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# Chronological Bible Plan

## January



# JANUARY



**“Every day I will bless you and praise  
your name forever and ever” (Ps 145:2)**

January 1	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
January 2	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
January 3	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
January 4	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
January 5	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer
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January 31	<input type="checkbox"/> Bible Reading	<input type="checkbox"/> Prayer



## Before Creation (Eternity Past)

Various

### The Existence of the Trinity—Father, Son and Spirit

- In the beginning was the Word, and the Word was with God, and the Word was God. This one was in the beginning with God (John 1:1–2).
- Father, *those* whom you have given to me—I want that those also may be with me where I am, in order that they may see my glory that you have given me because you loved me before the foundation of the world (John 17:24).
- How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse our consciences from dead works to serve *the* living God? (Hebrews 9:14).

### The Father’s Plan of Salvation was the Son’s Sacrificial Death

- This man, delivered up by the determined plan and foreknowledge of God, you executed *by* nailing to *a* cross through the hand of lawless men (Acts 2:23).
- But with the precious blood of Christ, like *that of* an unblemished and spotless lamb who was foreknown before the foundation of the world, but has been revealed in these last times for you (1 Peter 1:19–20).

### The Father Chose the Saints in the Son

- Just as he chose us in him before the foundation of the world, *that* we should be holy and blameless before him in love (Ephesians 1:4).
- Who saved us and called *us* with a holy calling, not according to our works but according to his own purpose and grace that was given to us in Christ Jesus before time began (2 Timothy 1:9).
- And all those who live on the earth will worship him, everyone whose name is not written from the foundation of the world in the book of life of the Lamb who was slaughtered (Revelation 13:8).

## Creation—Days 1–5 (4174 BC)

Genesis 1:1–23

### Day 1

1 In the beginning, God created the heavens and the earth— [[John 1:3](#); [Col 1:16](#); [Prov 8:22–31](#)]

2 Now the earth was formless and empty, and darkness *was* over the face of the deep. And the Spirit of God *was* hovering over the surface of the waters.

3 And God said, “Let there be light!” And there was light.

4 And God saw the light, that *it was* good, and God caused *there to be* a separation between the light and between the darkness.

5 And God called the light Day, and the darkness he called Night. And there was evening and there was morning, *the* first day.

### Day 2

6 And God said, “Let there be a vaulted dome in the midst of the waters, and let it cause a separation between the waters.”

7 So God made the vaulted dome, and he caused a separation between the waters which *were* under the vaulted dome and between the waters which were over the vaulted dome. And it was so.

8 And God called the vaulted dome “heaven.” And there was evening, and there was morning, a second day.

### Day 3

9 And God said, “Let the waters under heaven be gathered to one place, and let the dry ground appear.” And it was so.

10 And God called the dry ground “earth,” and he called the collection of the waters “seas.” And God saw that *it was* good.

11 And God said, “Let the earth produce green plants *that will* bear seed—fruit trees bearing fruit in which there is seed—according to its kind, on the earth.” And it was so.

12 And the earth brought forth green plants bearing seed according to its kind, and trees bearing fruit in which there was seed according to its kind. And God saw that *it was* good.

13 And there was evening and there was morning, a third day.

### Day 4

14 And God said, “Let there be lights in the vaulted dome of heaven to separate day from night, and let them be as signs and for appointed times, and for days and years,

15 and they shall be as lights in the vaulted dome of heaven to give light on the earth.” And it *was* so.

16 And God made two lights, the greater light to rule the day and the smaller light to rule the night, and the stars.

17 And God placed them in the vaulted dome of heaven to give light on the earth

18 and to rule over the day and over the night, and to separate light from darkness. And God saw that *it was* good.

19 And there was evening and there was morning, a fourth day.

**Day 5**

20 And God said, “Let the waters swarm *with* swarms of living creatures, and let birds fly over the earth across the face of the vaulted dome of heaven.

21 So God created the great sea creatures and every living creature *that* moves, *with* which the waters swarm, according to their kind, and every bird *with* wings according to its kind. And God saw that *it was* good.

22 And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let the birds multiply on the earth.”

23 And there was evening, and there was morning, a fifth day.

## Creation—Day 6: Toledot of the Heavens and the Earth (4174 BC)

Genesis 1:24–31; 2:4–25

**Morning of the Sixth Day**

2:4 These are the generations of heaven and earth when they were created, in the day *that* Yahweh God made earth and heaven—  
5 before any plant of the field was on earth, and *before* any plant of the field had sprung up, because Yahweh God had not caused it to rain upon the earth, and there was no human being to cultivate the ground,

6 but a stream *would* rise from the earth and water the whole face of the ground—

**Creation of Land Animals**

1:24 And God said, “Let the earth bring forth living creatures according to their kind: cattle and moving things, and wild animals according to their kind.” And it was so.

25 So God made wild animals according to their kind and the cattle according to their kind, and every creeping thing of the earth according to its kind. And God saw that *it was* good.

**Creation of Mankind**

26 And God said, “Let us make humankind in our image and according to our likeness, and let them rule over the fish of the sea, and over the birds of heaven, and over the cattle, and over all the earth, and over every moving thing that moves upon the earth.”

27 So God created humankind in his image, in the likeness of God he created him, male and female he created them. [[Matt 19:4](#); [Mark 10:6](#)]

**Creation of Mankind—Expanded Account**

2:7 when Yahweh God formed the man *of* dust from the ground, and he blew into his nostrils the breath of life, and the man became a living creature. [[1 Cor 15:45](#)]

8 And Yahweh God planted a garden in Eden in the east, and there he put the man whom he had formed.

9 And Yahweh God caused to grow every tree *that* was pleasing to the sight and good for food. And the tree of life *was* in the midst of the garden, along with the tree of the knowledge of good and evil.

10 Now a river flowed out from Eden that watered the garden, and from there it diverged and became four branches.

11 The name of the first *is* the Pishon. It went around all the land of Havilah, where *there is* gold.

12 (The gold of that land *is* good; bdellium and onyx stones *are* there.)

13 And the name of the second *is* Gihon. It went around all the land of Cush.

14 And the name of the third *is* Tigris. It flows east of Assyria. And the fourth river *is* the Euphrates.

15 And Yahweh God took the man and set him in the garden of Eden to cultivate it and to keep it.

16 And Yahweh God commanded the man, saying, “From every tree of the garden you may freely eat,

17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”

18 Then Yahweh God said, “*It is* not good *that* the man is alone. I will make for him a helper as his counterpart.”

19 And out of the ground Yahweh God formed every beast of the field and every bird of the sky, and he brought *each* to the man to see what he would call it. And whatever the man called that living creature *was* its name.

20 And the man gave names to every domesticated animal and to the birds of heaven and to all the wild animals. But for *the* man there was not found a helper as his counterpart.

21 And Yahweh God caused a deep sleep to fall upon the man. While he slept, he took one of his ribs, and closed up the flesh where it had been.

22 And Yahweh God fashioned the rib which he had taken from the man into a woman and brought her to the man.

23 And the man said,

“She is now bone from my bones  
and flesh from my flesh;  
she shall be called ‘Woman,’  
for she was taken from man.”

24 Therefore a man shall leave his father and his mother and shall cling to his wife, and they shall be as one flesh. [[Matt 19:5](#); [Mark 10:7–8](#); [1 Cor 6:16](#); [Eph 5:31](#)]

25 And the man and his wife, both of them, were naked, and they were not ashamed.

### “Be fruitful and multiply”

1:28 And God blessed them, and God said to them, “Be fruitful and multiply, and fill the earth and subdue it, and rule over the fish of the sea and the birds of heaven, and over every animal that moves upon the earth.”

29 And God said, “Look—I am giving to you every plant *that* bears seed which *is* on the face of the whole earth, and every kind of tree that bears fruit. They shall be yours as food.”

30 And to every kind of animal of the earth and to every bird of heaven, and to everything that moves upon the earth in which *there is* life *I am giving* every green plant as food.” And it was so.

31 And God saw everything that he had made and, behold, *it was* very good. And there was evening, and there was morning, a sixth day.

## Creation—Day 7 (4174 BC)

Genesis 2:1–3

1 And heaven and earth and all their array were finished.

2 And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. [[Exod 20:11](#); [Heb 4:4](#)]

3 And God blessed the seventh day, and he sanctified it, because on it he rested from all his work of creating that *there was* to do.

## The Fall of Satan (After Creation)

Isaiah 14:12–15; Ezekiel 28:12–17; Revelation 12:3–4a

### As Typified in the Destruction of the King of Babylon—Isaiah 14

12 How you have fallen from heaven, morning star, son of dawn!  
You are cut down to the ground, conqueror of nations!

13 And you yourself said in your heart,

‘I will ascend to heaven;  
I will raise up my throne above the stars of God;  
and I will sit on the mountain of assembly  
on the summit of Zaphon;

14 I will ascend to the high places of the clouds,  
I will make myself like the Most High.’

15 But you are brought down to Sheol,  
to the depths of the pit.

### As Typified in the Destruction of the King of Tyre—Ezekiel 28

12 “Son of man, raise a lament over the king of Tyre, and you must say to him, ‘thus says the Lord Yahweh:

“You were a perfect model of an example,  
full of wisdom and perfect of beauty.

13 You were in Eden, the garden of God,  
and every precious stone was your adornment:  
carnelian, topaz and moonstone,  
turquoise, onyx and jasper,  
sapphire, malachite and emerald.  
And gold was the craftsmanship of your settings  
and your mountings in you;  
on the day when you were created they were prepared.

14 You were an anointed guardian cherub,  
and I placed you on God’s holy mountain;  
you walked in the midst of stones of fire.

15 You were blameless in your ways  
from the day when you were created,

until wickedness was found in you.

16 In the abundance of your trading,  
they filled the midst of you with violence, and you sinned;  
and I cast you as a profane thing from the mountain of God,  
and I expelled you, the guardian cherub,  
from the midst of the stones of fire.

17 Your heart was proud because of your beauty;  
you ruined your wisdom because of your splendor.  
I threw you on the ground before kings;  
I have exposed you for viewing.

#### As Seen in the Revelation of Jesus Christ—Revelation 12

3 And another sign appeared in heaven, and behold, a great fiery red dragon, having seven heads and ten horns, and on his heads were seven royal headbands.

4a And his tail swept away a third of the stars from heaven and threw them to the earth.

## The Fall of Mankind (After Satan's Fall)

### Genesis 3

#### By One Man Sin Entered the World

1 Now the serpent was more crafty than any other wild animal which Yahweh God had made. He said to the woman, "Did God indeed say, 'You shall not eat from any tree in the garden?'"

2 The woman said to the serpent, "From the fruit of the trees of the garden we may eat,

3 but from the tree that is in the midst of the garden, God said, 'You shall not eat from it, nor shall you touch it, lest you die'."

4 But the serpent said to the woman, "You shall not surely die.

5 For God knows that on the day you *both* eat from it, then your eyes will be opened and you *both* shall be like gods, knowing good and evil."

6 When the woman saw that the tree *was* good for food and that it *was* a delight to the eyes, and the tree was desirable to make *one* wise, then she took from its fruit and she ate. And she gave *it* also to her husband with her, and he ate. [cf. [1 Tim 2:13-14](#); [Rom 5:12](#)]

#### The Immediate Effects of Sin

7 Then the eyes of both of them were opened, and they knew that they *were* naked. And they sewed together fig leaves and they made for themselves coverings. [cf. [1 Tim 2:9](#)]

8 Then they heard the sound of Yahweh God walking in the garden at the windy time of day. And the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

9 And Yahweh God called to the man and said to him, "Where *are* you?"

10 And he replied, "I heard the sound of you in the garden, and I was afraid because I *am* naked, so I hid myself."

11 Then he asked, "Who told you that you *were* naked? Have you eaten from the tree from which I forbade you to eat?"

12 And the man replied, "The woman whom you gave *to be* with me—she gave to me from the tree and I ate."

13 Then Yahweh God said to the woman, "What *is* this you have done?" And the woman said, "The serpent deceived me, and I ate."

#### The Curse

14 Then Yahweh God said to the serpent,

"Because you have done this,  
you *will be* cursed  
more than any domesticated animal  
and more than any wild animal.  
On your belly you shall go  
and dust you shall eat  
all the days of your life.

15 And I will put hostility  
between you and between the woman,  
and between your offspring and between her offspring;  
he will strike you *on the* head,  
and you will strike him *on the* heel."

16 To the woman he said,

“I will greatly increase  
your pain in childbearing;  
in pain you shall bear children.  
And to your husband *shall be* your desire.  
And he shall rule over you.”

17 And to Adam he said,

“Because you listened to the voice of your wife  
and you ate from the tree from which I forbade you to eat,  
the ground *shall be* cursed on your account.  
In pain you shall eat *from* it  
all the days of your life.

18 And thorns and thistles shall sprout for you,  
and you shall eat the plants of the field.

19 By the sweat of your brow  
you shall eat bread,  
until your return to the ground.  
For from it you were taken;  
for you are dust,  
and to dust you shall return.”

#### **Adam and Eve are Driven from Eden**

20 And the man named his wife Eve, because she was the mother of all life.

21 And Yahweh God made for Adam and for his wife garments of skin, and he clothed them.

22 And Yahweh God said, “Look—the man has become as one of us, to know good and evil. What if he stretches out his hand and takes also from the tree of life and eats, and lives forever?”

23 And Yahweh God sent him out from the garden of Eden, to till the ground from which he was taken.

24 So he drove the man out, and placed cherubim east of the garden of Eden, and a flaming, turning sword to guard the way to the tree of life.

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#### **Chronological Notes**

- 1) Genesis 1:24–31 describes God’s creative activity on the sixth day of creation. Genesis 2:4–25 is an expanded account of the same events. The texts can be arranged as follows: Gen 2:4–6; 1:24–27; 2:7–25 (1:27 corresponds to 2:7, 22); 1:28–31. In this way the expansion of chapter two is included in the overall narrative of the sixth day.
- 2) There are several texts (Isa 14:12–15; Ezek 28:12–17; Rev 12:3–4a) that are commonly thought to describe the fall of Satan.<sup>1</sup> The fall of Satan must be placed *after* the declaration of God at the end of the sixth day of creation that “everything that he had made...was very good” (Gen 1:31). Satan’s fall must also be placed *before* the temptation of Eve in the Garden of Eden (Satan’s intentions are clear at this point). This leaves a position just before Genesis 3 as the best option.
- 3) This chronological arrangement of the Scriptures is built on several key assumptions: a) the division of the kingdom in 931n BC, b) the exodus of Israel from Egypt in 1446 BC, and c) the birth of Abraham in 2166 BC.<sup>2</sup>

<sup>1</sup> Merrill F. Unger, “The Old Testament Revelation concerning Eternity Past,” *Bibliotheca Sacra* 114:454 (Apr 1957): 134–140. Galeotti, while cautious about applying the OT texts to Satan primarily, admits “the King of Tyre, like the King of Babylon, also serves as a type for Satan”—Gary A. Galeotti, “Satan’s Identity Reconsidered,” *Faith and Mission* 15:2 (Spring 1998): 73–89.

<sup>2</sup> These assumptions are standard for conservative scholarship and follow the work of Eugene H. Merrill (*Kingdom of Priests*), Andrew Steinmann, (*From Abraham to Paul*), and Rodger Young ([Papers on Chronology](#)). See also Eugene H. Merrill, “Fixed Dates in Patriarchal Chronology,” *Bibliotheca Sacra* 137:547 (Jul 1980): 242–48.

- 4) In order to date events prior to the flood, I made the following assumptions: a) Abraham was 75 when he left Haran (Gen 12:4), b) Terah was 205 at his death (Gen 11:32), c) Terah was 130 when he fathered Abraham<sup>3</sup> (205 – 75 = 130), and d) Noah was 502 when he fathered Shem<sup>4</sup> (Gen 5:32). Using the data in Genesis 5 and 11, the following table is then constructed.<sup>5</sup> For an overview of the issues related to using Genesis 5 and 11 as chronological genealogies, see David McGee, “Creation Date of Adam from the Perspective of Young-Earth Creationism,” *Answers Research Journal* 5 (2012): 217–230.<sup>6</sup>

Father	Age at birth of child	Years lived after birth of child	Total years lived	Born	Died
Adam	130	800	930	4174	3244
Seth	105	807	912	4044	3132
Enosh	90	815	905	3939	3034
Kenan	70	840	910	3849	2939
Mahalalel	65	830	895	3779	2884
Jared	162	800	962	3714	2752
Enoch	65	300	365	3552	3187
Methuselah	187	782	969	3487	2518
Lamech	182	595	777	3300	2523
Noah	502	450	950	3118	2168
Shem	100	500	600	2616	2016
<i>The Flood</i>				2518	
Arphaxad	35	403	438	2516	2078
Shelah	30	403	433	2481	2048
Eber	34	430	464	2451	1987
Peleg	30	209	239	2417	2178
Reu	32	207	239	2387	2148
Serug	30	200	230	2355	2125
Nahor	29	119	148	2325	2177
Terah	130	135	205	2296	2091
Abraham	86	89	175	2166	1991

<sup>3</sup> Eric Lyons, “Could Terah Have Been 130 When Abraham was Born?” (2002) [Online] URL: <http://www.apologeticspress.org/AllegedDiscrepancies.aspx?article=665>.

<sup>4</sup> Eric Lyons, “How Old was Terah when Abraham was Born?” (2001) [Online] URL: <http://www.apologeticspress.org/apcontent.aspx?category=6&article=758>.

<sup>5</sup> The first named child in the genealogy is often assumed to be the firstborn son, but this is only speculation. Notable exceptions to this assumption include Seth (he was Adam’s third son, cf. Gen 5:3), Shem (Japheth was firstborn, cf. Gen 5:32), and Abraham (Terah was 130 when Abraham was born, cf. Gen 11:26; Acts 7:4).

<sup>6</sup> See also Terry **Mortenson**, “Systematic Theology Texts and the Age of the Earth: A Response to the Views of Erickson, Grudem, and Lewis and Demarest,” *Answers Research Journal* 2 (2009): 175–200; Travis R. **Freeman**, “A New Look at the Genesis 5 and 11 Fluidity Problem,” *Andrews University Seminary Studies*, Vol. 42, No. 2 (2004): 259–286; Jonathan **Sarfati**, “Biblical chronogenealogies,” *Journal of Creation (TJ)* 17 (2003): 14–18; Pete J. **Williams**, “Some Remarks Preliminary to a Biblical Chronology,” *Creation Ex Nihilo Technical Journal*, Vol. 12 No. 1 (1996): 98–105; Gerhard **Larsson**, “The Chronology of the Pentateuch: A Comparison of the MT and LXX,” *Journal of Biblical Literature* 102/3 (1983): 401–409; Gerhard F. **Hasel**, “The Meaning of the Chronogenealogies of Genesis 5 and 11,” *Origins* 7 (1980): 53–70.

