bring him down to me, that I may see him. To which we gave my Lord this Answer, The young Man cannot leave his Father, for his Father will die when he leaves him. You then also said to your Servants, *Unless your*
youngest

youngest Brother comes down with you, ye shall see me no more. Thereafter when we came to your Servant our Father, we told him what my Lord said. He said to us, *Return and buy a little Food:* But we answered, *We cannot go down.* If our youngest Brother is with us, we will go down; for we cannot see the Man's Face, if our youngest Brother is not with us. Then your Servant my Father said to us, *Ye know that my Wife bare me two: The One went out from me, and I said, He is torn torn, and saw him no more: So if ye take this also from me, and Mischief happen to him, ye shall bring down my gray Hairs to the Grave with Sorrow.* Now therefore when I come to your Servant my Father, and the Youth is not with us, and he sees that he is not with us, he shall die, because his Life is preserved by the young Man's Life. Thus your Servant shall bring down the gray Hairs of your Servant our Father to the Grave with Sorrow; for your Servant is Surety for the Youth to my Father upon these Terms; *If I bring him not to you, I shall be thereafter guilty.* Wherefore, I beg of you, that your Servant may remain a Slave to my Lord instead of the Youth, and that he may go up with his Brothers: For how shall I go up to my Father, if the

U

Boy

Boy is not with me ; least in that Case I see the Evil that shall befall my Father.

C H A P. XLV.

THEN *Joseph* could not support himself in Presence of those who stood by him ; and he called out, *Let every Man go out from me.* So no Man was by while *Joseph* made himself known to his Brothers. As he cried aloud, the *Egyptians* and *Pharaoh's* House heard. He said to his Brothers, I am *Joseph*. Is my Father yet alive ? But they could not answer him, because they were confounded at his Presence. Then *Joseph* said to them, Come nigh me, I entreat you : So they came nigh ; and he said, I am *Joseph* your Brother, whom ye sold into *Egypt*. Now therefore be not sorry nor angry with yourselves, that ye sold me thither ; for the Gods sent me before you to preserve Life. For these two Years there has been Famine in the Land ; and for five Years yet there shall be neither Plowing nor Harvest : So the Gods sent me before you to preserve a Remainder for you upon the Earth, and to save your Lives ; a great Deliverance

Deliverance being thus to be made. So now ye have not sent me hither, but the Gods, who have made me a Father to *Pharaoh*, Lord of all his Family, and Governour of the whole Land of *Egypt*. Make haste, go up to my Father, and say to him, Thus your Son *Joseph* says, *The Gods have appointed me Lord of all Egypt; come down to me, stay not*: For you shall dwell in the Land of *Egypt*, and be near me, you, and your Children, and your Children's Children, your Flocks, and your Herds, and all you have: I will nourish you there (for there are yet five Years of Famine) lest you, and all your Family, and all you have, perish. For behold, your Eyes and the Eyes of my Brother *Benjamin* see whose Mouth it is that speaks with you. Do also inform my Father of all my Honour in *Egypt*, and of all that ye have seen; make haste, and bring my Father down hither. Then he fell upon his Brother *Benjamin's* Neck, and wept; and *Benjamin* wept upon his Neck. He also saluted all his Brethren, and wept upon them; after which they conversed with him. When the Report was heard in *Pharaoh's* Family, that *Joseph's* Brothers were come, both *Pharaoh* and his Servants were glad to hear it. So *Pharaoh* said to *Joseph*, Say to your Brothers, thus do ye; Load your Asses, and go get ye into the

Land of *Canaan*, and bring your Father, and your Families, and come to me ; I will give you the best of the Land of *Egypt*, and ye shall live upon the fattest of the Country. As ye are directed, do ye ; Take Waggons out of the Land of *Egypt* for your Little ones, and for your Wives ; do, bring your Father, and come : But regard not your Household Furniture ; for whatever is good in the Land of *Egypt*, is yours. *Israel's* Sons did so. And *Joseph*, according to *Pharaoh's* Direction, gave them Waggons and Provisions for the Way ; To each of them he gave Changes of Cloaths ; but to *Benjamin* he gave three hundred Pieces of Silver, and five Changes of Raiment : But to his Father he also sent ten Asses loaded with the good Things of *Egypt*, and ten She-Asses loaded with Corn, and Bread, and Provisions for his Father by the Way. So he sent his Brothers away. When they went away, he said, See that ye contend not by the Way. When they came up out of the Land of *Egypt* into the Land of *Canaan* to *Jacob* their Father, and told that *Joseph* was yet alive, and Governour of all the Land of *Egypt*, his Heart fainted tho' he did not believe them. But they told him all *Joseph's* Words that he had said to them : So when he saw the Waggons, that *Joseph* had sent to bring him, their Father *Jacob's*

Jacob's Spirits revived. And *Israel* said, I am satisfied : My Son *Joseph* is yet alive ; I will go and see him before I die.