## Cain and Abel (c. 4070 BC)

Genesis 4:1–24

### The Birth of Cain and Abel

1 Now Adam knew Eve his wife, and she conceived and bore Cain. And she said, “I have given birth to a man with *the help of* Yahweh.”

2 Then she bore his brother Abel. And Abel became a keeper of sheep, and Cain became a tiller of the ground.

### Abel Pleases God

3 And in the course of time Cain brought an offering from the fruit of the ground to Yahweh,

4 and Abel also brought *an offering* from the choicest firstlings of his flock. And Yahweh looked with favor to Abel and to his offering,

5 but to Cain and to his offering he did not look with favor. And Cain became very angry, and his face fell. [cf. [Heb 11:4](#)]

6 And Yahweh said to Cain, “Why are you angry, and why is your face fallen?”

7 If you do well will I not accept you? But if you do not do well, sin is crouching at the door. And its desire *is* for you, but you must rule over it.”

### Cain Murders His Brother Abel

8 Then Cain said to his brother Abel, “*Let us go out into the field.*” And when they were in the field, Cain rose up against his brother Abel and killed him.

9 Then Yahweh said to Cain, “Where *is* Abel your brother?” And he said, “I do not know; am I my brother’s keeper?”

10 And he said, “What have you done? The voice of your brother’s blood is crying out to me from the ground.

11 So now you are cursed from the ground, which has opened its mouth to receive the blood of your brother from your hand.

12 When you till the ground it shall no longer yield its strength to you. You shall be a wanderer and a fugitive on the earth.”

13 And Cain said to Yahweh, “My punishment *is* greater than *I can* bear.

14 Look, you have driven me out today from the face of the ground, and from your face I must hide. I will be a wanderer and a fugitive on the earth, and it will happen that whoever finds me will kill me.”

15 Then Yahweh said to him, “Therefore, whoever kills Cain will be avenged sevenfold.” Then Yahweh put a sign on Cain so that whoever found him would not kill him.

16 And Cain went out from the presence of Yahweh, and he settled in the land of Nod, east of Eden.

### The Line of Cain (c. 4070 BC – c. 3000 BC)

17 And Cain knew his wife, and she conceived and gave birth to Enoch. And when he built a city he named the city after his son, Enoch.

18 And to Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.

19 And Lamech took to himself two wives. The name of the first *was* Adah, and the name of the second *was* Zillah.

20 And Adah gave birth to Jabal; he was the father of those who live in tents and *those who have* livestock.

21 And the name of his brother *was* Jubal; he was the father of all who play stringed instruments and wind instruments.

22 Then Zillah also gave birth to Tubal-Cain who forged all *kinds of* tools of bronze and iron. And the sister of Tubal-Cain *was* Naamah.

23 Then Lamech said to his wives,

“Adah and Zillah, listen to my voice;  
O wives of Lamech, hear my words.  
I have killed a man for wounding me,  
Even a young man for injuring me.

24 If Cain is avenged sevenfold,  
Then Lamech *will be avenged* seventy and seven *times*.

## Toledot of Adam (4044–2618 BC)

Genesis 5

Genesis 4:25–26

1 This is the record of the generations of Adam.  
When God created Adam, he made him in the likeness of God.  
2 Male and female he created them. And he blessed them. And he called their name “Humankind” when they were created.  
3 And when Adam had lived one hundred and thirty years, he fathered a child in his likeness, according to his image. And he called his name Seth.

25 Then Adam knew his wife again, and she gave birth to a son. And she called his name Seth, for *she said* “God has appointed to me another child in the place of Abel, because Cain killed him.”

<p>4 And the days of Adam after he fathered Seth were eight hundred years. And he fathered sons and daughters.</p> <p>5 And all the days of Adam which he lived were nine hundred and thirty years, and he died.</p> <p>6 When Seth had lived one hundred and five years, he fathered Enosh.</p>	<p>26 And as for Seth, he also fathered a son, and he called his name Enosh. At that time he began to call on the name of Yahweh.</p>
<p>7 And after Seth had fathered Enosh he lived eight hundred and seven years, and fathered sons and daughters.</p> <p>8 And all the days of Seth were nine hundred and twelve years, and he died.</p> <p>9 When Enosh lived ninety years, he fathered Kenan.</p> <p>10 And after Enosh fathered Kenan he lived eight hundred and fifteen years, and fathered sons and daughters.</p> <p>11 And all the days of Enosh were nine hundred and five years, and he died.</p> <p>12 When Kenan had lived seventy years, he fathered Mahalalel.</p> <p>13 And after Kenan had fathered Mahalalel, he lived eight hundred and forty years, and fathered sons and daughters.</p> <p>14 And all the days of Kenan were nine hundred and ten years, and he died.</p> <p>15 When Mahalalel had lived sixty-five years, he fathered Jared.</p> <p>16 And after Mahalalel had fathered Jared, he lived eight hundred and thirty years, and fathered sons and daughters.</p> <p>17 And all the days of Mahalalel were eight hundred and ninety-five years, and he died.</p> <p>18 When Jared had lived one hundred and sixty-two years, he fathered Enoch.</p> <p>19 And after Jared had fathered Enoch, he lived eight hundred years, and fathered sons and daughters.</p> <p>20 And all the days of Jared were nine hundred and sixty-two years, and he died.</p> <p>21 When Enoch had lived sixty-five years, he fathered Methuselah.</p> <p>22 And Enoch walked with God after he fathered Methuselah three hundred years, and fathered sons and daughters.</p> <p>23 And all the days of Enoch were three hundred and sixty-five years.</p> <p>24 And Enoch walked with God, and he was no more, for God took him. [cf. <a href="#">Heb 11:5</a>; <a href="#">Jude 1:14</a>]</p> <p>25 When Methuselah had lived one hundred and eighty-seven years, he fathered Lamech.</p> <p>26 And after Methuselah had fathered Lamech, he lived seven hundred and eighty-two years, and fathered sons and daughters.</p> <p>27 And all the days of Methuselah were nine hundred and sixty-nine years, and he died.</p> <p>28 When Lamech had lived one hundred and eighty-two years, he fathered a son.</p> <p>29 And he called his name Noah, saying, "This one shall relieve us from our work, and from the hard labor of our hands, from the ground which Yahweh had cursed.</p> <p>30 And after Lamech had fathered Noah he lived five hundred and ninety-five years, and he fathered sons and daughters.</p> <p>31 All the days of Lamech were seven hundred and seventy-seven years, and he died.</p> <p>32 When Noah was five hundred years old, Noah fathered Shem, Ham, and Japheth.</p>	

### The Wickedness of the World That Perished (c. 4070–2518 BC)

Genesis 6:1–8

- 1 And it happened *that*, when humankind began to multiply on the face of the ground, daughters were born to them.
- 2 Then the sons of God saw the daughters of humankind, that they *were* beautiful. And they took for themselves wives from all that they chose.
- 3 And Yahweh said, "My Spirit shall not abide with humankind forever in that he *is* also flesh. And his days *shall be* one hundred and twenty years."
- 4 The Nephilim *were* upon the earth in those days, and also afterward, when the sons of God went into the daughters of humankind, and they bore children to them.
- 5 And Yahweh saw that the evil of humankind *was* great upon the earth, and every inclination of the thoughts of his heart *was* always only evil.
- 6 And Yahweh regretted that he had made humankind on the earth, and he was grieved in his heart.
- 7 And Yahweh said, "I will destroy humankind whom I created from upon the face of the earth, from humankind, to animals, to creeping things, and to the birds of heaven, for I regret that I have made them."
- 8 But Noah found favor in the eyes of Yahweh.

## Toledot of Noah (c. 2570 BC)

Genesis 6:9–22

9 These *are* the generations of Noah. Noah *was* a righteous man, without defect in his generations. Noah walked with God.  
 10 And Noah fathered three sons: Shem, Ham, and Japheth.  
 11 And the earth *was* corrupted before God, and the earth was filled *with* violence.  
 12 And God saw the earth, and behold, it was corrupt, for all flesh had corrupted its way upon the earth.  
 13 And God said to Noah, “The end of all flesh *has* come before me, for the earth was filled *with* violence because of them. Now, look, I *am going* to destroy them *along* with the earth.  
 14 Make for yourself an ark of cypress wood; you must make the ark *with* rooms, then you must cover it with pitch, inside and outside.  
 15 And this *is* how you must make it: the length of the ark, three hundred cubits; its width fifty cubits; its height, thirty cubits.  
 16 You must make a roof for the ark, and finish it to a cubit above. And *as for* the door of the ark, you must put *it* in its side. You must make it *with* a lower, second, and a third *deck*.  
 17 And I, behold, I *am* about to bring the flood waters over the earth to destroy all flesh in which *is* the breath of life from under the heaven; everything that *is* on the earth shall perish.  
 18 And I will establish my covenant with you, and you must go into the ark—you, and your sons, and your wife, and the wives of your sons with you.  
 19 And of every living thing, from all flesh, you must bring two from every *kind* into the ark to keep *them* alive with you; they shall be male and female.  
 20 From the birds according to their kind, and from the animals according to their kind, from every creeping thing *on* the ground according to its kind—two from every kind shall come to you to keep *them* alive.  
 21 And *as for* you, take for yourself from every kind of food that is eaten. And you must gather *it* to yourself. And it shall be for you and for them for food.”  
 22 And Noah did according to all that God commanded him; thus he did. [cf. [Heb 11:7](#)]

## The Flood (2518 BC)

Genesis 7

### The Command to Enter the Ark (600/2/10)

1 Then Yahweh said to Noah, “Go—you and all your household—into the ark, for I have seen you *are* righteous before me in this generation.  
 2 From all the clean animals you must take for yourself seven pairs, a male and its mate. And from the animals that *are* not clean *you must take* two, a male and its mate,  
 3 as well as from the birds of heaven seven pairs, male and female, to keep their kind alive on the face of the earth.  
 4 For within seven days I will send rain upon the earth *for* forty days and forty nights. And I will blot out all the living creatures that I have made from upon the face of the ground.”  
 5 And Noah did according to all that Yahweh commanded him.  
 6 Noah was six hundred years old when the flood waters came upon the earth.

### Noah, His Family and the Animals Enter the Ark (600/2/10–16)

7 And Noah and his sons and his wife, and the wives of his sons with him, went into the ark because of the waters of the flood.  
 8 Of clean animals, and of animals which *are* not clean, and of the birds, and everything that creeps upon the ground,  
 9 two of each went to Noah, into the ark, male and female, as God had commanded Noah.  
 10 And it happened *that* after seven days the waters of the flood came over the earth.

13 On this same day, Noah, Shem, Ham, and Japheth, the sons of Noah, and the wife of Noah and the three wives of his sons with them, went into the ark,  
 14 they and all the living creatures according to their kind, and all the domesticated animals according to their kind, and all the creatures that creep upon the earth according to their kind, all the birds according to their kind, every winged creature.  
 15 And they came to Noah to the ark, two of each, from every living thing in which *was* the breath of life.  
 16 And those that came, male and female, of every living thing, came as God had commanded him.  
 And Yahweh shut the door behind him.

### The Worldwide Flood (600/2/17 – 600/3/26, days 1–40)

11 In the six hundredth year of the life of Noah, in the second month, on the seventeenth day of the month—on that day all the

springs of the great deep were split open, and the windows of heaven were opened.

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

17 And the flood came forty days and forty nights upon the earth. And the waters increased, and lifted the ark, and it rose up from the earth.

18 And the waters prevailed and increased greatly upon the earth. And the ark went upon the surface of the waters.

#### **The Waters Prevail (600/2/17 – 600/7/16, days 1–150)**

19 And the waters prevailed overwhelmingly upon the earth, and they covered all the high mountains which were under the entire heaven.

20 The waters swelled fifteen cubits above the mountains, covering them.

21 And every living thing that moved on the earth perished—the birds, and the domesticated animals, and the wild animals, and everything that swarmed on the earth, and all humankind.

22 Everything in whose nostrils *was* the breath of life, among all that *was* on dry land, died.

23 And he blotted out every living thing upon the surface of the ground, from humankind, to animals, to creeping things, and to the birds of heaven; they were blotted out from the earth. Only Noah and those who *were* with him in the ark

remained. [cf. [1 Pet 3:19–20](#); [2 Pet 2:5](#)]

24 And the waters prevailed over the earth one hundred and fifty days.

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#### **Chronological Notes**

- 1) I date the story of Cain and Abel to c. 4070 BC. This is pure speculation on my part since we are not told how old Adam was when Cain was born. If Cain was born in 4070, then he would have been around 26 in 4044 when Seth was born (with Abel being perhaps 25 or 24). The murder took place sometime before Seth's birth, but we cannot be certain when. Note that I do not give the line of Cain its own chronological block—this is in keeping with the text's deliberate omission of any chronological details related to Cain's genealogy.
- 2) Seth's birth is mentioned twice, first in the conclusion to the story of Cain and Abel (Gen 4:25–26) and again in the Toledot of Adam (Gen 5:3–4). From a literary perspective, the birth of Seth provides a positive conclusion to Cain's murder of Abel and his ungodly descendants (Gen 4:17–24). A proper chronological placement is made by simply harmonizing the two texts together, thus showing that Seth was born when Adam was 130.
- 3) The Flood.
  - A) Dates given in the "The Flood (2518 BC)" are with respect to Noah's age and are given in year/month/day notation (e.g., 600/2/10 means the tenth day of the second month of Noah's 600<sup>th</sup> year).<sup>1</sup> Months are assumed to be 30 days each<sup>2</sup> and the Flood year is assumed to exclude an intercalary month.<sup>3</sup>
  - B) Two kinds of time reckoning are used in the Flood narrative.<sup>4</sup> The first, based on calendar dates with respect to Noah's age, informs us that the Flood lasted exactly twelve months and eleven days, assuming the first and last days as full days (see Gen 7:11; 8:4–5, 13–14). The second, based on spans of time, complements the first reckoning and conveys the number of days related to specific periods during the Flood event (see Gen 7:12, 24; 8:6, 10, 12). A comparison of these reckonings

<sup>1</sup> The dates in my sectional headings follow Dr. William D. Barrick's "Noah's Flood and Its Geological Implications" in *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth*. See especially "Translation with Chronological Notations" for more detail. See also Bodie Hodge, "Biblical Overview of the Flood Timeline," *Answers in Genesis*, August 23, 2010. Cited: October 8, 2013. Online: <http://www.answersingenesis.org/articles/2010/08/23/overview-flood-timeline>.

<sup>2</sup> This assumption is in harmony with the fact that Genesis 7:11 and 8:4 state that five months elapsed between the onset of the rains and the grounding of the ark, while 7:24 and 8:3 specify that same period to be 150 days.

<sup>3</sup> The calendar assumed here corresponds to the ancient Egyptian civil calendar which was divided into twelve months of thirty days each yielding 360 days exactly. The shortage of five days was accounted for by inserting five extra days before the beginning of the new year (see "The Reckoning of Time in the Ancient World" in Jack Finegan, *Handbook of Biblical Chronology*, Rev. Ed. (Hendrickson Publishers, 1998), p. 21, §40).

<sup>4</sup> See "Excursus 2" in Nahum M. Sarna, *JPS Torah Commentary: Genesis* (Philadelphia: The Jewish Publication Society, 1989), p. 377.

shows that they are consistent:

- (1) Five months (150 days) elapsed between the onset of the rains and the grounding of the ark (Gen 7:11; 8:4). Seventy-four days passed from the seventeenth of the seventh month (8:4) to the first day of the tenth month, when the mountain tops first became visible (8:5). Another forty days elapsed before the release of the raven (8:6–7), and 21 more days passed during the three forays of the dove (8:10–12). This makes a total of 285 days, bringing us to the second day of the twelfth month. Some 29 days later, the waters on earth had begun to dry up (8:13), and it took another 57 days for the ground to be completely dried out by the twenty-seventh day of the second month (8:14). The addition of 29 and 57 to the 285 gives a grand total of 371 days (assuming the first and last days as full days). Taking 30 days to a month, this figure yields twelve months and eleven days, identical with the conclusion based solely upon the date system.

### **Textual Notes**

- 1) Mundhenk comments on Genesis 7:13: “There is still one further problem with dating in the flood story. It comes right at the beginning of the flood. In 7:4 Noah is told to get all the animals into the ark. The rain will begin seven days later. Then in 7:6–9 Noah and his family and all of the animals enter the ark. 7:10 tells us (according to NRSV) that ‘after seven days the waters of the flood came.’ This could be understood to mean that they all managed to get into the ark on the same day that God spoke to Noah, and that they then waited in the ark for seven days before the rain started. However 7:13–16 seems to say that they all entered the ark on the same day that the flood started. NRSV is not the only translation that gives this impression. NJB, REB and GNB all translate in a way that might suggest that there is a contradiction here. Here too, there is probably no contradiction intended by the text, and it is better to translate in a way that avoids a contradiction. For example, in 7:10 a translator can say ‘on the seventh day’ (NJV) rather than ‘seven days later.’ If a translator does that, then 7:10 is merely a reference back to what God had said in 7:4. It does not say anything about which day Noah actually entered the ark. NAB says, ‘as soon as the seven days were over.’ MLB and NIV also refer to ‘the seven days.’ All of these translations avoid the contradiction suggested by the first group of translations mentioned.”<sup>5</sup> I have dealt with this issue by putting Genesis 7:7–10 in parallel with 7:13–16 and harmonizing the text. Thus Noah, his family and the animals entered the ark sometime between God’s command (600/2/10) and the beginning of the Flood (600/2/17).

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<sup>5</sup> Norman A. Mundhenk, “The Dates of the Flood,” *The Bible Translator* 45/2 (Apr 1994): 207–213.

## The New World (2518/2517 BC)

Genesis 8:1–19

### The Ark Comes to Rest on Ararat (600/7/17, day 151)

- 1 And God remembered Noah and all the wild animals, and all the domesticated animals that *were* with him in the ark. And God caused a wind to blow over the earth, and the waters subsided.
- 2 And the fountains of the deep and the windows of the heavens were closed, and the rain from the heavens was restrained.
- 3 And the waters receded from the earth gradually, and the waters abated at the end of one hundred and fifty days.
- 4 And the ark came to rest in the seventh month, on the seventeenth day of the month, on the mountains of Ararat.

### The Waters Continue to Recede (600/7/17 – 600/9/30, days 151–224)

- 5a And the waters continued to recede to the tenth month;

### The Tops of the Mountains Become Visible (600/10/1, day 225)

- 5b in the tenth month, on the first of the month, the tops of the mountains appeared.