C H A P. XLVI.

NOW *Israel* travelled with all that he had, and came to *Beer-shebah*, and offered Sacrifices to the Gods of his Father *Isaac*. Then the Gods spoke to *Israel* in Visions by Night, and said, *Jacob, Jacob!* Who answered, Here I am. And he said in return, *I am the God of your Fathers ; be not afraid to go down to Egypt, for I will there make you a great Nation. I will go with you to Egypt, and also bring you up when returning ; but Joseph shall close your Eyes.* So *Jacob* arose from *Beer-shebah* : And *Israel's* Sons brought *Jacob* their Father, their Little ones, and their Wives in the Waggons that *Pharaoh* had sent to carry him. *Jacob*, and all his Posterity with him, took their Cattle and the Goods which they had got in the Land of *Canaan*, and came into *Egypt*. He brought with him hither his Sons, and his Sons Sons, his Daughters, and his Sons Daughters, and all his Posterity.

¶ § These

These are the Names of *Israel's* Sons, who came into *Egypt* with *Jacob*. *Reuben*, *Jacob's* First-born, whose Sons were *Henoeh*, *Phallu*, *Hezron*, and *Carmi*. And *Simeon's* Sons; *Jemuel*, *Jamin*, *Opad*, *Jachin*, *Zohar*, and *Shaul* the Son of a Woman of *Canaan*. And the Sons of *Levi*; *Gershon*, *Kobath*, and *Merari*. And the Sons of *Judah* were *Er*, *Onan*, *Shelah*, *Pharez*, and *Zerab*; but *Er* and *Onan* died in the Land of *Canaan*. The Sons of *Pharez* were *Hezron* and *Hamul*. And the Sons of *Issachar*; *Tolah*, *Phuvah*, *Job*, and *Shimron*. And the Sons of *Zebulon*; *Sered*, *Elon*, and *Jaleel*. These are the Sons of *Leab*, which, with his Daughter *Dinah*, she bare to *Jacob* in *Padan-aram*: All these Souls, both Sons and Daughters, were thirty-three. The Sons of *Gad* were *Ziphion*, *Haggai*, *Shuni*, *Ezbon*, *Eri*, *Arodi*, and *Areli*. The Sons of *Asher*; *Jimmab*, *Isbuab*, *Isui*, and *Beriab*, with *Serab* their Sister. And the Sons of *Beriab*; *Heber*, and *Malchiel*. These are the Sons of *Zilpah*, whom *Laban* gave to *Leab* his Daughter, and those sixteen Souls she bare to *Jacob*. The Sons of *Rachel*, *Jacob's* Wife, were *Joseph* and *Benjamin*. And to *Joseph* in the Land of *Egypt* were born *Manasseh* and

and *Ephraim* by *Asenath*, Daughter of *Poti-pherah*, Prince of *On*. The Sons of *Benjamin* were *Belah*, *Becher*, *Ashbel*, *Gerah*, *Naaman*, *Ehi*, *Bosh*, *Muppm*, *Huppm*, and *Ard*. These are the Sons of *Rachel*, whom she bare to *Jacob*; being in all fourteen Souls. The Son of *Dan*; *Huskm*. And the Sons of *Naptali*; *Jaleel*, *Guni*, *Jezer*, and *Shillem*. These are the Sons of *Bilhab*, whom *Laban* gave to his Daughter *Rachel*: And those she bore to *Jacob*, being in all seven Souls: So all the Souls who came with *Jacob* into *Egypt*, that were sprung from his own Loins, were sixty and six; besides the Sons of *Joseph*, who were born to him in *Egypt*, being two Souls. Thus all the Souls of the House of *Jacob*, when he came into *Egypt*, were seventy.