### Noah Sends a Raven (600/11/11, day 265)

- 6 And it happened *that* at the end of forty days Noah opened the window of the ark that he had made.
- 7 And he sent out a raven; it went to and fro until the waters were dried up from upon the earth.

### Noah Sends a Dove (600/11/19, day 273)

- 8 And he sent out a dove to see *whether* the waters had subsided from upon the ground.
- 9 But the dove did not find a resting place for the sole of her foot, and she returned to him into the ark, for the waters *were still* on the face of the earth. And he stretched out his hand and took her, and brought her to himself into the ark.

### Noah Sends the Dove Again (600/11/26, day 280)

- 10 And he waited another seven days, and again he sent out the dove from the ark.
- 11 And the dove came to him in the evening, and behold, a freshly-picked olive tree leaf *was* in her mouth. And Noah knew that the waters had subsided from upon the earth.

### Noah Sends the Dove a Third Time (600/12/3, day 287)

- 12 And he waited seven more days, and he sent out the dove. But it did not return again to him.

### The Surface of the Ground is Dry / Noah Removes the Ark's Cover (601/1/1, day 315)

- 13 And it happened that, in the six hundred and first year, in the first *month*, on the first *day* of the month, the waters dried up from upon the earth. And Noah removed the covering of the ark and looked. And behold, the face of the ground was dried up.

### The Earth is Dry / Noah Leaves the Ark (601/2/27, day 371)

- 14 And in the second month, on the twenty-seventh day of the month, the earth was dry.
- 15 And God spoke to Noah, saying:
- 16 “Go out from the ark, you and your wife, and your sons, and your sons’ wives with you.
- 17 Bring out with you all the living things which *are* with you, from all the living creatures—birds, and animals, and everything that creeps on the earth, and let them swarm on the earth and be fruitful and multiply on the earth.”
- 18 So Noah went out, with his sons and his wife, and the wives of his sons with him.
- 19 Every animal, every creeping thing, and every bird, *and* everything *that* moves upon the earth, according to its families, went out from the ark.

## The Noahic Covenant (2517 BC)

Genesis 8:20–9:17

- 8:20 And Noah built an altar to Yahweh, and he took from all the clean animals and from all the clean birds, and offered burnt offerings on the altar.
- 21 And Yahweh smelled the soothing fragrance, and Yahweh said to himself, “Never again will I curse the ground for the sake of humankind, because the inclination of the heart of humankind *is* evil from his youth. Nor will I ever again destroy all life as I have done.
- 22 As long as the earth endures, seed and harvest, cold and heat, summer and winter, day and night will not cease.
- 9:1 And God blessed Noah and his sons, and said to them, “Be fruitful and multiply, and fill the earth.
- 2 And fear of you and dread of you shall be upon every animal of the earth, and on every bird of heaven, *and* on everything that moves upon the ground, and on all the fish of the sea. Into your hand they shall be given.

3 Every moving thing that lives shall be for you as food. As *I gave* the green plants to you, I have *now* given you everything.

4 Only you shall not eat raw flesh with blood in it.

5 And your lifeblood I will require; from every animal I will require it. And from the hand of humankind, from the hand of *each* man to his brother I will require the life of humankind.

6 “As *for* the one shedding the blood of humankind,  
by humankind his blood shall be shed,  
for God made humankind in his own image.

7 “And you, be fruitful and multiply, swarm on the earth and multiply in it.”

8 And God said to Noah and to his sons with him,

9 “As for me, behold, I am establishing my covenant with you and with your seed after you,

10 and with every living creature that *is* with you—the birds, the animals, and every animal of the earth with you, from all *that* came out of the ark to all the animals of the earth.

11 I am establishing my covenant with you, that never again will all flesh be cut off by the waters of a flood, nor will there ever be a flood that destroys the earth.”

12 And God said, “This *is* the sign of the covenant that I am making between me and you, and between every living creature that *is* with you for future generations.

13 My bow I have set in the clouds, and it shall be for a sign of *the* covenant between me and between the earth.

14 And when I make clouds appear over the earth the bow shall be seen in the clouds.

15 Then I will remember my covenant that *is* between me and you, and between every living creature, with all flesh. And the waters of a flood will never again cause the destruction of all flesh.

16 The bow shall be in the clouds, and I will see it, so as to remember *the* everlasting covenant between God and between every living creature, with all flesh that *is* upon the earth.”

17 And God said to Noah, “This *is* the sign of the covenant which I am establishing between me and all flesh that *is* upon the earth.

### Noah’s Drunkenness and Canaan’s Curse (c. 2500 BC)

Genesis 9:18–27

18 Now the sons of Noah who came out of the ark *were* Shem, Ham, and Japheth. (Ham *was* the father of Canaan.)

19 These three *were* the sons of Noah, and from these the whole earth was populated.

20 And Noah began *to be* a man of the ground, and he planted a vineyard.

21 And he drank some of the wine and became drunk, and he exposed himself in the midst of his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and he told his two brothers outside.

23 Then Shem and Japheth took a garment, and the two of them put *it* on *their* shoulders and, walking backward, they covered the nakedness of their father. And their faces *were turned* backward, so that they did not see the nakedness of their father.

24 Then Noah awoke from his drunkenness, and he knew what his youngest son had done to him.

25 And he said,

“Cursed *be* Canaan,  
a slave of slaves he shall be to his brothers.”

26 Then he said,

“Blessed *be* Yahweh, the God of Shem,  
and let Canaan be a slave to them.

27 May God make space for Japheth,  
and let him dwell in the tents of Shem,  
and let Canaan be a slave for him.”

### Toledot of Shem, Ham and Japheth (c. 2500 BC)

Genesis 10

#### Introduction

1 These *are* the generations of the sons of Noah—Shem, Ham, and Japheth. Children were born to them after the flood.

#### Japheth’s Descendants

2 The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

3 And the sons of Gomer: Ashkenaz, Riphath, and Togarmah.

4 And the sons of Javan: Elishah, Tarshish, Kittim, and Dodanim.

5 From these the coastland peoples spread out through their lands, each according to his own language by their own families, in their nations.

#### Ham's Descendants

6 And the sons of Ham: Cush, Egypt, Put, and Canaan.

7 And the sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan.

8 And Cush fathered Nimrod. He was the first on earth to be a mighty warrior.

9 He was a mighty hunter before Yahweh. Therefore it was said, "Like Nimrod a mighty hunter before Yahweh."

10 Now, the beginning of his kingdom *was* Babel, Erech, Akkad, and Calneh, in the land of Shinar.

11 From that land he went out *to* Assyria, and he built Nineveh, Rehoboth-Ir, Calah,

12 Resen between Nineveh and Calah; that *is* the great city.

13 And Egypt fathered Ludim, Anamim, Lehabim, Naphtuhim,

14 Pathrusim, and Casluhim (from whom the Philistines came), and Caphtorim.

15 Canaan fathered Sidon, his firstborn, and Heth,

16 and the Jebusites, the Amorites, the Girgashites,

17 the Hivites, the Arkites, the Sinites,

18 the Arvadites, the Zemarites, and the Hamathites. Afterward the families of the Canaanites were spread abroad.

19 And the territory of the Canaanites *was* from Sidon in the direction of Gerar as far as Gaza, and in the direction of Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.

20 These *are* the descendants of Ham, according to their families and their languages, in their lands, and in their nations.

#### Shem's Descendants

21 And to Shem, the father of all the children of Eber, the older brother of Japheth, *children* were also born.

22 The sons of Shem: Elam, Asshur, Arphaxad, Lud, and Aram.

23 And the sons of Aram: Uz, Hul, Gether, and Mash.

24 And Arphaxad fathered Shelah, and Shelah fathered Eber.

25 And to Eber two sons were born. The name of the one was Peleg, for in his days the earth was divided, and the name of his brother *was* Joktan.

26 And Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah,

27 Hadoram, Uzal, Diklah,

28 Obal, Abimael, Sheba,

29 Ophir, Havilah, and Jobab. All these *were* the sons of Joktan.

30 And their dwelling *place* extended from Mesha in the direction of Sephar *to* the hill country of the east.

31 These *are* the sons of Shem, according to their families, according to their languages, in their lands, and according to their nations.

#### Conclusion

32 These are the families of the sons of Noah, according to their generations *and* in their nations. And from these the nations spread abroad on the earth after the flood.

### Toledot of Shem – Part 1 (2516–2178 BC)

Genesis 11:10–19

10 These are the generations of Shem. When Shem was one hundred years old, he fathered Arphaxad, two years after the flood.

11 And Shem lived five hundred years after he fathered Arphaxad, and he fathered *other* sons and daughters.

12 When Arphaxad had lived thirty-five years, he fathered Shelah.

13 And Arphaxad lived four hundred and three years after he fathered Shelah, and he fathered *other* sons and daughters.

14 When Shelah had lived thirty years, he fathered Eber.

15 And Shelah lived four hundred and three years after he fathered Eber, and he fathered *other* sons and daughters.

16 When Eber had lived thirty-four years, he fathered Peleg.

17 And Eber lived four hundred and thirty years after he fathered Peleg, and he fathered *other* sons and daughters.

18 When Peleg had lived thirty years, he fathered Reu.

19 And Peleg lived two hundred and nine years after he fathered Reu, and he fathered *other* sons and daughters.

### The City of Babel (c. 2300 BC)

Genesis 11:1–9

- 1 Now the whole earth *had* one language and the same words.
- 2 And as people migrated from the east they found a plain in the land of Shinar and settled there.
- 3 And they said to each other, “Come, let us make bricks and burn them thoroughly.” And they had brick for stone and they had tar for mortar.
- 4 And they said, “Come, let us build ourselves a city and a tower whose top *reaches to* the heavens. And let us make a name for ourselves, lest we be scattered over the face of the whole earth.”
- 5 Then Yahweh came down to see the city and the tower that humankind was building.
- 6 And Yahweh said, “Behold, they are one people with one language, and this is only the beginning of what they will do. So now nothing that they intend to do will be impossible for them.
- 7 Come, let us go down and confuse their language there, so that they will not understand each other’s language.”
- 8 So Yahweh scattered them from there over the face of the whole earth, and they stopped building the city.
- 9 Therefore its name was called Babel, for there Yahweh confused the language of the whole earth, and there Yahweh scattered them over the face of the whole earth.

### Toledot of Shem – Part 2 (2355–2226 BC)

Genesis 11:20–26

- 20 When Reu had lived thirty-two years, he fathered Serug.
- 21 And Reu lived two hundred and seven years after he fathered Serug, and he fathered *other* sons and daughters.
- 22 When Serug had lived thirty years, he fathered Nahor.
- 23 And Serug lived two hundred years after he fathered Nahor, and he fathered *other* sons and daughters.
- 24 When Nahor had lived twenty-nine years, he fathered Terah.
- 25 And Nahor lived one hundred and nineteen years after he fathered Terah, and he fathered *other* sons and daughters.
- 26 When Terah had lived seventy years, he fathered Abram, Nahor, and Haran.

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#### Chronological Notes

- 1) Dates given in the “The New World (2518/2517 BC)” are with respect to Noah’s age and are given in year/month/day notation (e.g., 600/2/10 means the tenth day of the second month of Noah’s 600<sup>th</sup> year).<sup>1</sup> Months are assumed to be 30 days each<sup>2</sup> and the Flood year is assumed to exclude an intercalary month.<sup>3</sup>
- 2) Genesis 10:25 (repeated by 1 Chronicles 1:19) states that in the days of Peleg “the earth was divided.” The traditional opinion has been to interpret this phrase as a reference to the city of Babel story. For this reason, I have placed Genesis 11:1–9 after Genesis 11:19. However, it should be noted that although the traditional view is likely, it cannot be dogmatically held since there is no clear allusion to 11:1–9 because “scattered” (*pus*) and “divided” (*niplega*) are different words.<sup>4</sup>

<sup>1</sup> The dates in my sectional headings follow Dr. William D. Barrick’s “Noah’s Flood and Its Geological Implications” in *Coming to Grips with Genesis: Biblical Authority and the Age of the Earth*. See especially “Translation with Chronological Notations” for more detail. See also Bodie Hodge, “Biblical Overview of the Flood Timeline,” *Answers in Genesis*, August 23, 2010. Cited: October 8, 2013. Online: <http://www.answersingenesis.org/articles/2010/08/23/overview-flood-timeline>.

<sup>2</sup> This assumption is in harmony with the fact that Genesis 7:11 and 8:4 state that five months elapsed between the onset of the rains and the grounding of the ark, while 7:24 and 8:3 specify that same period to be 150 days.

<sup>3</sup> The calendar assumed here corresponds to the ancient Egyptian civil calendar which was divided into twelve months of thirty days each yielding 360 days exactly. The shortage of five days was accounted for by inserting five extra days before the beginning of the new year (see “The Reckoning of Time in the Ancient World” in Jack Finegan, *Handbook of Biblical Chronology*, Rev. Ed. (Hendrickson Publishers, 1998), p. 21, §40).

<sup>4</sup> Kenneth A. Mathews, *Genesis 1–11:26*, New American Commentary (Broadman & Holman Publishers, 1996), pp. 463–64.

**A Man Named Job (c. 2200 BC)**

Job 1–2

**A Man Named Job**

1:1 *There* was a man in the land of Uz whose name *was* Job. That man was blameless and upright and God-fearing and turning away from evil.

2 And seven sons and three daughters were born to him.

3 Then his livestock came to be seven thousand sheep and goats and three thousand camels and five hundred pairs of oxen and five hundred female donkeys, and he had very many slaves, and that man was greater than all the people of the east.

4 And his sons used to go and hold a feast at each other's house on his day, and they would send, and they would invite their three sisters to eat and to drink with them.

5 Then when the days of the feast had run their course, Job would send, and he would sanctify them. Thus he would arise early in the morning and offer burnt offerings *according to* the number of all of them, because Job thought, "Perhaps my children have sinned and cursed God in their heart." This is what Job used to do all the time.

**"Have you considered my servant Job?"**

6 And it happened one day that the sons of God came to present themselves before Yahweh, and Satan also came into their midst.

7 So Yahweh said to Satan, "From where have you come?" Then Satan answered Yahweh and said, "From roaming on the earth and from walking about in it."

8 So Yahweh said to Satan, "Have you considered my servant Job? Indeed, there is no one like him on the earth—a blameless man and upright and God-fearing and turning away from evil."

9 Then Satan answered Yahweh and said, "Does Job fear God for nothing?"

10 Have you not put a fence around him and his household and around all that belongs to him on every side? You have blessed the work of his hands, and his livestock has increased in the land.

11 But, on the other hand, stretch out your hand and touch all that belongs to him *and see* whether he will curse you to your face."

12 So Yahweh said to Satan, "Look, all that belongs to him is in your power. Only do not stretch out your hand against him." So Satan went out from Yahweh's presence.

**The First Test**

13 And then *there* was one day when his sons and his daughters were eating and drinking wine in their firstborn brother's house.

14 And a messenger came to Job and said, "The oxen were plowing, and the female donkeys were feeding beside them.

15 Then the Sabeans attacked, and they took them, and they slew the servants by the edge of the sword. But I escaped, *even* I alone, to tell you."

16 While this one was still speaking, another came and said, "The fire of God fell from the heavens, and it blazed up against the sheep and goats and against the servants, and it consumed them. But I escaped, *even* I alone, to tell you."

17 While this one was still speaking, another came and said, "The Chaldeans formed three divisions, and they made a raid on the camels, and they carried them away, and they struck your servants by the edge of the sword, but I escaped, *even* I alone, to tell you."

18 At the time this one was speaking, another came and said, "Your sons and your daughters were eating and drinking wine in their firstborn brother's house.

19 And behold, a great wind came from across the desert, and it struck the four corners of the house so that it fell upon the young people, and they died. But I escaped, *even* I alone, to tell you."

20 Then Job arose and tore his outer garment and shaved his head; then he fell upon the ground and he worshiped.

21 Then he said, "Naked I came out from my mother's womb, and naked I will return there. Yahweh gives, and Yahweh takes. Let Yahweh's name be blessed."

22 In all this, Job did not sin and did not charge God with wrongdoing.

**"He still holds fast his integrity"**

2:1 And then one day the sons of God came to present themselves before Yahweh, and Satan also came into their midst to present himself before Yahweh.

2 So Yahweh asked Satan, "From where have you come?" And Satan answered Yahweh and said, "From roaming on the earth and from walking about in it."

3 So Yahweh asked Satan, "Have you considered my servant Job? Indeed, there is no one like him on the earth—a blameless man and upright and God-fearing and turning away from evil. And still he persists in his blamelessness even though you incited me against him to destroy him for nothing."

4 Then Satan answered him and said, "Skin for skin! All that that man has he will give for his life.

5 But stretch out your hand and touch his bones and his flesh, *and see* whether he will curse you to your face."

6 So Yahweh said to Satan, "All right, he *is* in your power. Only spare his life."

**The Second Test**

7 So Satan went out from Yahweh's presence, and he inflicted Job with loathsome skin sores from the sole of his foot up to the crown of his head.

8 So he took for himself a potsherd with which to scrape himself, and he sat in the midst of the ashes.

9 Then his wife said to him, "Are you still persisting in your blamelessness? Curse God and die."

10 So he said to her, "You speak like one of the foolish women speaks. Indeed, should we receive the good from God, but not receive the evil?" In all this, Job did not sin with his lips.

**Job's Friends Come to Comfort Him**

11 Thus Job's three friends heard of this calamity that had come upon him. So each set out from his *own* place: Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite. And they met together to come to console him and to comfort him.

12 Thus they lifted up their eyes from afar, but they did not recognize him, so they raised their voice, and they wept, and each man tore his outer garment and threw dust on their heads toward the sky.

13 Then they sat with him on the ground *for* seven days and seven nights, but no one spoke a word to him because they saw that his suffering was very great.

**Job's First Speech (c. 2200 BC)****Job 3****Job Curses the Day He Was Born**

3:1 Afterward Job opened his mouth and cursed his day.

2 Thus Job spoke up and said,

- 3 "Let *the* day perish on which I was born,  
and the night that said, 'A man-child is conceived.'  
4 Let that day become darkness;  
may God not seek it from above,  
nor may daylight shine on it.  
5 Let darkness and deep shadow claim it;  
let clouds settle on it;  
let them terrify it *with the* blackness of day.  
6 Let darkness seize that night;  
let it not rejoice among *the* days of *the* year;  
let it not enter among *the* number of *the* months.  
7 Look, let that night become barren;  
let a joyful song not enter it.  
8 Let those who curse the day curse it,  
those who are skilled at rousing Leviathan.  
9 Let the stars of its dawn be dark;  
let it hope for light but there be none,  
and let it not see *the* eyelids of dawn  
10 because it did not shut the doors of my *mother's* womb,  
nor did it hide trouble from my eyes.

**Job Wishes He Had Died at Birth**

- 11 "Why did I not die at birth?  
*Why* did I *not* come forth from *the* womb and expire?  
12 Why did *the* knees receive me  
and the breasts, that I could suck?  
13 For now I would lie down, and I would be at peace;  
I would be asleep; then I would be at rest  
14 with kings and counselors of *the* earth,  
who rebuild ruins for themselves,  
15 or with high officials who have gold,  
who fill up their houses *with* silver.  
16 Or *why* was I not hidden like a miscarriage,  
like infants *who* did not see *the* light?  
17 There *the* wicked cease from troubling,

and there *the* weary are at rest;  
 18 *the* prisoners are at ease together;  
 they do not hear *the* oppressor's voice.  
 19 *The* small and *the* great *are* there,  
 and *the* slave *is* free from his masters.

**Job Bemoans His Fate—God Grants Him Life When He Longs for Death**

20 “Why does he give light to one in misery  
 and life to *those* bitter of soul,  
 21 who wait for death, but it does not come,  
 and search *for* it more than *for* treasures,  
 22 who rejoice exceedingly,  
 and they are glad when they find *the* grave?  
 23 *Why* does *he* give light to a man whose way is hidden,  
 and God has fenced him in *all* around?  
 24 For my sighing comes before my bread,  
 and my groanings gush forth like water  
 25 because the dread that I feel has come upon me,  
 and what I feared befalls me.  
 26 I am not at ease, and I am not at peace,  
 and I do not have rest, thus turmoil has come.”

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**Chronological Notes**

- 1) The following internal evidence argues for the patriarch period as the historical setting of Job:
  - A) Job lived to be much older than 140 (Jewish tradition holds that his age at death was 70 + 140 = 210; cf. Job 42:16).<sup>1</sup> This age matches the ages of those who lived immediately after the flood (Gen 11:13–23). Also, the patriarchs lived to similar ages: Abraham lived to be 175, Isaac 180, Jacob 147, and Joseph 110.
  - B) Job's wealth consisted primarily of his possessions, his animals and his servants (Job 1:3; 42:12; cf. Gen 12:16). This is consistent with what we know of wealth during the time of the patriarchs (cf. Gen 13:1–2; 24:35).
  - C) Job indicated no knowledge of organized religion—Mosaic, Levitical or otherwise; like the patriarchs he was a priest to his own household (Job 1:5).<sup>2</sup>
- 2) A placement of the story of Job before Abraham seems best—such a position gives Job a good chronological placement and avoids interrupting the patriarch narratives of Genesis 12–50.

<sup>1</sup> Job 42:16 LXX says that “Job lived after his affliction a hundred and seventy years: and all the years he lived were two hundred and forty” (a variant says that all Job's years were 248).

<sup>2</sup> Robert L. Alden, *Job*, New American Commentary Vol. 11, 26.

## Eliphaz's First Speech (c. 2200 BC)

Job 4–5

### Eliphaz's Surprise at Job's Bitter Words

4:1 Then Eliphaz the Temanite answered and said,

- 2     *"If* someone would test a word with you, would you be offended?  
       But who can refrain from speaking?
- 3     Look, you have instructed many,  
       and you have strengthened weak hands.
- 4     Your words have raised up *the one who* stumbles,  
       and you have strengthened knees giving way.
- 5     But now it has come to you, and you are worn out;  
       it touches you, and you are horrified.
- 6     *Is not* your fear *in God* your confidence?  
       *Is not* your hope even the integrity of your ways?

### Eliphaz Voices His Worldview

- 7     "Think now, who has perished *who is* innocent?  
       Or where *are* the upright destroyed?
- 8     *Just* as I have seen, plowers of mischief  
       and sowers of trouble will reap it.
- 9     By the breath of God they perish,  
       and by the blast of his anger they come to an end.
- 10    *The* roar of *the* lion and *the* voice of a lion in its prime,  
       and *the* teeth of *the* young lions are broken.
- 11    *The* lion is perishing without prey,  
       and *the* lion's whelps are scattered.

### Eliphaz's Vision

- 12    "And a word came stealing to me,  
       and my ear received *the* whisper from it.
- 13    Amid troubling thoughts from night visions,  
       at *the* falling of deep sleep on men,  
       dread met me, and trembling,  
       and it made many of my bones shake.
- 14    And a spirit glided before my face;  
       the hair of my flesh bristled.
- 15    It stood still, but I could not recognize its appearance;  
       a form *was* before my eyes;  
       *there was* a hush, and I heard a voice:
- 16    'Can a human being be more righteous than God,  
       or can a man be more pure than his Maker?
- 17    Look, he does not trust in his servants  
       and he charges his angels with error.
- 18    How much more dwellers in clay houses,  
       whose foundation *is* in the dust?  
       They are crushed like a moth.
- 19    Between morning and evening they are destroyed;  
       without *anyone* regarding *it* they perish forever.
- 20    *Is not* their tent cord pulled up within them?  
       They die, but not in wisdom.'

### "Man is born to trouble"

- 5:1    "Call now, is there *anyone* answering you?  
       And to which of *the* holy ones will you turn?
- 2     For vexation will slay the fool,  
       and jealousy will kill *the* simple.
- 3     I have seen a fool taking root,

- but suddenly I cursed his dwelling.
- 4 His children are far from deliverance,  
and they are crushed in the gate,  
and there is no deliverer—
- 5 whose harvest *the* hungry eats,  
and he takes it from behind *the* thorns;  
and *the* thirsty pants after their wealth.
- 6 Indeed, mischief does not come from the dust,  
and trouble does not sprout from the earth.
- 7 But a human being is born to trouble,  
and they soar aloft *like* sparks.

**Eliphaz's Advice—Appeal to the God of Justice**

- 8 “But I myself will seek God,  
and to God I would commit my cause.
- 9 *He* is doing great and unsearchable things,  
marvelous things without number—
- 10 the one who is giving rain on *the* surface of *the* earth  
and is sending water on *the* surface of *the* fields,  
11 to set *the* lowly on high,  
and *those* mourning are lifted to safety.
- 12 *He* is frustrating *the* devices of *the* crafty,  
and their hands do not achieve success.
- 13 *He* is capturing *the* wise in their craftiness, [cf. [1 Cor 3:19](#)]  
and the schemes of the wily are rushed.
- 14 In the daytime they meet *with* darkness,  
and they grope at noon as *in* the night.
- 15 And he saves from the sword of their mouth,  
even *the* poor from the hand of the strong.
- 16 So there is hope for the powerless,  
and wickedness shuts its mouth.

**Eliphaz's Advice—The God Who Disciplines Also Restores**

- 17 “Look, happy *is the* human being whom God reproves;  
and you must not despise the discipline of Shaddai, [cf. [Prov 3:11–12](#); [Heb 12:5–6](#)]
- 18 for he himself wounds, but he binds up;  
he strikes, but his hands heal.
- 19 From six troubles he will deliver you,  
and in seven evil shall not touch you.
- 20 In famine he will redeem you from death,  
and in war from *the* power of *the* sword.
- 21 From *the* scourge of *the* tongue you shall be hidden,  
and you shall not be afraid of destruction when it comes.
- 22 At destruction and famine you shall laugh,  
and you shall not fear the wild animals of the earth.
- 23 For your covenant *will be* with the stones of the field,  
and the wild animals of the field will be at peace with you.
- 24 And you shall know that your tent *is* safe,  
and you will inspect your fold, and you shall not be missing *anything*.
- 25 And you shall know that your offspring *are* many,  
and your descendants like the vegetation of the earth.
- 26 You shall come in maturity to *the* grave,  
as the raising up of a stack of sheaves in its season.
- 27 “Look, we have searched this out—it *is* true;  
hear it and know *it* yourself.”

**Job's Response to Eliphaz (c. 2200 BC)**

Job 6–7

**Job Defends His Bitter Words**

6:1 Then Job answered and said,

- 2 “If only my vexation could be well weighed,  
and my calamity could be lifted up together *with it* in *the* balances,  
3 for then it would be heavier than the sand of the seas;  
therefore my words have been rash,  
4 for the arrows of Shaddai *are* in me;  
my spirit drinks their poison;  
the terrors of God are arrayed against me.  
5 Does *the* wild ass bray over grass,  
or *the* ox bellow over its fodder?  
6 Can tasteless *food* be eaten without salt,  
or is there taste in the white of a marshmallow plant?  
7 I refused to touch *them*;  
they *are* like food that will make me ill.

**Job's Desire for Death**

- 8 “O that my request may come,  
and *that* God may grant my hope,  
9 that God would decide that he would crush me,  
*that* he would let loose his hand and kill me.  
10 But it will still be my consolation,  
and I would recoil in unrelenting pain,  
for I have not denied *the* words of *the* Holy One.  
11 What *is* my strength, that I should wait?  
And what *is* my end, that I should hold out?  
12 Or *is* my strength *like* the strength of stones?  
Or *is* my flesh bronze?  
13 Indeed, my help is not in me,  
and *any* success is driven from me.

**Job's Disappointment With His Former Friends and Acquaintances**

- 14 “Loyal love *should come* for the afflicted *from* his friend,  
even if he forsakes the fear of Shaddai.  
15 My companions are treacherous like a torrent-bed;  
like a streambed of wadis they flow away,  
16 which are growing dark because of ice upon them,  
it will pile up snow.  
17 In time they dry up, they disappear;  
when it *is* hot, they vanish from their place.  
18 The paths of their way wind *around*;  
they go up into the wasteland, and they perish.  
19 The caravans of Tema looked;  
the traveling merchants of Sheba hope for them.  
20 They are disappointed, because they trusted;  
they came here and they are confounded.

**Job's Disappointment With Eliphaz, Bildad and Zophar**

- 21 “For now you have become such;  
you see terrors, and you fear.  
22 Is it because I have said, ‘Give to me,’  
or, ‘Offer a bribe for me from your wealth’?  
23 or, ‘Save me from the foe’s hand,’  
or, ‘Ransom me from the tyrants’ hand’?

**Job Pleads for Genuine Help**

- 24 Teach me, and I myself will be silent;  
and make me understand how I have gone astray.
- 25 How painful are upright words!  
But what does your reproof reprove?
- 26 Do you intend to reprove *my* words  
and *consider the* words of a desperate *man* as wind?
- 27 Even over *the* orphan you would cast the lot,  
and you would bargain over your friend.

**Job Insists that He is Innocent**

- 28 “Therefore be prepared, turn to me,  
and I surely will not lie to your face.
- 29 Please turn, let no injustice happen;  
indeed, turn, my righteousness is still intact.
- 30 Is there injustice on my tongue?  
Or can my palate not discern calamity?

**Job Describes His Suffering**

- 7:1 “Does not a human being have hard service on earth?  
And *are not* his days like the days of a laborer?
- 2 Like a slave he longs for *the* shadow,  
and like a laborer he waits for his wages.
- 3 So I had to inherit months of worthlessness,  
and nights of misery are apportioned to me.
- 4 When I lie down, I say, ‘When shall I rise?’  
But *the* night is long,  
and I have my fill of tossing until dawn.
- 5 My body is clothed *with* maggots and clods of dust;  
my skin hardens, then it gives way *again*.
- 6 “My days are swifter than a weaver’s shuttle,  
and they come to an end without hope.

**Job Speaks to God—Remember How Brief My Life Is!**

- 7 Remember that my life *is* a breath;  
my eye will not return to see good.
- 8 The eye of *the one* seeing me will not see me;  
your eyes *are* upon me, but I will be gone.
- 9 A cloud vanishes, and it goes away,  
so *he who* goes down to Sheol will not come up.
- 10 He does not return again to his house,  
and his place does not recognize him again.

**Job Speaks to God—Why Do You Torture Me? Leave Me Alone!**

- 11 “Even I will not restrain my mouth;  
I will speak in my spirit’s anguish;  
I will complain in my inner self’s bitterness.
- 12 Am I *the* sea, or a sea monster,  
that you set a guard over me?
- 13 When I say, ‘My bed will comfort me,  
and my couch will ease my complaint,’
- 14 then you terrify me with dreams,  
and with visions you terrify me.
- 15 So my inner self will choose strangling—  
death more than my existence.
- 16 I loathe *my life*; I would not live forever;  
depart from me, for my days *are* a breath.

**Job Speaks to God—Why Do You Put Men Under Such Intense Scrutiny?**

- 17 “What *is* a human being that you make him great  
and that you fix your mind on him,  
18 so that you visit him every morning,  
you test him every moment?  
19 How long will you not turn away from me?  
*Or* not leave me alone until I swallow my spit?  
20 *If* I have sinned, what have I done to you, watcher of humanity?  
Why have you made me as a target for yourself,  
so that I have become a burden to myself?  
21 And why do you not pardon my transgression  
and take away my guilt?  
For now I shall lie in the dust,  
and you will seek me, but I will be no more.”

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**Bildad's First Speech (c. 2200 BC)**

Job 8

**Bildad Agrees With Eliphaz's Worldview**

- 1 Then Bildad the Shuhite answered and said,
- 2 “How long will you say these *things*,  
and the words of your mouth *be* a mighty wind?
- 3 Does God pervert justice,  
or Shaddai pervert righteousness?
- 4 If your children sinned against him,  
then he sent them into the power of their transgression.

**Bildad Encourages Job to Repent**

- 5 If you yourself would seek God,  
then you would plead to Shaddai for grace.
- 6 If you *are* pure and upright,  
indeed, now he will rouse himself for you,  
and he will restore your righteous abode.
- 7 Though your beginning was small,  
your end will be very great.

**Bildad's Sermon—God's Judgment is Upon the Unrighteous**

- 8 “Indeed, please inquire of former generations,  
and consider what their ancestors have found,  
9 for we *are of* yesterday, and we do not know,  
for our days on earth *are* a shadow.
- 10 Will they themselves not teach you *and* tell you  
and utter words from their heart?
- 11 Can papyrus grow tall where *there is* not a marsh?  
Will reeds flourish without water?
- 12 While it *is* in its flower *and* is not plucked,  
yet it withers before all grass.
- 13 So *are* the paths of all who forget God;  
and *the* hope of *the* godless will perish,  
14 whose confidence is cut off  
and whose trust *is* a spider's house.
- 15 He will lean himself against his house, but it will not stand;  
he will take hold of it, but it will not endure.
- 16 He *is* thriving before the sun,  
and his plant shoots spread over his garden.
- 17 His roots twine over a stone heap;  
he sees a house of stone.
- 18 If he destroys him from his place,  
then it deceives him, *saying*, ‘I have never seen you.’
- 19 Look, this *is* the joy of his way,  
and from dust others will spring up.

**Bildad's Sermon—God's Blessing is Upon the Righteous**

- 20 “Look, God will not reject *the* blameless,  
and he will not uphold the hand of evildoers.
- 21 Yet he will fill your mouth *with* laughter  
and your lips *with* a shout of joy.
- 22 *Those* who hate you will be clothed with shame,  
and the tent of the wicked will be no more.”

## Job's Response to Bildad (c. 2200 BC)

Job 9–10

### Job Imagines Himself Being Vindicated in Court—But Who Can Defend Themselves Against God?

9:1 Then Job answered and said,

- 2 “Truly I know that *it is so*,  
but how can a human being be just before God?
- 3 If he wants to contend with him,  
he cannot answer him one *time* in a thousand.
- 4 *He is wise* in heart and mighty in strength;  
who has resisted him and succeeded?
- 5 “*He is the one* who moves mountains, and they do not know *how*,  
who overturns them in his anger.
- 6 *He is the one* who shakes *the* earth from its place,  
and its pillars tremble.
- 7 *He is the one* who commands the sun, and it does not rise,  
and he seals up the stars.
- 8 *He is the one* who alone stretches out *the* heavens  
and *who* tramples on *the* waves of *the* sea.
- 9 *He is the one* who made *the* Bear *and* Orion,  
*the* Pleiades and *the* constellations of *the* south.
- 10 *He is the one* who does great things beyond understanding  
and marvelous things beyond number.
- 11 “If he passes by me, I would not see him;  
and *if* he should move on, I would not recognize him.
- 12 If he would snatch away, who could turn him?  
Who could say to him, ‘What are you doing?’
- 13 God will not turn back his anger;  
beneath him the helpers of Rahab bow.
- 14 How much less can I myself answer him?  
*How* can I choose my words with him,  
15 whom I cannot answer, even though I am righteous?  
From my judge I must implore grace.
- 16 If I summon *him*, and he should answer me,  
I do not believe that he will listen to my voice—  
17 who crushes me with a tempest  
and multiplies my wounds without cause.
- 18 He will not allow me to catch my breath;  
rather, he will fill me with bitterness.
- 19 If it is a matter of strength, look, *he is* mighty.  
But if it is a matter of justice, who can summon me?
- 20 Even though I am righteous, my mouth will condemn me;  
*even though* I *am* blameless, yet it would pronounce me guilty.

### Job Declares Himself Innocent and Argues That the Blameless Suffer With the Guilty

- 21 “I *am* blameless; I do not care about myself;  
I loathe my life.
- 22 It *is all* one; therefore I say,  
‘He destroys *both the* blameless and *the* wicked.’
- 23 When the whip kills suddenly,  
he mocks at *the* despair of *the* innocent.
- 24 The earth is given into *the* hand of *the* wicked;  
he covers the face of its judge—  
if *it is not he*, then who *is* it?

### Job Reflects On His Miserable Plight—No Matter What He Does, He Cannot Win

- 25 “And my days are swifter than a runner;  
they flee away; they do not see good.

- 26 They go by like papyrus skiffs,  
like an eagle swoops down on *its* prey.  
27 Though I say, 'I will forget my complaint;  
I will change my expression, and I will rejoice,'  
28 I become afraid of all my sufferings;  
I know that you do not consider me innocent.  
29 *If* I shall be *declared* guilty,  
why then should I labor in vain?  
30 If I wash myself with soap,  
and I cleanse my hands with lye,  
31 then you plunge me into the *slime* pit,  
and my clothes abhor me.

**If Only There Were Someone To Arbitrate Between Us!**

- 32 "For *he* is not a mortal like me *that* I can answer him,  
*that* we can come to trial together.  
33 There is no arbiter between us  
*that* he might lay his hand on both of us.  
34 May he remove his rod from me,  
and let his dread not terrify me;  
35 *then* I would speak and not fear him,  
for in myself I am not fearful.

**Job Cries Out to God—Why Are You Doing this? What is My Fault?**

- 10:1 "My inner self loathes my life;  
I want to give vent to my complaint;  
I want to speak out of *the* bitterness of my inner self.  
2 I will say to God, 'You should not condemn me;  
let me know why you contend *against* me.  
3 Is it good for you that you oppress,  
that you despise the labor of your hands,  
and you smile over the schemes of *the* wicked?  
4 Do you have eyes of flesh?  
Or do you see as human beings see?  
5 *Are* your days as the days of human beings,  
or your years as the days of man,  
6 that you seek out my iniquity,  
and you search for my sin  
7 because of your knowledge that I am not guilty,  
and there is no escaping from your hand?