□ §

He (*Jacob*) sent *Judah* before him to *Joseph*, that he might be conducted to the Land of *Goshen*, as they came thither. And *Joseph* caused his Chariot to be made ready, and came up to *Goshen* to salute his Father *Israel*: He presented himself to him, fell upon his Neck, and wept a little. Then *Israel* said to *Joseph*, Now let me die, since I have seen your Face, and you are as yet alive. And *Joseph* said to his Brothers and to his Father's Family, I will

will go up, and tell *Pharaoh* that my Brothers and my Father's Family, that was in the Land of *Canaan*, are come to me; that the Men are Shepherds, their Trade being to feed Sheep; and that they have brought their Flocks, their Herds, and all they have. So when *Pharaoh* shall call you, and shall say, What is your Trade? Ye shall answer, *Your Servants Trade hath been about Cattle, from our Youth up until now, as has been also our Fathers*; that ye may dwell in the Land of *Goshen*; for all Shepherds are an Abomination to the *Egyptians*.

C H A P. XLVII.

SO *Joseph* came and told *Pharaoh*, and said, My Father and my Brothers, their Flocks, their Herds, and all they have, are come from the Land of *Canaan*, and now are in *Goshen*. He also took five of his Brothers, and presented them to *Pharaoh*; who said to them, What is your Trade? They answered, Both we your Servants and our Fathers feed Sheep. They also said to *Pharaoh*, We are come to live as Strangers in this Land, because there is no Pasture for your Servants Sheep in the Land

Land of *Canaan*, by reason of the excessive Famine ; therefore now let your Servants, we intreat you, dwell in the Land of *Goshen*. Then *Pharaoh* thus spoke to *Joseph* ; Your Father and your Brothers are come to you. The Land of *Egypt* is before you ; cause your Father and Brothers to dwell in the best of the Land, or let them remain in the Land of *Goshen* ; and make any of them, you know to be industrious Men, Head Shepherds of my Cattle. And *Joseph* brought *Jacob* into *Pharaoh's* Presence ; and *Jacob* blessed *Pharaoh*. Then *Pharaoh* said to *Jacob*, How old are you ? And he answered *Pharaoh*, The Number of the Years of my Pilgrimage are a hundred and thirty Years ; few and evil have the Days of my Life been, and have not come up to the Number of the Years of the Life of my Fathers during their Pilgrimage. So *Jacob* blessed *Pharaoh*, and went from his Presence. And *Joseph* settled his Father and Brothers, and gave them a Possession in the Land of *Egypt*, in the best of the Land, the Land of *Rameses*, as *Pharaoh* directed. *Joseph* nourished with Bread his Father, his Brothers, and each Family belonging to his Father, according to the Number of Young ones in it. There being no Bread in all the Land, because of the excessive Famine, the Land of *Egypt* and that of *Canaan* grew furious upon

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account of the Scarcity. So *Joseph* gathered all the Money that was found in the Land of *Egypt*, or that of *Canaan*, in lieu of the merchantable Commodities which they bought, and brought it into *Pharaoh's* House. But when the Money in the Land of *Egypt* and *Canaan* was all laid out, the *Egyptians* came to *Joseph*, and said, Give us Bread; wherefore should we die in your Presence tho' our Money is spent? Then *Joseph* answered, Bring your Cattle; and I will give it for your Cattle, since Money has failed. They accordingly brought their Cattle to *Joseph*; and he gave them Bread for Horses, for Flocks, for Herds, and for Asses: Thus he parcell'd out Bread to them through all that Year for all their Cattle. When that Year was ended, they came to him in the second Year, and said, It is no Secret from my Lord, how that the Money is spent, and that our Cattle is with my Lord; in-somuch that nothing remains from my Lord, except our Bodies and our Lands. Wherefore shall we die in your Presence? Purchase us and our Lands; we will give ourselves and our Lands for Bread, that we may live; we and our Lands shall be enslaved to *Pharaoh*, only give us Seed, that we may live and not die, or the Land be deserted. Thus *Joseph* purchased all the Land of *Egypt* for *Pharaoh*; for the *Egypt-*
tia is

tians sold each Man his Land, because of the severe Famine : So the Land became *Pharaoh's*. He also made the People in the Cities remove from one End of the Border of *Egypt* to the other ; but he did not buy the Land belonging to the Princes, for they had a Portion from *Pharaoh* : This they did eat, but sold not their Possessions. Then *Joseph* said to the People, I have bought you and your Lands for *Pharaoh* ; take there Seed for your selves, and sow your Lands ; but of the Returns ye shall give the fifth Part to *Pharaoh* ; four Parts shall be your own for Seed to the Field, and for Food to your Families, and to your Little ones. They answered, You have saved our Lives : Since we have found Favour from my Lord, we shall be *Pharaoh's* Servants. So *Joseph* made it a perpetual Statute in the Land of *Egypt*, that *Pharaoh should have the Fifth* ; the Land belonging to the Princes being therefrom excepted, it did not become *Pharaoh's*. As for *Israel*, he dwelt in *Goshen*, in the Land of *Egypt* ; he possessed it, was fruitful, and encreased very much.