**Job Cries Out to God—Have You Created Me Only to Destroy Me?**

- 8 Your hands fashioned me and made me altogether,  
then you destroyed me.  
9 Please remember that you made me like clay,  
but you turn me into dust *again*?  
10 Did you not pour me out like milk  
and curdle me like cheese?  
11 You clothed me *with* skin and flesh,  
and you knit me together with bones and sinews.  
12 You have granted me life and loyal love,  
and your care has preserved my spirit.  
13 " 'Yet you hid these *things* in your heart;  
I know that this was your purpose.  
14 If I had sinned, then you would be watching me,  
and you would not acquit me of my guilt.  
15 If I am guilty, woe to me!  
But if I am righteous, I dare not lift my head;

*I am filled with shame, and just look at my misery!*

- 16 And *if my head* grows bold, you would hunt me as the lion in its prime;  
and you repeat your exploits against me.
- 17 You renew your witnesses against me,  
and you increase your vexation against me;  
relief forces *are* against me.

**Job Cries Out to God—Will You Give Me No Relief Before the End?**

- 18 So why did you bring me forth from the womb?  
I should have passed away, and no eye should have seen me.
- 19 I should have been as though I had not been;  
I should have been brought from *the* womb to the grave.
- 20 *Are* not my days few? Let him leave *me* alone;  
let him turn from me, and let me rejoice a little.
- 21 Before I go—and I will not return—  
to *the* land of darkness and deep shadow,
- 22 to *the* land of darkness,  
like *the* darkness of a deep shadow and chaos,  
so that it shines forth like darkness.”

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## Zophar's First Speech (c. 2200 BC)

Job 11

### Zophar Rebukes Job Sharply— God Has Punished You Less Than Your Guilt Deserves

- 1 Then Zophar the Naamathite answered and said,
- 2 “Should an abundance of words go unanswered,  
or a man full of talk be vindicated?
- 3 Should your loose talk put people to silence?  
And when you mock, shall no one put you to shame?
- 4 For you say, ‘My teaching *is* pure,  
and I am clean in your sight.’
- 5 But, O that God might speak,  
and *that* he would open his lips to you,  
6 and *that* he would tell you *the* secrets of wisdom,  
for insight has many sides.  
And know that God on your behalf has forgotten some of your guilt.

### God's Ways Are Beyond Understanding, and He Can See Your Iniquity

- 7 “Can you find *out* the essence of God,  
or can you find *out* the ultimate limits of Shaddai?
- 8 It is higher than the heaven; what can you do?  
*It is* deeper than Sheol; what can you know?
- 9 Its measure *is* longer than *the* earth  
and broader than *the* sea.
- 10 “If he passes through and imprisons someone  
and summons the assembly, then who can hinder him?
- 11 For he knows those who are worthless;  
when he sees iniquity, he will not consider it.
- 12 But an empty-headed person will get understanding  
when a wild donkey's colt is born *as* a human being.

### If You Will Repent, God Will Again Bless You

- 13 “If you yourself direct your heart  
and stretch out your hands to him—
- 14 if iniquity *is* in your hand, put it far away,  
and you must not let wickedness reside in your tents—
- 15 surely then you will lift up your face without blemish,  
and you will be firmly established and will not fear.
- 16 For you yourself will forget your misery;  
you will remember *it* as water *that* has flowed past.
- 17 “And your life will be brighter than noon;  
*its* darkness will be like the morning.
- 18 And you will have confidence because there is hope;  
and you will be well protected—you will sleep in safety.
- 19 And you will lie down, and no one will make you afraid;  
and many will entreat your favor.
- 20 But *the* eyes of *the* wicked will fail;  
and refuge will be lost to them,  
and their hope *is* to breathe their last breath.”

## Job's Response to Zophar (c. 2200 BC)

Job 12–14

### Job Responds With Sarcasm

- 12:1 Then Job answered and said,
- 2 “Truly indeed you *are the* people,  
and wisdom will die with you.

- 3 I also have insight like you;  
I am not more inferior than you.  
And who does not know things like these?

**Job Points Out the Irony—He is Derided by his Friends, While the Tents of Robbers are Peaceful**

- 4 I am a laughingstock to my friends:  
*'He calls on God, and he answers him.'*  
A righteous, blameless man *is* a laughingstock.  
5 Those at ease have contempt for *the* thought of disaster,  
*but it is* ready for those unstable of foot.  
6 *The* tents of *the* destroyers are at peace,  
and *there is* security for those who provoke God,  
*for those* whom God brings into his hand.

**Even the Animals Know Your "Wisdom"**

- 7 "But ask *the* animals, and they will teach you,  
and the birds of the heaven, and they will tell you;  
8 or ask the earth, and it will teach you,  
and the fishes of the sea will declare to you.  
9 Who among all of these does not know  
that Yahweh's hand has done this?  
10 In whose hand *is* the life of all living things  
and the breath of every human being?  
11 Does not *the* ear test words  
and *the* palate taste food for itself?  
12 Wisdom *is* with *the* aged,  
and understanding *is in* length of days.

**God is Sovereign—But He Does Not Always Act in Ways You Might Expect**

- 13 "With him *are* wisdom and powerful deeds,  
and to him *belong* counsel and understanding.  
14 If he tears down, then it will not be rebuilt;  
if he shuts a man in, then he cannot be freed.  
15 Look, *if* he withholds the water, then they dry up;  
and *if* he sends them out, then they overwhelm *the* land.  
16 "Strength and sound wisdom *are* with him;  
*the* deceived and *the* deceiver *are* his.  
17 He leads counselors away stripped,  
and he makes fools of judges.  
18 He loosens *the* fetters of kings,  
and he binds a loincloth on their loins.  
19 He leads priests away stripped,  
and he overthrows the members of ancient families.  
20 He deprives *the* trustworthy of speech,  
and he takes away *the* discretion of elders.  
21 He pours contempt on noblemen,  
and he loosens *the* girdle of *the* mighty.  
22 "He uncovers mysteries out of darkness,  
and he brings deep shadow to the light.  
23 He makes the nations great, then he destroys them;  
he expands the nations, then he guides them.  
24 He strips *away* the insight of the heads of the earth's people,  
and he makes them wander in a pathless wasteland.  
25 They grope *in* the dark without light,  
and he makes them stagger like a drunkard.

**Job Tells His Friends to Be Silent and Let Him Address His Case Directly to God**

- 13:1 “Look, my eye has seen everything;  
my ear has heard and has understood it.
- 2 What you know, I myself also know—  
I *am* not more inferior than you.
- 3 But I would speak to Shaddai,  
and I desire to argue with God.
- 4 “But you whitewash with lies;  
all of you *are* worthless healers.
- 5 O that you would keep completely silent,  
and *that* it would become wisdom for you.
- 6 Please hear my argument,  
and listen attentively *to the* pleadings of my lips.
- 7 “Will you speak falsely for God?  
And will you speak deceitfully for him?
- 8 Will you show partiality for him?  
Or do you want to plead God’s case?
- 9 *Will it be* well, if he examines you?  
Or can you deceive him like deceiving a human being?
- 10 “Surely he will rebuke you  
if you show partiality in secret.
- 11 Will not his majesty terrify you,  
and his dread fall upon you?
- 12 Your maxims *are* proverbs of ashes;  
your defenses *are* defenses of clay.

**Job Is Certain of His Vindication**

- 13 “Let me have silence, and I myself will speak,  
and let come over me whatever *may*.
- 14 Why should I take my flesh in my teeth  
and put my life in my hand?
- 15 Look, *though* he kill me, I will hope in him;  
however, I will defend my ways before him.
- 16 Moreover, this *is* salvation to me,  
that *the* godless would not come before him.
- 17 “Listen carefully *to* my words,  
and *let* my exposition *be* in your ears.
- 18 Please look, I have prepared *my* case;  
I know that I myself will be vindicated.
- 19 Who *is* he who will contend with me?  
For then I would be silent, and I would pass away.

**Job Addresses God—Two Pre-Trial Conditions**

- 20 “Only you must not do *these two things* to me;  
then I will not hide from your face:
- 21 withdraw your hand from me,  
and let not your dread terrify me.
- 22 Then call, and I myself will answer;  
or let me speak, then reply to me.

**Job Addresses God—Explain My Fault, Why Are You Doing This to Me?**

- 23 “How many *are* my iniquities and sins?  
Make known to me my transgression and my sin.
- 24 Why do you hide your face  
and count me as your enemy?
- 25 Will you terrify a blown leaf?  
And will you pursue dry stubble?
- 26 “Indeed, you write bitter things against me,

- and you make me reap the iniquities of my childhood.
- 27 And you put my feet in the block,  
and you watch all my paths;  
you carve *a mark* on the soles of my feet.
- 28 And he himself wastes away like something rotten,  
like a garment that *the* moth has eaten.

#### **Job Addresses God—The Brevity of Life**

- 14:1 “A human being born of a woman  
*is* short of days and full of troubles.
- 2 Like a flower he comes up, and he withers away;  
and he flees like a shadow, but he does not last.
- 3 Even on such a one you fix your eyes,  
and you bring me into judgment with you.
- 4 “Who can bring a clean *thing* from an unclean *thing*?  
No one!
- 5 If his days *are* determined, the number of his months *is* with you;  
you have appointed his boundaries, and he cannot cross *them*.
- 6 Look away from him, and let him desist  
until he enjoys his days like a laborer.

#### **Job Addresses God—The Terrible Finality of Death**

- 7 “Indeed, there is hope for a tree:  
if it is cut down, then it will sprout again,  
and its new shoots will not cease;
- 8 though its root grows old in the earth,  
and its stump dies in the dust,
- 9 at the scent of water it will bud,  
and it will put forth branches like a young plant.
- 10 “But a man dies, and he dwindles away;  
thus a human being passes away, and where is he?
- 11 As water disappears from a lake,  
and a river withers away and dries up,
- 12 so a man lies down, and he does not arise.  
Until the heavens are no more, they will not awaken,  
and they will not be roused out of their sleep.

#### **Job Addresses God—A Hope after Death**

- 13 “O that you would conceal me in Sheol,  
*that* you would hide me until your wrath is past,  
*that* you would appoint a set time for me and remember me.
- 14 If a man dies, will he live *again*?  
All the days of my compulsory service I will wait,  
until the coming of my relief.
- 15 You would call, and I myself would answer you;  
you would long for the work of your hand.
- 16 For then you would count my steps,  
*but* you would not keep watch over my sin.
- 17 My transgression would be sealed in a bag,  
and you would cover over my guilt.

#### **Job Addresses God—Hope Fades and Despair Returns**

- 18 “But a mountain falls; it crumbles away,  
and a rock moves away from its place.
- 19 Water wears away stones;  
its torrents wash away *the* soil of *the* earth;  
so you destroy the hope of human beings.
- 20 You overpower him forever, and he passes away;

*you* change his countenance, then you send him away.

- 21 His children may *come to* honor, but he does not know *it*;  
or they may become lowly, but he does not realize it.
- 22 He feels only the pain of his own body,  
and his inner self mourns for him.”

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## Eliphaz's Second Speech (c. 2200 BC)

Job 15

**Eliphaz Attacks—Your Own Words Prove Your Guilt**

- 1 Then Eliphaz the Temanite answered and said,
- 2 “Should *the* wise answer *with* windy knowledge,  
and should he fill his stomach *with the* east wind?
- 3 Should he argue in talk *that* is not profitable  
or *in* words with which he cannot do good?
- 4 “What is worse, you yourself are doing away with fear,  
and you are lessening meditation before God.
- 5 For your iniquity teaches your mouth,  
and you choose *the* tongue of *the* crafty.
- 6 Your mouth condemns you, and not I;  
and your lips testify against you.

**Eliphaz Attacks—Who Do You Think You Are?**

- 7 “Were you born the firstborn of the human race?  
And were you brought forth before *the* hills?
- 8 Have you listened in God's confidential discussion?  
And do you limit wisdom to yourself?
- 9 What do you know that we do not know?  
*What* do you understand that *is* not clear to us?
- 10 Both *the* gray-haired and *the* old *are* among us—  
those older than your father.
- 11 “Are the consolations of God too small for you,  
a word *spoken* gently with you?
- 12 Why does your heart carry you away?  
And why do your eyes flash,
- 13 that you turn your spirit against God,  
and you let *such* words go out of your mouth?

**Eliphaz Lectures—The Sinfulness of Man**

- 14 “What *is* a human being, that he can be clean,  
or that *one* born of a woman can be righteous?
- 15 Look, he does not trust his holy ones,  
and *the* heavens are not clean in his eyes.
- 16 How much less he who is abominable and corrupt,  
a man drinking wickedness like water.

**Eliphaz Lectures—The Fate of the Wicked**

- 17 “I will show you, listen to me;  
and what I have seen, I will tell—
- 18 what wise men have told,  
and they have not hidden *that which is* from their ancestors,
- 19 to whom alone the land was given,  
and no stranger passed through their midst.
- 20 “All of the wicked *one's* days he is writhing,  
even *through* the number of years that are laid up for the tyrant.
- 21 Sounds of terror *are* in his ears;  
in prosperity *the* destroyer will come *against* him.
- 22 He cannot trust that he will return from darkness,  
and he himself is destined for *the* sword.
- 23 “He is wandering for bread, *saying*, ‘Where *is it?*’  
He knows that a day of darkness *is* ready at hand.
- 24 Anguish and distress terrify him;  
they overpower him like a king ready for the battle.
- 25 Because he stretched out his hand against God,

- and he was arrogant to Shaddai;  
 26 he stubbornly runs against him  
 with his thick-bossed shield.  
 27 “Because he has covered his face with his fat  
 and has gathered fat upon *his* loins,  
 28 he will dwell *in* desolate cities,  
 in houses that they should not inhabit,  
 which are destined for rubble.  
 29 He will not become rich, and his wealth will not endure,  
 and their possessions will not stretch across the earth.  
 30 “He will not escape from darkness;  
 a flame will dry up his new shoot,  
 and by the wind of his mouth he shall be removed.  
 31 Let him not trust in emptiness—he will be deceiving himself—  
 for worthlessness will be his recompense.  
 32 It will be paid in full before his time,  
 and his branch will not flourish.  
 33 “He will shake off his unripe fruit like the vine,  
 and he will cast off his blossom like the olive tree;  
 34 for *the* company of *the* godless *is* barren,  
 and fire consumes the tents of those who accept bribes.  
 35 *They* conceive trouble and bring forth mischief,  
 and their womb prepares deceit.”

### Job’s Response to Eliphaz (c. 2200 BC)

Job 16–17

#### Job Wishes He Could Be His Own Friend

16:1 Then Job answered and said,

- 2 “I have heard many *things* like these;  
 all of you *are* miserable comforters.  
 3 *Is there* a limit to windy words?  
 What provokes you that you answer?  
 4 I myself also could talk as you,  
 if you were in my place;  
 I could join against you with words,  
 and I could shake at you with my head.  
 5 I could encourage you with my mouth,  
 and the solace of my lips would ease the pain.

#### Job Graphically Describes How God Has Treated Him

- 6 If I speak, my pain is not relieved;  
 and *if* I cease, how much will leave me?  
 7 “Surely now he has worn me out;  
 you have devastated all my company.  
 8 Thus you shriveled me up;  
 it became a witness.  
 And my leanness has risen up against me;  
 it testifies to my face.  
 9 His wrath has torn, and he has been hostile toward me;  
 he gnashed at me with his teeth.  
 My foe sharpens his eyes against me.  
 10 They gaped at me with their mouth;  
 they struck my cheeks with disgrace;  
 they have massed themselves together against me.  
 11 God delivers me to an evil one,  
 and he casts me into the hands of *the* wicked.

- 12 “I was at ease, then he broke me in two,  
and he seized *me* by my neck;  
then he shattered me  
and set me up as a target for him.
- 13 His archers surround me;  
he slashes open my kidneys, and he does not have compassion;  
he pours out my gall on the ground.
- 14 He breached me breach upon breach;  
he rushes at me like a warrior.

**Job’s Response to God’s Destruction is Humility**

- 15 “I have sewed sackcloth on my skin,  
and I have inserted my pride in the dust.
- 16 My face is red because of weeping,  
and deep shadows *are* on my eyelids,  
17 although violence *is* not on my hands,  
and my prayer *is* pure.

**Job Longs for an Intercessor Between Him and God**

- 18 “O earth, you should not cover my blood,  
and let there be no place for my cry for help.
- 19 So now look, my witness *is* in the heavens,  
and he *who* vouches for me *is* in the heights.
- 20 My friends scorn me; [or My intercessor is my friend (NIV, NET)]  
my eye pours out tears to God,  
21 and it argues for a mortal with God,  
and *as* a human for his friend.

**Job’s Thoughts Return to Death...**

- 22 Indeed, *after* a few years have come,  
then I will go *the way from which* I will not return.
- 17:1 “My spirit is pulled down; my days are extinguished;  
*the graveyard is* for me.

**...And He Looks Once More at His Friends**

- 2 Surely mockery *is* with me,  
and my eye rests on their provocation.
- 3 Please lay down a pledge for me with yourself;  
who *is* he *who* will give security for my hand?
- 4 Indeed, you have closed their mind from understanding;  
therefore, you will not let *them* triumph.
- 5 He denounces friends for reward,  
so his children’s eyes will fail.
- 6 “And he has made me a proverb for *the* peoples,  
and I am one before whom people spit.
- 7 And my eye has grown dim from grief,  
and the limbs of my body *are* all like a shadow.
- 8 *The* upright are appalled at this,  
and *the* innocent excites himself over *the* godless.
- 9 But *the* righteous holds on to his way,  
and he who has clean hands increases in strength.

**Job Sarcastically Asks His Friends to Share Their Wisdom**

- 10 But all of you must return—please come!  
But I shall not find a wise *person* among you.
- 11 “My days are past; my plans are broken down—  
*even* the desires of my heart.
- 12 They make night into day,

*saying, 'Light is near to darkness.'*

- 13 If I hope *for* Sheol *as* my house,  
*if* I spread my couch in the darkness,  
14 *if* I call to the pit, 'You *are* my father,'  
to the maggot, 'You *are* my mother or my sister,'  
15 where then *is* my hope?  
And who will see my hope?  
16 Will they go down *to* the bars of Sheol?  
Or shall we descend together into the dust?"

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**Bildad's Second Speech (c. 2200 BC)**

Job 18

**Bildad Criticizes Job Harshly**

1 Then Bildad the Shuhite answered and said,

- 2 “How long will you hunt for words?  
Consider, and afterward we shall speak.  
3 Why are we considered as animals?  
*Why* are we taken as stupid in your eyes?  
4 “*You who* are tearing yourself in your anger,  
will *the* earth be forsaken because of you?  
Or will *the* rock be removed from its place?