□ §

Jacob lived seventeen Years in *Egypt* ; so the Whole of his Age was one hundred forty and seven Years. When *Israel's* Death drew nigh, he called his Son *Joseph*, and
X 2
said

said to him, If I shall find Favour from you, put your Hand, I entreat you, under my Thigh ; deal kindly and ingenuously with me : *Bury me not in Egypt, I beg of you ; for I will lie with my Fathers ; wherefore you shall bring me out of Egypt, and bury me in their Burying-Place.* And he answered, I will do as you have said. Then he said, Make me sure of it : So he assured him of it, as *Israel* reposed himself upon the Top of the Bed,

C H A P. XLVIII.

S E C T. II. 5

JOSEPH being afterwards informed that his Father was sick, took with him his two Sons, *Manasseh* and *Ephraim*. So it was thus told *Jacob*, *Joseph* your Son has come to you. Then *Israel* caused himself to be supported, and sat upon the Bed. He then said to *Joseph*, The mighty God appeared to me in *Luz*, in the Land of *Canaan*, and blessed me, and said to me, I will make you fruitful, and cause you to multiply ; I will make of you a Multitude of People, and give this Land to your Posterity, as a temporal or worldly Inheritance. Your two Sons, who were born to you in the Land of *Egypt* before I came hither,
are

are mine ; that is *Reuben* and *Simeon*, they are mine : But the Posterity, which you hereafter beget, shall be called yours, by the Denomination of their Brothers in their Inheritance. As I came from *Padan*, *Rachel* died by me in the Way, in the Land of *Canaan*, at a small Distance from *Epbrath* ; so I buried her in the Way to *Epbrath*, or *Bethlehem*. When *Israel* observed *Joseph*'s Sons, he said, Who are those ? And *Joseph* answered, These are my Sons, whom the Gods have here given me. Then he said, Bring them to me, I entreat you, that I may bless them : For *Israel*'s Eyes being dim with Age, he could not see distinctly. When he brought them nigh to him, he kissed and embraced them, and said to *Joseph*, I never hoped to see your Face ; but the Gods have also shewn me your Posterity. So *Joseph* brought them from between his Knees, and bowed himself with his Face towards the Ground. He took these two, *Ephraim* in his Right Hand towards *Israel*'s Left Hand, and *Manasseh* in his Right Hand towards *Israel*'s Left Hand, and made them approach him. But *Israel* stretched out his Right Hand, and laid it upon *Ephraim*'s Head, making his Left to rest upon *Manasseh* : He cunningly directed his Hands, tho' *Manasseh* was the First-born. Now he blessed *Joseph*, and said, The Gods, before whom my Fathers *Abraham* and *Isaac* made themselves

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themselves to walk, the Gods, who have always fed me until now, the *Messenger*, who redeems from all Evil, bleſs theſe Youths : And let them be called by my Name, and that of my Fathers *Abraham* and *Iſaac* ; let them encrease, ſo as to be a Multitude in the miſt of the Earth. As ſoon as *Joſeph* obſerved that his Father laid his Right Hand upon *Ephraim's* Head, it ſeemed to him wrong ; and he took hold of his Father's Hand in order to remove it from *Ephraim's* Head unto *Manaſſeh's* : He at the ſame Time ſaid to his Father, *Not ſo, my Father, for this is the Firſt-born ;* place your Right Hand upon his Head. But his Father reſuſed, and ſaid, I know it, my Son, I know it : He alſo ſhall become a great People ; but his younger Brother ſhall truly be greater than he, and his Poſterity ſhall become a numerous Kindred. Then he thus bleſſed them, *In this manner Iſrael ſhall bleſs, becauſe of you : May the Gods make you like Ephraim or like Manaſſeh :* So he expreſſed *Ephraim* before *Manaſſeh*. Then *Iſrael* ſaid to *Joſeph*, Now I die : But the Gods ſhall be with you, and bring you into the Land belonging to your Fathers. To you alſo alone from among your Brothers, I do give *Sichem*, which I took from the *Amorites* with my Sword and with my Bow.

C H A P.

C H A P. XLIX.

S E C T. III. D

THEN *Jacob* called his Sons, and said, Gather your selves together, that I may inform you of what shall happen to you in the latter Days : Gather your selves together, and take notice ye Sons of *Jacob* ; hearken to *Israel* your Father. *Reuben* my First-born, you are my Strength and my chief Security ; it is yours to excel in Dignity and Power : But he shall be poured out like Water ; no Remainder shall be left to you, because you went upon* my Bed ; you then polluted my Couch, by going upon it.

S E C T. IV. D

Simeon and *Levi* are Brothers ; their Treaties are Instruments of Destruction : Let not my Soul come into their Secret, nor let my Honour be united with their Assembly ; for in their Anger they † murder Men, and by Treachery overturn Walls : Detested be their Fury, for it is strong ; and their Rage, for it cannot be appeased : I will divide them from *Jacob*, and scatter them from *Israel*.

* *i. e.* He debauched one of his Father's Concubines.

† This alludes to their sacking *Shechem*.

S E C T.

SECT. V. *ד*

Judab, your Brothers shall praise you ; your Hand shall be in the Neck of your Enemies ; your Father's Children shall bow themselves before you. *Judab* is a Lion's Whelp ; from the Prey, my Son, you shall come up ; he shall stoop down, he shall couch as a Lion, yea, as an old Lion ; who shall rouse him ? The Sceptre shall not depart from *Judab*, nor a Law-giver from between his Feet, until * *Shiloh* comes ; and to him shall the Nations pay Obedience. He shall bind his Asses to the Vine, and his Asses Colt to the choice Vine ; he shall wash his upper Garments in Wine, and his Cloaths in the Blood of the Grapes ; his Eyes shall sparkle more than Wine, and his Teeth shall be whiter than Milk.

SECT. VI. *ד*

Zebulon shall dwell in the Bosom of the Waters ; he shall stay under the Covert of Ships, and stretch his Thigh towards *Sidon*.

SECT. VII. *ד*

Issachar is a boney Ass, reposing between the Boundaries : He observing that his Portion was good, and that the Land was pleasant, stretch'd out his Shoulder to bear, and became a Tributary.

* The prosperous Hero, or the Saviour.

ד § Dan

¶ §

Dan shall judge his People, as one of the Tribes of *Israel* : He shall be a Seducer by the Way, a Viper in the Path, biting the Horse's Heels, that the Rider may fall backwards. (I do expect your Mercy, O *Jehovah* !)

¶ §

Gad shall fight in Battle-Array, and at last overcome.

¶ §

Asher's Bread shall be fat ; he shall produce exquisite Dainties.

¶ §

Naphtali is a Hind let loose ; he excels in smooth Eloquence.

¶ §

Joseph is a fruitful Son ; he is a fruitful Son, and of a beautiful Aspect ; for him the Daughters do go upon the Walls.* The Archers grieved him ; they contended with, and hated him : But his Bow remained in Strength, and his Arms were made firm by the Power of the *Mighty* of *Jacob*, whose Name is the Shepherd, the Stone of *Israel* : I mean the God of your

* In order to have a View of him.

Y

Father

Father, who will preserve you, and the *Mighty*, who will bless you with the Blessings of the Makers above, the Blessings of the Abyss below, the Blessings of the Breasts and of the Womb, Oh! may the Blessings of your Father be more prevalent than the Blessings of my Ancestors, * until the End of the Hills of the World; they shall rest upon the Head of *Joseph*, upon the Crown of his Head, who was separated from his Brothers.

S E C T. VIII. D

Benjamin shall be a ravenous Wolf; in the Morning he shall devour, and in the Evening divide the Prey. These were the twelve Tribes of *Israel*; and this is what their Father said to each, in the same Manner as he bestow'd his Blessings upon them: He directed them, and said, When I am added to my Family, bury me with my Father, in the Cave which is in the Field of *Ephron* the *Hittite*; that is, the Cave in the Field of *Machpelah*, over-against *Mamrah*, in the Land of *Canaan*; being the same Piece of Ground which *Abraham* bought from *Ephron* the *Hittite*, for a Burying-Ground: There they buried *Abraham*, and *Sarah* his Wife; there also they buried *Isaac*, and *Rebekah* his Wife; and there I buried *Leah*. (This is

* Or while the World lasts,

the

the same Field and Cave that was purchased from the Sons of *Heth*.) When *Jacob* ended his Instructions to his Sons, he gathered his Feet into the Bed, and fainted, and was added to his Family.