**Bildad's Claim—The Wicked are Dogged by Calamity**

- 5 Furthermore, the light of *the* wicked is put out,  
and the flame of his fire will not shine.  
6 The light becomes dark in his tent,  
and his lamp above him is put out.  
7 “His strong steps are shortened,  
and his *own* schemes throw him down,  
8 for he is thrust into a net by his feet,  
and he walks into a pitfall.  
9 A trap seizes *him* by *the* heel;  
a snare takes hold of him.  
10 His rope is hidden in the ground,  
and his trap on *the* path.  
11 “Sudden terrors terrify him all around,  
and they chase him at his heels.  
12 His wealth will become hunger,  
and disaster is ready for his stumbling.  
13 It consumes parts of his skin;  
the firstborn of death consumes his limbs.  
14 He is torn from his tent in which he trusted,  
and it brought him to the king of terrors.  
15 “Nothing remains for him in his tent;  
sulfur is scattered upon his dwelling place.  
16 His roots dry up below,  
and its branches wither away above.  
17 His remembrance perishes from *the* earth,  
and *there is* not a name for him on *the* street.  
18 “They thrust him from light into darkness,  
and they drive him out from *the* world.  
19 *There is* no offspring for him nor a descendant among his people,  
and there is not a survivor in his abode.  
20 *Those of the* west are appalled over his fate,  
and *those of the* east are seized with horror.  
21 Surely these *are* the dwellings of *the* godless,  
and this *is* the dwelling place of him *who* knows not God.”

**Job's Response to Bildad (c. 2200 BC)**

Job 19

**Job Bitterly Accuses His Friends of Tormenting Him**

1 Then Job answered and said,

- 2 “How long will you torment me  
and crush me with words?  
3 These ten times you have disgraced me;

you are not ashamed *that* you have attacked me.

- 4 And what is more, *if* I have truly erred,  
my error remains with me.
- 5 If indeed you must magnify yourselves against me,  
and you must let my disgrace argue against me,
- 6 know then that God has wronged me  
and has surrounded me *with* his net.

#### **Job Complains that Nobody Helps Him**

- 7 “Look, I cry out, ‘Violence!’ but I am not answered;  
I cry out, but there is no justice.
- 8 He has walled up my way so that I cannot pass;  
and he has set darkness upon my paths.
- 9 He has taken my glory from me,  
and he has removed the crown of my head.
- 10 He has broken me down all around, and I am gone.  
And he has uprooted my hope like a tree,
- 11 and he has kindled his wrath against me,  
and he has counted me as one of his foes.
- 12 His troops have come together  
and have thrown up their rampart against me  
and have encamped around my tent.

#### **Job Feels Isolated and Alone**

- 13 “He has removed my kinsfolk from me,  
and my acquaintances have only turned aside from me.
- 14 My relatives have failed,  
and my close friends have forgotten me.
- 15 The sojourners in my house and my slave women count me as a stranger;  
I have become a foreigner in their eyes.
- 16 I call to my servant, but he does not answer;  
I must personally plead with him.
- 17 My breath is repulsive to my wife,  
and I am loathsome to my own family.
- 18 Little boys also despise me;  
*when* I rise, then they talk against me.
- 19 All my intimate friends abhor me,  
and these *whom* I have loved have turned against me.
- 20 My bones cling to my skin and to my flesh,  
and I have escaped by the skin of my teeth.

#### **Job Cries Out for Mercy**

- 21 “Pity me, pity me, you my friends,  
for God’s hand has touched me.
- 22 Why do you pursue me like God?  
And are not satisfied with my flesh?

#### **Job’s Certainty of Vindication—I Shall See God!**

- 23 “O that my words could be written down!  
O that they could be inscribed in a scroll!
- 24 *That* with a pen of iron and *with* lead  
they might be engraved on a rock forever!
- 25 But I myself know *that* my redeemer *is* alive,  
and *at the* last he will stand up upon the earth.
- 26 And after my skin has been thus destroyed,  
but from my flesh I will see God,
- 27 whom I will see for myself,  
and *whom* my eyes will see and not a stranger.

My heart faints within me.

**Job Warns His Friends**

- 28 “If you say, ‘How will we persecute him?’  
And ‘The root of the trouble is found’ in me,  
29 be afraid for yourselves because of the sword,  
for wrath *brings* punishment by *the* sword,  
so that you may know that *there is* judgment.”

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**Zophar's Second and Last Speech (c. 2200 BC)**

Job 20

**Zophar is Offended by Job's Rebuke**

- 1 Then Zophar the Naamathite answered and said,
- 2 “Therefore my disquieting thoughts bring me back  
for the sake of my inward excitement.
- 3 I hear discipline that insults me,  
and a spirit beyond my understanding answers me.

**Zophar Expands on Bildad's Perspective—The Joy of the Wicked is Short and They are Quickly Punished by God**

- 4 “Did you know this from of old,  
since the setting of *the* human being on earth,  
5 that *the* rejoicing of *the* wicked *is* short,  
and the joy of *the* godless lasts only a moment?  
6 Even though his stature mounts up to the heaven,  
and his head reaches to the clouds,  
7 he will perish forever like his dung;  
*those who* have seen him will say, ‘Where *is* he?’  
8 He will fly away like a dream, and they will not find him,  
and he will be chased away like a vision of *the* night.  
9 *The eye that* saw him will not see him again,  
and his place will no longer behold him.  
10 His children will seek favors from *the* poor,  
and his hands will return his wealth.  
11 His bones were full of his vigor,  
but it will lie down with him on *the* dust.  
12 “Though wickedness tastes sweet in his mouth,  
*and* he hides it under his tongue,  
13 *though* he spares it and does not let it go  
*and* holds it back in the midst of his palate,  
14 in his bowels his food is turned,  
*the* venom of horned vipers *is* within him.  
15 He swallows riches, but he vomits them *up*;  
God drives them out from his stomach.  
16 He will suck *the* poison of horned vipers;  
*the* viper's tongue will kill him.  
17 He will not enjoy the streams,  
*the* torrents of honey and curds.  
18 Returning *the* products of *his* toil, he will not swallow;  
according to the profit of his trade, he will not enjoy,  
19 for he has oppressed; he has abandoned *the* poor;  
he has seized a house but did not build it.  
20 Because he has not known satisfaction in his stomach,  
he lets nothing escape that he desires.  
21 There is nothing left after he has eaten;  
therefore his prosperity will not endure.  
22 In the fullness of his excess he will be in distress;  
all of misery's power will come *upon* him.  
23 When his stomach fills up, *God* will send his burning anger upon him,  
and he will let *it* rain down upon him as his food.  
24 “He will flee from an iron weapon,  
*but* an arrow of bronze will pierce him.  
25 He draws *it* forth, and it comes out from *his* body,  
and *the* glittering point comes from his gall-bladder;  
terrors come upon him.  
26 Total darkness is hidden for his treasures;  
an unfanned fire will devour him;

- the* remnant will be consumed in his tent.
- 27 *The* heavens will reveal his guilt,  
and *the* earth will rise up against him.
- 28 The products of his house will be carried away  
*like* gushing waters on the day of his wrath.
- 29 This *is* a wicked human being's portion from God  
and the inheritance of his decree from God."

## Job's Response to Zophar (c. 2200 BC)

### Job 21

#### Job Tells His Friends to Listen

- 1 Then Job answered and said,
- 2 "Listen carefully to my words,  
and let *this* be your consolation.
- 3 Bear *with* me, and I myself will speak;  
then after my speaking you can mock.
- 4 *As for* me, *is* my complaint for human beings?  
And if *so*, why cannot I be impatient?
- 5 Turn to me and be appalled,  
and place *your* hand on *your* mouth.
- 6 And when I think of *it*, I am horrified,  
and shuddering seizes my flesh.

#### Job Points Out Exceptions to Their Worldview—The Wicked Are Prosperous

- 7 "Why do *the* wicked live,  
grow old, even grow mighty *in* power?
- 8 With them their offspring *are* established before them,  
and their descendants before their eyes.
- 9 Their houses *are* safe without fear,  
and the rod of God *is* not upon them.
- 10 His bull breeds and does not fail;  
his cow calves and does not miscarry.
- 11 They send out their little ones like the flock,  
and their children dance around.
- 12 They sing to *the* tambourine and lyre,  
and they rejoice to *the* sound of *the* long flute.
- 13 They spend their days in prosperity,  
and in peace they go down to Sheol.
- 14 And they say to God, 'Turn away from us,  
for we do not desire to know your ways.
- 15 Who *is* Shaddai that we should serve him,  
or what would we benefit when we plead with him?'
- 16 Look, their prosperity *is* not in their hands;  
the schemes of *the* wicked are repugnant to me.

#### Job Points Out Exceptions to Their Worldview—The Wicked Are Long-lived

- 17 "How often is *the* lamp of *the* wicked put out,  
and their disaster comes upon them?  
He distributes pains in his anger.
- 18 *How often* are they like straw before the wind,  
and like chaff that *the* storm carries away?
- 19 'God stores up his iniquity for his children?'  
*Then* let him repay *it* to him that he may know.
- 20 Let his eyes see his decay,  
and let him drink from the wrath of Shaddai,
- 21 for what does he care for his house after him,

when the number of his months is cut off?

**Prelude to Ecclesiastes—The Prosperous and the Impoverished Suffer the Same Fate**

- 22 Can anyone teach knowledge to God,  
since he himself judges high ones?  
23 This *one* dies in full prosperity,  
completely at ease and secure.  
24 His vats are full *with* milk  
and the marrow of his bones is moist.  
25 Yet another dies with a bitter inner self  
and has not tasted prosperity.  
26 They lie down together in *the* dust,  
and maggots cover them. [cf. [Ecc 2:15–17](#)]

**Ask Those Who Travel the World—They Will Confirm the Peace and Prosperity of the Wicked**

- 27 “Look, I know your thoughts  
and *the* schemes you devise against me.  
28 For you say, ‘Where is the nobleman’s house,  
and where *are* the tents in which the wicked dwell?’  
29 Do you not ask *those* traveling *the* roads,  
and do you not take notice of their accounts?  
30 Indeed, *the* wicked is spared from *the* day of disaster;  
he is delivered from *the* day of wrath.  
31 Who denounces his way to his face?  
And who repays him *for what* he has done?  
32 When he is brought to *the* grave,  
then someone stands guard over *the* tomb.  
33 *The* clods of *the* valley are sweet to him;  
everyone will follow after him,  
and before him they are innumerable.  
34 So how will you comfort me *with* emptiness,  
when fraud is left *in* your answers?”

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## Eliphaz's Third and Last Speech (c. 2200 BC)

## Job 22

**Eliphaz Accuses Job of Specific Sins**

- 1 Then Eliphaz the Temanite answered and said,
- 2 “Can a man be of use to God?  
Yes, can *the* wise be of use to him?
- 3 *Is* it a pleasure to Shaddai if you are righteous,  
or a gain if you make your ways blameless?
- 4 Does he reprove you because of your reverence  
*or* enter into judgment with you?
- 5 *Is* not your wickedness great,  
and there is no end to your iniquities?
- 6 “Indeed, you have required a pledge from your family for nothing,  
and you have stripped off *the* clothes of *the* naked.
- 7 You have given no water *for the* weary to drink,  
and you withheld food from *the* hungry.
- 8 And the land belongs to the man of power,  
and the favored lives in it.
- 9 You have sent widows away empty-handed,  
and *the* arms of orphans were crushed.
- 10 Therefore trapping nets *are* all around you,  
and panic suddenly terrifies you,  
11 *or it is so* dark you cannot see,  
and a flood of water covers you.

**You Cannot Escape Punishment for Sin**

- 12 “*Is* not God *in the* height of *the* heavens?  
But see how lofty are the highest stars.
- 13 And you ask, ‘What does God know?  
Can he judge through deep gloom?’
- 14 Thick clouds *are* a covering for him, so that he does not see;  
and he walks about on *the* dome of heaven.’
- 15 Will you keep *to the* way of old  
that *the* people of mischief have trod,  
16 who were snatched away before their time,  
whose foundation was washed away *by* a current?
- 17 *Those* who said to God, ‘Turn away from us,’  
and ‘What can Shaddai do to us?’
- 18 Yet he himself filled up their houses *with* good *things*,  
but *the* schemes of *the* wicked are repugnant to me.
- 19 *The* righteous see, and they rejoice,  
but *the* innocent *one* mocks at them.
- 20 Surely our foe perishes,  
and fire has consumed their remainder.

**Eliphaz Urges Job to Repent**

- 21 “Please reconcile yourself with him,  
and be at peace; in this way, good will come to you.
- 22 Please receive instruction from his mouth,  
and place his words in your heart.
- 23 If you return to Shaddai, you will be restored;  
*if* you remove wickedness from your tent,  
24 and *if* you put gold ore in *the* dust,  
and *the* gold of Ophir in *the* rock of wadis,  
25 then Shaddai will be your gold ore  
and your precious silver.
- 26 Indeed, then you will delight yourself in Shaddai,

- and you will expect that God will be good to you.
- 27 You will pray to him, and he will hear you,  
and you will pay your vows.
- 28 And you will decide on a matter, and it will be established for you,  
and light will shine on your ways.
- 29 When they are humiliated, you say, '*It is pride,*'  
for he saves the humble.
- 30 He will deliver the guilty,  
and he will escape because of the cleanness of your hands."

## Job's Response to Eliphaz (c. 2200 BC)

Job 23–24

### Job Ignores Eliphaz and Yearns for an Audience With God

23:1 Then Job answered and said,

- 2 "Even today my complaint *is* bitter;  
my hand is heavy in addition to my groaning.
- 3 O that I knew and *that* I might find him;  
*O that* I might come to his dwelling.
- 4 I would lay *my* case before him,  
and I would fill my mouth *with* arguments.
- 5 I want to know *the* words *with which* he would answer me,  
and I want to understand what he would say to me.
- 6 Would he contend with me in *the* greatness of *his* strength?  
No, but he himself would give heed to me.
- 7 There an upright person could reason with him,  
and I would be acquitted forever by my judge.

### I May Not Know Where God Is, But He Knows Where I Am—"I Shall Come Forth as Gold"

- 8 "When I go forward, he is not there,  
or backward, I cannot see him.
- 9 When he works *on the* left, I cannot perceive *him*;  
he turns to *the* right, but I cannot see *him*.
- 10 But he knows the way that I take;  
he tests me—I shall come out like gold.
- 11 My foot has held on to his steps;  
I have kept his way, and I have not turned aside.
- 12 *From* the commandment of his lips, indeed I have not departed;  
I have treasured the words of his mouth more than my daily food.

### Job Believes That God Decried His Suffering

- 13 "But he *is* alone, and who can dissuade him?  
And whatever he desires, indeed, he does *it*.
- 14 For he will carry out what he appoints for me,  
and many *things* like these *are* with him.
- 15 Therefore, I am horrified because of his presence;  
*when* I consider, I tremble because of him.
- 16 Indeed, God has made my heart faint,  
and Shaddai has terrified me.
- 17 Indeed, I have not been silenced because of darkness,  
and because of me he conceals thick darkness.

### Job Describes the Suffering Caused by Greed, Exploitation and Injustice

- 24:1 "Why are not times kept by Shaddai,  
and *why* do not *those who* know him see his days?
- 2 They remove border *stones*;  
they seize flocks, and they pasture *them*.
- 3 They drive away *the* donkey of orphans;

- they take *the* widow's ox as a pledge.
- 4 They thrust *the* poor off the road;  
*the* needy of *the* earth hide themselves together.
- 5 "Look, *like* wild donkeys in the desert  
they go out to their labor *as* searchers for the prey;  
*the* wilderness *is* their food for the young.
- 6 They reap their fodder in the field,  
and they glean *in the* vineyard of *the* wicked.
- 7 They spend the night naked, without clothing,  
and *they* have no garment in the cold.
- 8 They are wet from the rainstorm of the mountains,  
and they cling to the rock without refuge.
- 9 "They snatch *the* orphan from *the* breast,  
and they take a pledge against *the* needy.
- 10 They go about naked, without clothing,  
and hungry, they carry *the* sheaves.
- 11 Between their terraces they press out oil;  
they tread *the* presses, but they are thirsty.
- 12 From *the* city people groan,  
and *the* throat of *the* wounded cries for help;  
yet God does not regard it as unseemly.
- 13 "Those are among *the ones* rebelling *against the* light;  
they do not recognize his ways,  
and they do not stay in his paths.
- 14 At dusk the murderer rises;  
he kills *the* needy and *the* poor,  
and in the night he is like a thief.
- 15 And *the* eye of *the* adulterer waits for dusk,  
saying, 'No eye will see me,'  
and he places a covering *on his* face.
- 16 He digs through houses in the darkness;  
by day they shut themselves in—  
they do not know *the* light
- 17 because morning likewise is to them deep darkness;  
indeed, they know about *the* terrors of deep darkness.

**Let the Wicked Be Accursed**

- 18 "He himself *is* swift on *the* water's surface;  
their portion is cursed in the land.  
No one turns toward the path of their vineyards.
- 19 Drought and heat snatch away *the* snow waters,  
*like* Sheol *snatches away* those *who have* sinned.
- 20 *The* womb forgets him.  
*The* maggot feasts on him *until* he is no longer remembered,  
and wickedness is broken like a tree.
- 21 *He* feeds on *the* barren, *who* does not have a child,  
and does no good to *the* widow.
- 22 Yet he carries off *the* tyrants by his strength;  
*if* he rises up, then he cannot be certain of life.
- 23 He gives security to him, and he is supported,  
but his eyes *are* upon their ways.
- 24 They are exalted a little while, then they are gone.  
And they are brought low; they are cut off like all *others*,  
and like *the* heads of grain they wither away.
- 25 "And *if it is* not *so*, then who can prove me a liar  
and reduce my word to nothing?"

**Bildad's Third and Last Speech (c. 2200 BC)**

Job 25

**Bildad Insists That Men Cannot Be Righteous Before God**

- 1 Then Bildad the Shuhite answered and said,
- 2 "Domination and dread *are* with him  
who makes peace in his high heavens.
- 3 Is there a number to his troops?  
And upon whom does his light not rise?
- 4 "Indeed, how can a human being be righteous before God?  
And how will he who is born of a woman be pure?
- 5 Look, even *the* moon is not bright,  
and *the* stars are not pure in his sight.
- 6 How much less for a human being *who is* a maggot,  
and a human *who is* a worm?"