C H A P. L.

THEN *Joseph* fell upon his Father's Face, and wept upon him, and kissed him. He also appointed the Physicians his Servants to embalm his Father : So they embalmed *Israel*. Forty Days being fulfilled, as is customary when Persons are embalmed, the *Egyptians* mourned for him yet seventy Days. And as soon as the Days of Mourning were over, *Joseph* thus spoke to *Pharaoh's* Family ; If now I have found Favour from you, in this Manner : intercede for me with *Pharaoh* : My Father when dying made me assure him, that he should be buried in the Tomb which he had cut out for himself in the Land of *Canaan*. So now, I entreat you, to allow me to go up, and bury my Father, and I shall return. And *Pharaoh* said, Go up, and bury your Father, as he made you assure him. Then *Joseph* went up to bury his Father ; and all *Pharaoh's* Servants, the

Elders of his House, and the Elders of the Land of *Egypt* went up with him ; as did also *Joseph's* own Family, his Brothers and his Father's Family ; but they left their Little ones, their Flocks, and their Herds in the Land of *Goshen* : Both Chariots and Horsemen went up with him ; so they were a very great Company. When they came to *Atad's* Threshing-Floor, after having past over *Jordan*, they there mourned with a very sore Lamentation : He there for seven Days made a Mourning for his Father. When the *Canaanites*, the Inhabitants of the Land, saw this Mourning in *Atad's* Floor, they said, *This is a sore Mourning among the Egyptians* ; wherefore the Name of the Place was called * *Abel-Mizraim*, which is as you pass over *Jordan*. Thus his Sons did by him as he directed them ; for they brought him into the Land of *Canaan*, and buried him in the Cave in the Field of *Machpelah*, over-against *Mamrah*, which *Abraham* bought from *Ephron the Hittite* for a Burying-Ground. Then *Joseph*, and his Brothers, and all who had gone up with him to bury his Father, returned with him into *Egypt* after the Burial was over. But *Joseph's* Brothers said, when they saw that their Father was dead, Perhaps *Joseph* will hate us, and revenge himself upon us, for all the Evil that we did

* The Mourning of the *Egyptians*.

him.

him. So they sent Messengers to *Joseph*, with Commission to say, Your Father before his Death gave us this Direction, Thus ye shall say to *Joseph*, Forgive, I entreat, your Brothers their Wickedness and Crime; for they devised Evil against you : And now, we beseech you, to forgive the Crime of the Servants of the Gods of your Fathers. *Joseph* wept when they spoke to him : His Brothers also went and fell down before him, and said, Behold now, we are your Servants. But he said to them, Fear not ; for I * am under the Gods. Ye indeed intended Evil against me ; the Gods tho' designed for Good, in order to save many alive, as is now done. Therefore fear not ; I will nourish you, and your Little ones. Thus he comforted them, and spoke kindly to them. So *Joseph* and his Father's Family continued to dwell in *Egypt* ; and he lived one hundred and ten Years, and saw *Ephraim's* Children of the third Generation ; the Children also of *Machir*, *Manasseh's* Son, were brought up upon *Joseph's* Knees. Then *Joseph* said to his Kinsmen, I shall die ; but the Gods shall visiting visit you, and bring you out of this Land, into the Land which he promised to *Abraham*, *Isaac*, and *Jacob*. And he caused the Children of *Israel* to give him Assurances in this Manner ; When

* i. e. Subject to them, and a Reverer of their Laws.

the

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the Gods do visiting visit you, ye shall bring up my Bones from hence. So *Joseph*, when a hundred and ten Years old, died : And they embalmed him, and put him in a Coffin in *Egypt*.

F I N I S.



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self-evident Principles.*

By JOHN LOOKUP, Esq;.

[Faint handwritten notes at the bottom of the page]

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

2. Once the problem is identified, the next step is to define the objectives and goals of the project. This helps to clarify what needs to be achieved and provides a clear direction for the team.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable tasks and determining the resources needed to complete each task.

4. The fourth step is to implement the plan. This involves putting the strategy into action and monitoring progress to ensure that the project is on track.

5. The final step is to evaluate the results of the project. This involves assessing the outcomes against the objectives and goals and identifying any areas for improvement.

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