**Job's Response to Bildad (c. 2200 BC)**

Job 26

**Job Responds With Sarcasm**

- 1 Then Job answered and said,
- 2 "How you have helped one who has no power!  
*How* you have assisted *the* arm that has no strength!
- 3 How you have advised one who has no wisdom!  
And *what* sound wisdom you have made known in abundance!
- 4 With whose help have you uttered words,  
and whose breath has come forth from you?

**Job Shows That He is Perfectly Aware of the Greatness of God**

- 5 "The spirits of the dead tremble  
below *the* waters and their inhabitants.
- 6 Sheol *is* naked before him,  
and there is no covering for Abaddon.
- 7 He stretches out *the* north over emptiness;  
*he* hangs *the* earth over nothing.
- 8 *He* ties up *the* water in its clouds,  
and *the* cloud is not torn open beneath it.
- 9 *He* covers *the* face of *the* full moon;  
*he* spreads his cloud over it.
- 10 He has described a circle on *the* face of *the* water  
between light and darkness.
- 11 "*The* pillars of heaven tremble,  
and they are astounded at his rebuke.
- 12 By his power he stilled the sea,  
and by his understanding he struck down Rahab.
- 13 By his breath the heavens were made clear;  
his hand pierced *the* fleeing snake.
- 14 Look, these *are* the outer fringes of his ways,  
and how faint is the word *that* we hear of him!  
But who can understand the thunder of his power?"

**Job Holds Fast His Integrity (c. 2200 BC)**

Job 27

**Job Insists That He is Righteous (in spite of his friends' view that God's justice is punishing him for sin)**

- 1 Then Job again took up his discourse and said,

- 2 "As God lives, he has removed my justice,  
and Shaddai has made my inner self bitter.
- 3 For as long as my breath *is* in me,  
and the spirit of God *is* in my nose,
- 4 my lips surely will not speak falseness,  
and my tongue surely will not utter deceit.
- 5 Far be it from me that I would say that you are right;  
until I pass away, I will not put away from me my blamelessness.
- 6 I hold fast to my righteousness, and I will not let it go;  
my heart will not blame *any* of my days.

**Job Affirms His Belief in the Justice of God (in spite of not understanding how it is being worked out in his own life)**

- 7 "Let my enemy be like *the* wicked  
and my opponent like *the* unrighteous,  
8 for what *is the* hope of *the* godless when he cuts *them* off,  
when God takes away his life?
- 9 Will God hear his cry of distress  
when distress comes upon him?
- 10 Or, in Shaddai will he find delight?  
Will he call upon God at all times?
- 11 "I will teach you about God's hand;  
I will not conceal that *which is* with Shaddai.
- 12 Look, you all have seen,  
and why in the world have you become altogether vain?
- 13 "This *is the* portion of *the* wicked human being with God,  
and they receive from Shaddai *the* inheritance of *the* ruthless.
- 14 If their children multiply, *it is* for *the* sword,  
and his offspring do not have enough to eat.
- 15 Their survivors are buried through the plague,  
and their widows do not weep.
- 16 If he heaps up silver like the dust  
and fashions clothing like the clay,  
17 he makes *it* ready, and *the* righteous will wear *it*,  
and *the* innocent will divide *the* silver.
- 18 "He builds his house like the moth,  
and like a booth *that* a watchman has made.
- 19 He goes to bed *with* wealth, but he will do so no more;  
he opens his eyes, and it is gone.
- 20 Terrors overtake him like the water;  
a storm wind carries him off *in the* night.
- 21 *The* east wind lifts him up, and he is gone,  
and it sweeps him away from his place.
- 22 And it hurls at him, and it has no compassion;  
he will quickly flee from its power.
- 23 It claps its hands over him,  
and it hisses at him from its place.

### Job's Discourse on Wisdom (c. 2200 BC)

Job 28

**Man Knows How to Find the Hidden Treasures of the Earth**

- 1 "Indeed, there is a mine for silver  
and a place for gold to be refined.
- 2 Iron is taken from dust,  
and he pours out copper *from* ore.
- 3 He puts an end to darkness,  
and he searches out the farthest limits  
*for the* ore *in* gloom and deep shadow.

- 4 He breaks open a mine shaft away from where people dwell;  
*those* who are forgotten by travelers,  
 they dangle, they sway *far away* from human beings.
- 5 *As for the* earth, from it comes food,  
 but underneath it, it is turned up as *by* fire.
- 6 Its stones *are the* place of sapphire,  
 and *the* earthen dirt has gold.
- 7 "*It is* a path a bird of prey does not know  
 and *the* black kite's eye has not seen.
- 8 Proud wild animals have not trodden it;  
*the* lion in its prime has not prowled over it.
- 9 He puts his hand on the hard rock;  
 he overturns mountains by *the* roots.
- 10 He cuts out tunnels in the rocks,  
 and his eye sees every treasure.
- 11 He dams up rivers from *their* sources,  
 and he brings secret things to *the* light.

#### Man Does Not Know How to Find the Greatest Treasure of All—Wisdom

- 12 "But from where will wisdom be found?  
 And where in the world *is the* place of understanding?
- 13 A human being does not know its proper value,  
 and it is not found in *the* land of the living.
- 14 The deep says, 'It is not in me,'  
 and *the* sea says, 'It is not with me.'
- 15 "Refined gold cannot be gotten in its place,  
 and silver cannot be weighed out *as* its price.
- 16 It cannot be bought for the gold of Ophir,  
 for precious onyx or sapphire.
- 17 Gold and glass cannot be compared with it,  
 and its substitution *cannot be* an ornament of refined gold.
- 18 Black corals and crystal will not be mentioned,  
 and wisdom's price *is* more than red corals.
- 19 The topaz of Cush cannot be compared with it;  
 it cannot be bought for pure gold.

#### Wisdom is Found Only With God

- 20 Indeed, from where does wisdom come?  
 And where in the world *is the* place of understanding?
- 21 It is hidden from *the* eyes of all living,  
 and it is concealed from *the* birds of the heaven.
- 22 Abaddon and Death say,  
 'We heard its rumor with our ears.'
- 23 "God understands its way,  
 and he knows its place,  
 24 for he himself looks to *the* end of the earth;  
 he sees under all the heaven.
- 25 When he gave weight to the wind  
 and he apportioned *the* waters by measure,  
 26 when he made a rule for the rain  
 and a way for *the* thunder's lightning bolt,  
 27 then he saw it and talked about it;  
 he established it, and moreover, he explored it.
- 28 And to the human beings he said,  
 'Look, the fear of the Lord *is* wisdom,  
 and to depart from evil *is* understanding.'"

## Job's Final Speech (c. 2200 BC)

Job 29–31

**Job Reflects on the Past**

29:1 Then Job again took up his discourse and said,

- 2 “O that I were as *in* the months before,  
as *in* the days *when* God watched over me,  
3 when his shining lamp *was* over my head—  
by his light I walked through darkness—  
4 as when I was in the days of my prime,  
when God’s confiding *was* over my house,  
5 when Shaddai *was* still with me,  
my children *were* all around me,  
6 when my paths were washed in sour milk,  
and *the* rock poured out streams of oil for me.  
7 “At my going out *the* gate to *the* city,  
I secured my seat in the square.  
8 Young men saw me and stepped aside,  
and *the* aged rose up *and* stood.  
9 Officials refrained from talking,  
and they laid *their* hand on their mouth.  
10 *The* voices of nobles were hushed,  
and their tongue stuck to their palate.  
11 “When *the* ear heard and commended me,  
and *the* eye saw and testified in support of me  
12 because I saved *the* needy who cried for help,  
and *I* saved *the* orphan for whom *there was* no helper.  
13 *The* blessing of *the* wretched came upon me,  
and I caused *the* widow’s heart to sing for joy.  
14 I put on righteousness, and it clothed me;  
my justice *was* like a robe and a headband.  
15 “I was eyes to the blind,  
and I *was* feet to the lame.  
16 I *was* a father to the poor,  
and I investigated the stranger’s legal dispute.  
17 And I broke *the* evil one’s jaw bones,  
and I made *his* prey drop from his teeth.  
18 “And I thought, ‘I will pass away in my nest,  
and like the phoenix I shall multiply *my* days.  
19 My roots *were* open to water,  
and dew spent the night on my branches;  
20 My glory *was* new with me,  
and I was revitalized regularly.’  
21 “They listened to me and waited,  
and they kept silent for my counsel.  
22 After my word, they did not speak again,  
and my word dropped down *like dew* upon them.  
23 And they waited for me as *for* the rain,  
and they opened their mouth wide *as for the* spring rain.  
24 I smiled for them *when* they had no confidence *in anything*,  
and they did not extinguish the light of my face.  
25 I chose their way, and I sat *as* head,  
and I dwelled like a king among the troops,  
like *one* who comforts mourners.

**Job Mourns His Present Disgrace**

30:1 “But now *those* younger than I, as far as days, laugh at me,  
whose fathers I rejected for setting with the dogs of my sheep and goats.

- 2 Moreover, what use to me is the strength of their hands?  
With them, vigor is destroyed.
- 3 Through want and through barren hunger  
they are gnawing *in the* dry region *in the* darkness of desolation and waste.
- 4 They are picking salt herbs, the leaves of bushes,  
and *the* roots of broom trees to warm themselves.
- 5 They were driven out from fellow people;  
they shout at them as *at* a thief,  
6 so that they dwell *in* holes of *the* ground and *in the* rocks.
- 7 They bray among *the* bushes;  
they are gathered under *the* nettles.
- 8 A senseless crowd, yes, a disreputable brood,  
they were cast out from the land.
- 9 “But now I am their mocking song,  
and I have become a byword for them.
- 10 They abhor me; they keep aloof from me,  
and they do not withhold spit from my face  
11 because he has loosened his bowstring and humbled me,  
and they have thrown off restraint in my presence.
- 12 On *the* right hand the brood rises up;  
they put me to flight,  
and they build up their siege ramps against me.
- 13 They destroy my path;  
they promote my destruction;  
they have no helper.
- 14 As *through* a wide breach they come;  
amid a crash they rush on.
- 15 Terrors are turned upon me;  
my honor is pursued as *by* the wind,  
and my hope of deliverance passed by like a cloud.
- 16 “And now my life is poured out onto me;  
days of misery have taken hold of me.
- 17 At night I am in great pain;  
my pains do not take a rest.
- 18 He seizes my clothing with great power;  
he grasps me by my tunic’s collar.
- 19 He has cast me into the dirt,  
and I have become like dust and ashes.
- 20 I cry to you for help, but you do not answer me;  
I stand, and you *merely* look at me.
- 21 You have turned cruel to me;  
you persecute me with your hand’s might.
- 22 You lift me up to *the* wind—you make me ride *it*,  
and you toss me about *in* the storm.
- 23 Indeed, I know *that* you will bring me to death  
and *to the* house of assembly for all *the* living.
- 24 “Surely someone must not send a hand against *the* needy  
when, in his misfortune, *there is* a cry of help for them.
- 25 Have I not wept for the unfortunate,  
*and* grieved myself over the poor?
- 26 Indeed, I hoped for good, but evil came,  
and I waited for light, but darkness came.
- 27 My bowels are in turmoil, and they are not still;  
days of misery come to confront me.
- 28 I go *about* in mourning garb, *but* not in sunlight;  
I stand up in the assembly, *and* I cry for help.
- 29 I am a companion for *the* jackals  
and a companion for ostriches.

- 30 My skin turns black on me,  
and my bones burn with heat.
- 31 So my lyre came to be *used* for mourning,  
and my flute *for the* voice of *those who* weep.

**Job's Final Defense—"If..."**

- 31:1 "I made a covenant with my eyes,  
so how could I look closely upon a virgin?
- 2 And what *is* the portion of God from above  
or the heritage of Shaddai from on high?
- 3 Is not disaster for *the* evil one  
and ruin for *the* workers of mischief?
- 4 Does he not see my ways  
and count all my steps?
- 5 "If I have walked with falseness,  
and my foot has hastened to deceit,  
6 let him weigh me in *the* balance of justice,  
and let God know my blamelessness.
- 7 If my steps have turned aside from the way,  
and my heart has walked after my eyes,  
and my hand has clung to a spot,  
8 let me sow, and let another eat,  
and let my crops be rooted out.
- 9 "If my heart has been enticed by a woman,  
and at my neighbor's doorway I have lain in wait,  
10 let my wife grind for another,  
and let other *men* kneel over her,  
11 for that *is* a shameful act,  
and that *is* a criminal offense.
- 12 Indeed, that *is* a fire that will consume up to Abaddon,  
and it would uproot all my crop.
- 13 "If I have rejected my male or female slave's case  
when their complaint *was* against me,  
14 then what shall I do when God rises up?  
And when he enquires, how shall I answer him?
- 15 Did not he *who* made me in the womb make them?  
And did not one fashion us in the womb?
- 16 "If I have withheld *the* desire of *the* poor from *them*,  
or I have caused *the* widow's eyes to fail,  
17 or I have eaten my morsel alone,  
and *the* orphan has not eaten from it  
18 (for from my childhood he grew up with me like a father,  
and from my mother's womb I guided her),  
19 if I have seen *the one who* perishes because of no clothing  
or *that* there is no covering for the poor,  
20 if his loins have not blessed me,  
or by means of my sheep's fleece he has warmed himself,  
21 if I have raised my hand against an orphan  
because I saw my supporters at the gate,  
22 *then* let my shoulder blade fall from *my* shoulder,  
and let my arm be broken from its socket.
- 23 Indeed, the disaster from God *was* a dread for me,  
and I was powerless because of his majesty.
- 24 "If I have made gold my trust,  
or I have called fine gold my security,  
25 if I have rejoiced because my wealth *was* great  
or because my hand found a fortune,  
26 if I looked at *the* sun when it shone

or *at the* moon moving *in* splendor,  
27 and I was secretly enticed,  
and my hand threw them a kiss,  
28 this also *is* an iniquity *to be* judged,  
for I have deceived God above.  
29 “If I have rejoiced at *the* ruin of *the one who* hated me  
or have exulted when evil overtook him—  
30 no, I have not allowed my mouth to sin,  
to ask his life with a curse.  
31 Have the people of my tent not said,  
‘O that someone had not been satisfied with his meat’?  
32 An alien has not lodged in the street;  
I have opened my door to the traveler.  
33 Have I concealed my transgressions as *other* human beings  
to hide my iniquity in my bosom  
34 because I dreaded *the* great multitude,  
and *the* contempt of clans terrified me,  
so that I kept quiet, I did not go out of *the* doorway?  
35 O that I had someone hearing me!  
Here is my signature;  
let Shaddai answer me!  
As for *the* written communication *that* my adversary has written,  
36 I would surely carry it on my shoulder;  
I would bind it on me *like* a crown.  
37 I would give him an account of my steps;  
I would approach him like a noble.  
38 If my land has cried out against me,  
and its furrows have wept together,  
39 if I have eaten its yield without payment,  
or I have caused *the* breath of its owners to die,  
40 let thorns grow in place of wheat  
and noxious weeds in place of barley.”

The words of Job are ended.

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## Young Elihu's First Speech (c. 2200 BC)

Job 32–33

### Introduction of Elihu

32:1 Then these three men ceased from answering Job because he *was* righteous in his *own* eyes.

2 So Elihu the son of Barakel the Buzite, from the clan of Ram, became angry. He became angry at Job because he justified himself rather than God,

3 and he became angry at his three friends because they had not found an answer, and they had declared Job guilty.

4 Thus Elihu had waited [to speak to Job] because they were older than he.

5 When Elihu saw that there was no answer in the mouth of the three men, he became angry.

### Elihu Explains Why He Remained Silent Until Now

6 Then Elihu the son of Barakel the Buzite spoke up and said,

“I am young, but you are old;  
therefore I feared and became afraid of explaining my knowledge to you.

7 I thought, ‘Let days speak,  
and let many years teach wisdom.’

8 “Truly, it *is* a spirit in a human being,  
and the breath of Shaddai teaches them.

9 *It is* not the aged *who* are wise,  
or *it is not the* elders *who* understand justice.

### Elihu Rebukes Job's Three Friends

10 Therefore I say, ‘Listen to me;  
let me also declare my knowledge myself.’

11 “Look, I waited for your words;  
I listened for your insight,  
until you searched out what to say.

12 And I directed my attention to you;  
and, look, there is no *one* for Job *who* refuted,  
answering his words among you.

13 So do not say, ‘We have found wisdom;  
let God refute him, not a man.’

14 But he did not direct *his* words to me,  
and I will not answer him with your words.

15 “They are dismayed; they no longer answer;  
they have nothing to say.

16 And I have waited because they do not speak,  
because they stand *there and* no longer answer.

### Elihu's Compulsion to Speak

17 I myself will answer my share also;  
I myself will declare my knowledge also,

18 for I am full of words;  
the spirit within me urges me.

19 “Look, my internal organs *are* like unopened wine,  
like new wineskins it is *ready* to burst open.

20 Let me speak that I may find relief;  
let me open my lips, and let me answer.

21 Please let me not show partiality to anyone,  
and let me not show flattery to human beings,

22 for I do not know *how* to flatter,  
*else* my Maker would soon put an end to me.

### Elihu Tells Job to Listen

33:1 “But now, please hear my speeches, Job,  
and hear all my words.

2 Please look, I open my mouth;

my tongue in my mouth speaks.

- 3 My words *declare* my heart's uprightness,  
and my lips sincerely speak what my lips know.
- 4 The Spirit of God has made me,  
and the breath of Shaddai gives life to me.
- 5 "If you are able, answer me.  
Present *your argument* before me; take your stand.
- 6 Look, before God I am like you;  
I myself was also formed from clay.
- 7 Look, dread of me should not terrify you,  
and my hand will not be heavy upon you.

#### **Elihu's Perception of Job's Statements**

- 8 "Surely you have spoken in my ears,  
and I have heard *the sound of your words*:
- 9 'I *am* clean, without transgression;  
I *am* pure, and *there is* no guilt in me.
- 10 Look, he finds fault against me;  
he reckons me as his enemy;
- 11 he puts my feet in the block;  
he watches all my paths.'

#### **Elihu's Answer—God Disciplines Men in Various Ways**

- 12 "Look, *in* this you are not right—I will answer you:  
Indeed, God is greater than a human being.
- 13 Why do you contend against him,  
that he will not answer all a person's words?
- 14 Indeed, God speaks in one *way*,  
even in two, *yet someone* does not perceive it.

#### **God Disciplines Men through Dreams**

- 15 "In a dream, a vision of *the night*,  
when a deep sleep falls on men slumbering on *their bed*,
- 16 then he opens *the ear* of men,  
and he frightens them with a warning
- 17 to turn human beings aside *from their deeds*,  
and he keeps man from pride.
- 18 He spares his life from *the pit*  
and his life from passing over the river of *death*.

#### **God Disciplines Men through Pain and Illness**

- 19 "And he is reprov'd with pain on his bed,  
even *with* the strife of his bones continually,
- 20 so that his life loathes bread,  
and his inner self *loathes* appetizing food.
- 21 His flesh is wasted away from sight,  
and his bones, *which* are invisible, are bared.
- 22 And he draws near to the pit  
and his life to the killers.

#### **Elihu Believes There is a Special Angel (lit. "Messenger") Who Acts as Mediator for the Sinner**

- 23 "If there is a messenger beside him, a mediator, one of a thousand,  
to declare to a human being his uprightness
- 24 so that he is gracious *to* him, and he says,  
'Deliver him from descending into *the pit*;  
I have found a ransom.'
- 25 His flesh is renewed with *his* youth;  
he returns to *the* days of his youthful strength.

**God Accepts Those Who Repent of Their Sin**

- 26 He prays to God, then he accepts him,  
and he sees his face with a shout of joy,  
and he repays to the human being his righteousness.
- 27 “He will sing to men, and he will say,  
‘I have sinned and have perverted *what is* right,  
and it was not paid back to me.
- 28 He redeemed my life from going down into the pit,  
so I will enjoy the light.’
- 29 Look, God does all these *things*  
twice, three times with a person
- 30 to bring his life back from *the* pit  
so that he may enjoy the light of life.

**Elihu Tells Job to Speak if He Must or Be Silent and Listen to Wisdom**

- 31 “Listen attentively, Job; listen to me;  
be silent, and I will speak.
- 32 If you have anything to say, answer me;  
speak, for I desire to justify you.
- 33 If not, you listen to me;  
be silent, and I will teach you wisdom.”

**Young Elihu’s Second Speech (c. 2200 BC)**

Job 34

**Job Remains Silent and Elihu Continues**

- 1 Thus Elihu spoke up and said,
- 2 “Hear my words, you wise men,  
and listen to me, you who know,  
3 for *the* ear tests words,  
and *the* palate tastes food.
- 4 Let us choose justice for ourselves;  
let us determine among ourselves what *is* good—

**Elihu Twists Job’s Words**

- 5 for Job has said, ‘I am righteous,  
but God has taken away my justice.  
6 Should I lie concerning my justice?  
*Though I am* without transgression, my wound caused by an arrow is incurable.’
- 7 What man *is* like Job,  
who drinks scorn like water?  
8 And he goes on the road in company with instigators of mischief,  
and walks with men of wickedness.
- 9 Indeed, he says, ‘A man does not profit  
when he takes delight in God.’

**Elihu’s Premise—God Rules Justly and Repays Men According to Their Deeds**

- 10 “Therefore, listen to me, people who have sense:  
far be it from God that he should commit wickedness  
and that Shaddai should do wrong.
- 11 Indeed, he will repay *according to* a human being’s deeds,  
and according to a man’s way he will let *it* happen *to* him.
- 12 What’s more, God truly does not act wickedly,  
and Shaddai does not pervert justice.
- 13 Who gave him charge *over the* earth?  
Or who laid on *him the* whole world?
- 14 If he should set his heart to it,  
and he should gather his spirit and his breath to himself,

15 all flesh would perish together,  
and humankind would return to dust.

#### Defense of the Premise

16 “But if *you have* understanding, hear this;  
listen to what I say.  
17 Shall *he who* hates justice really govern?  
Or will you declare *the* Righteous One, the Mighty, guilty?—  
18 the one who says to a king, ‘You worthless man,’  
to noblemen, ‘You wicked man,’  
19 who shows no partiality to officials  
and *who* does not take note of the noble more than of the insignificant,  
for all of them *are* the work of his hands?  
20 *In* a moment they die,  
and *in* the middle of *the* night *the* people are shaken, and they pass away,  
and they take away *the* mighty effortlessly.  
21 “Indeed, his eyes *are* upon *the* ways of man,  
and he sees all his steps.  
22 There is no darkness, and there is no deep shadow  
where instigators of mischief might hide themselves.  
23 Indeed, he has not yet appointed *a time* for man  
to go to God in the judgment.  
24 He shatters the mighty without investigation,  
and he sets others in their place.  
25 Therefore he knows their works,  
and he overturns *them in the* night  
so that they are crushed.  
26 He strikes them where the wicked stood,  
where there are onlookers,  
27 because they have turned aside from him  
and have not understood any of his ways,  
28 so that *they* cause *the* cry of distress from *the* helpless to come to him,  
and he hears *the* cry of distress from *the* needy,  
29 but he remains quiet, and who can condemn?  
And he hides *his* face, and who can behold him?  
Yet *he is* over a nation and over a person alike,  
30 so that godless human beings should not reign,  
nor those who ensnare *the* people.

#### Elihu Challenges Job to Repent

31 “Indeed, does anyone say to God, ‘I have endured *chastisement*;  
I will not act corruptly *again*;  
32 teach me yourself what I cannot see;  
if I have done wrong, I will not repeat *it*’?  
33 According to your judgment, must he repay *it* because you rejected *this*?  
Indeed, you must choose, and not I, so declare what you know.

#### Elihu Condemns Job When He Does Not

34 Those who have sense say to me,  
and *the* wise man hearing me *says*:  
35 ‘Job speaks without knowledge,  
and his words *are* without insight.  
36 Would that Job were tested up to *the* end  
because *his* answers *are* like *those from* men of mischief,  
37 for he adds transgression to his sin;  
he claps hands among us,  
and he multiplies his words against God.’”

## Young Elihu's Third Speech (c. 2200 BC)

Job 35

### Elihu Again Twists Job's Words

- 1 Moreover, Elihu spoke up and said,
- 2 “Do you think this *is* justice when you say,  
‘I am right before God’?
- 3 If you ask what it profits you:  
‘How do I benefit by refraining from my sin?’

### Elihu's Answer—Nothing You Do Obligates God in Any Way

- 4 I myself will give answer to you  
and *to* your friends with you.
- 5 “Look at *the* heavens, and see;  
and observe *the* clouds *that* are higher than you.
- 6 If you have sinned, what do you accomplish against him?  
And *if* your transgressions are multiplied, what do you do to him?
- 7 If you are righteous, what do you give to him,  
or what does he receive from your hand?
- 8 Your wickedness *affects* a person like yourself,  
and your righteousness *affects* humans.

### Elihu's Answer—God Does Not Hear You Because He Does Not Hear the Wicked

- 9 “Because of *the* multitude of oppressions, they cry out;  
they cry for help because of *the* arm of *the* mighty.
- 10 But no one says, ‘Where *is* God my Maker,  
*who* gives songs in the night,  
11 *who* teaches us more than *the* animals of *the* earth  
and makes us wiser than the birds of the heavens?’
- 12 There they cry out, but he does not answer  
because of the pride of evildoers.
- 13 “Surely God does not hear an empty plea,  
and Shaddai does not regard it.
- 14 How much less *when* you say *that* you do not see him,  
that *the* case *is* before him, and you are waiting for him!
- 15 But now, because his anger does not punish,  
and he does not acknowledge the transgression at all,

### Elihu Concludes With a Harsh Judgment against Job

- 16 therefore Job opens his mouth in empty talk—  
without knowledge he multiplies words.”

## Young Elihu's Fourth and Final Speech (c. 2200 BC)

Job 36–37

### Elihu Claims to Have Perfect Knowledge

- 36:1 Then Elihu continued and said,
- 2 “Bear with me a little longer, and I will explain,  
for I still have something to say on God's behalf.
- 3 I will bring my knowledge from far away,  
and I will ascribe righteousness to my maker,  
4 for truly my words *are* not falsehood;  
*one who has* perfect knowledge *is* with you.

### Elihu's Central Message—God Uses Suffering to Turn People from Their Sin

- 5 Look, God *is* mighty but does not despise *anyone*;

- he is mighty and good* in understanding.
- 6 He does not keep *the* wicked alive  
but grants justice *to the* afflicted.
- 7 He does not withdraw his eyes from *the* righteous,  
but he sets them forever with kings on the throne, and they are exalted.
- 8 “And if *they* are tied up with fetters,  
*if* they are caught in *the* cords of misery,  
9 then he declares their work to them,  
and their transgressions, that they are behaving arrogantly.
- 10 So he opens their ear to the discipline,  
and he commands that they return from mischief.
- 11 If they listen and serve *him*,  
they complete their days in prosperity and their years in pleasantness.
- 12 But if they do not listen, they perish by *the* sword,  
and they pass away without knowledge.
- 13 And *the* godless of heart cherish anger;  
they do not cry for help when he binds them.
- 14 They die in their youth,  
and their life *ends* among the male shrine prostitutes.
- 15 He delivers *the* afflicted by his misery,  
and he opens their ears by the adversity.

**Elihu Again Urges Job to Repent**

- 16 And what’s more, he allured you out of distress  
*into* a broad place, *where* in place of it *was* no constraint;  
and *what* was set on your table is full of fatness.
- 17 But you are obsessed with *the* judgment of *the* wicked;  
judgment and justice take hold of you.
- 18 Yes, *it is* wrath, so that it will not incite you into mockery;  
and do not let *the* ransom’s greatness turn you aside.
- 19 Will your cry for help sustain *you* without distress,  
or all *the* efforts of *your* strength?
- 20 You must not long for the night,  
to cut off people in their place.
- 21 Take care, you must not turn to mischief,  
for because of this you have been tried by misery.

**Elihu’s Description of God’s Power—The Thunderstorm**

- 22 “Look, God is exalted in his power;  
who *is* a teacher like him?
- 23 Who has prescribed his way for him?  
Or who says, ‘You have done wrong’?
- 24 Remember that you should extol his work,  
*of* which people have sung.
- 25 All human beings have looked on it;  
everyone watches from afar.
- 26 “Look, God *is* exalted, and we do not know *him*;  
the number of his years is unsearchable.
- 27 Indeed, he draws up *the* drops of water;  
he distills *the* rain into its mist,  
28 which *the* clouds pour down;  
they shower abundantly on human beings.
- 29 “Moreover, can anyone understand *the* spreading of clouds,  
*the* thundering of his dwelling place?
- 30 Look, he scatters his lightning around him,  
and he covers the roots of the sea.
- 31 Indeed, he judges people by them;  
he gives food in abundance.

- 32 He covers *his* hands *with* lightning,  
and he commands it the place at *which* to strike.
- 33 His thundering tells about him;  
*the* livestock also *tell* concerning what rises.

#### **Elihu's Description of God's Power—The Icy Blasts of Winter**

- 37:1 "About this also my heart trembles,  
and it leaps from its place.
- 2 Listen carefully to his voice's thunder  
and *the* rumbling *that* goes out from his mouth.
- 3 He lets it loose under all the heavens,  
and his lightning to the earth's corners.
- 4 After it, his voice roars;  
it thunders with his majestic voice,  
and he does not restrain it when his voice is heard.
- 5 "God thunders with his voice in marvelous ways;  
he does great things, and we cannot comprehend.
- 6 For to the snow he says, 'Fall *on the* earth';  
and the shower of rain, his heavy shower of rain—  
7 he stops all human beings from working  
so that everyone whom he has made may know it.
- 8 Then *the* animal goes into *its* den,  
and it remains in its den.
- 9 "*The* storm wind comes from its chamber  
and cold from *the* north wind.
- 10 By God's breath, ice is given,  
and *the* broad waters *are* frozen.
- 11 Also, he loads down thick clouds with moisture;  
his lightning scatters *the* clouds.
- 12 And they turn around by his guidance  
to accomplish all that he has commanded them  
on *the* face of the habitable world.
- 13 Whether as correction or for his land,  
or as loyal love, he lets it happen.

#### **Elihu's Rebuke—God's Greatness Precludes Any Attempt by Job to Present His Case**

- 14 "Hear this, Job;  
stand *still* and consider carefully God's wondrous works.
- 15 Do you know how God commands them  
and *how* he causes his cloud's lightning to shine?
- 16 Do you know about the hovering of the clouds,  
the marvelous works of the one with perfect knowledge?
- 17 *You* whose garments *are* hot,  
when *the* earth is being still because of *the* south wind,  
18 with him can you spread out *the* skies,  
hard as a molten mirror?
- 19 "Teach us what we should say to him;  
we cannot draw up our case because of *the* presence of darkness.
- 20 Should he be told that I want to speak?  
Or did a man say that he would be communicated with?

#### **Elihu's Concluding Description of God's Greatness—The Brilliance of the Sun After the Storm**

- 21 So then, they do not look at the light *when it is* bright in the skies,  
when *the* wind has passed and has cleansed them.
- 22 From *the* north comes gold—  
awesome majesty *is* around God.
- 23 *As for* Shaddai, we cannot attain him;  
*he is* exalted *in* power,

and he does not oppress justice and abundant righteousness.

24 Therefore people revered him;

he does not regard any who think that they are wise.”

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## God Questions Job About Creation (c. 2200 BC)

Job 38:1–38

### Yahweh's Introductory Challenge—"I will question you..."

- 1 Then Yahweh answered Job from the storm, and he said,
- 2 "Who *is* this darkening counsel  
by words without knowledge?
- 3 Prepare yourself for a difficult task like a man,  
and I will question you, and you shall declare to me.

### Creation of the Earth

- 4 "Where were you at my laying the foundation of *the* earth?  
Tell *me*, if you possess understanding.
- 5 Who determined its measurement? Yes, you do know.  
Or who stretched *the* measuring line upon it?
- 6 On what were its bases sunk?  
Or who laid its cornerstone,
- 7 when *the* morning stars were singing together  
and all the sons of God shouted for joy?

### The Sea

- 8 "Or *who* shut *the* sea in with doors  
at its bursting, *when* it went out of *the* womb,
- 9 at my making *the* clouds its garment  
and thick darkness its swaddling band,
- 10 and I prescribed my rule for it,  
and I set bars and doors,
- 11 and I said, 'You shall come up to here, but you shall not go further,  
and here it will set *a boundary* for your proud surging waves'?

### The Rotation of the Earth

- 12 "Have you ever in your life commanded *the* morning?  
Have you made the dawn know its place,
- 13 to take hold of the earth's skirts  
so that the wicked might be shaken off from it?
- 14 It is changed like clay *under* a seal,  
and they appear like a garment.
- 15 And their light is withheld from *the* wicked,  
and *their* uplifted arm is broken.

### The Underworld

- 16 "Have you entered into *the* sea's sources?  
Or have you walked around in *the* recesses of the deep?
- 17 Have *the* gates of death been revealed to you?  
Or have you seen *the* gates of deep shadow?
- 18 Have you considered closely *the* earth's vast expanse?  
Declare *it*, if you know all of it.

### Light and Darkness

- 19 "Where then *is* the way *where the* light dwells?  
And where then *is* its place,
- 20 that you may take it to its territory,  
and that you might discern the paths to its home?
- 21 You know, for you were born then,  
and the number of your days *is* great.

### The Weather

- 22 Have you entered into *the* storehouses of *the* snow,

- or have you seen *the* storehouses of *the* hail,  
 23 which I have reserved for *the* time of trouble,  
 for *the* day of battle and war?  
 24 Where then *is* the way *where the* light is distributed,  
*where* he scatters *the* east wind upon *the* earth?  
 25 “Who has cut open a channel for the torrents  
 and a way for *the* thunder bolts,  
 26 to bring rain on a land where no one lives,  
 a desert where no humans live,  
 27 to satisfy desert and wasteland,  
 and to cause *the ground* to put forth *the* rising of grass?  
 28 Is there a father for the rain,  
 or who fathered *the* drops of dew?  
 29 From whose womb did the ice come forth,  
 and who fathered *the* frost of heaven?  
 30 Like stone *the* waters become hard,  
 and *the* faces of the deep freeze.

#### The Stars

- 31 “Can you bind *the* chains of *the* Pleiades,  
 or can you loosen *the* cords of Orion?  
 32 Can you lead forth the southern constellations at their appointed time,  
 or can you lead *the* Bear with its children?  
 33 Do you know heaven’s statutes,  
 or can you establish their rule on the earth?

#### The Clouds

- 34 Can you lift up your voice to the clouds  
 so that a flood of water may cover you?  
 35 Can you send forth lightnings, that they may go?  
 And will they say to you, ‘Here we are’?  
 36 Who has put wisdom in the [inner parts],  
 or who has given understanding to the [mind]?  
 37 Who can number *the* clouds with wisdom?  
 Or who can tilt heaven’s jars,  
 38 at *the* flowing of *the* dust into a cast  
 and *the* clods cling together?

### God Questions Job About the Animals (c. 2200 BC)

Job 38:39–39:30

#### Lions and Ravens

- 38:39 “Can you hunt prey for *the* lion?  
 And can you satisfy *the* hunger of strong lions  
 40 when they are crouched in the dens,  
*when* they lie in the thicket in an ambush?  
 41 Who prepares for the crow its prey,  
 when its young ones cry to God for help,  
 and they wander around for lack of food?

#### Mountain Goats

- 39:1 “Do you know *the* time when *the* goats of *the* rocks give birth?  
 Do you observe *the* doe deer’s giving birth?  
 2 Can you number *the* months they fulfill,  
 and do you know *the* time of its giving birth?  
 3 When they crouch, they bring forth their young ones;  
 they get rid of their labor pains.  
 4 Their young ones grow strong; they grow up in the open;

they go forth and do not return to them.

### Wild Donkeys

- 5 “Who has sent forth *the* wild ass free?  
And who has released *the* wild donkey’s bonds,  
6 *to* which I have given *the* wilderness *as* its house  
and *the* salt flat *as* its dwelling place?  
7 It scorns *the* city’s turmoil;  
it does not hear *the* driver’s shouts.  
8 It explores *the* mountains *as* its pasture  
and searches after every kind of green plant.

### Wild Oxen

- 9 “Is *the* wild ox willing to serve you,  
or will he spend the night at your feeding trough?  
10 Can you tie *the* wild ox *with* its rope to a furrow,  
or will it harrow *the* valleys after you?  
11 Can you trust it because its strength *is* great,  
or will you hand your labor over to it?  
12 Can you rely on it that it will return your grain  
and *that* it will gather *it* to your threshing floor?

### Ostriches

- 13 “*The* wings of *the* female ostrich flap—  
*are they the* pinions of *the* stork or *the* falcon?  
14 Indeed, it leaves its eggs to the earth,  
and it lets *them* be warmed on *the* ground,  
15 and it forgets that a foot might crush an egg,  
and a wild animal might trample it.  
16 It deals cruelly with its young ones, as *if they were* not its own,  
as *if* without fear *that* its labor *were* in vain,  
17 because God made it forget wisdom,  
and he did not give it a share in understanding.  
18 When it spreads its wings aloft,  
it laughs at the horse and its rider.

### Horses

- 19 “Do you give power to the horse?  
Do you clothe its neck *with* a mane?  
20 Do you make it leap like the locust?  
*The* majesty of its snorting *is* terrifying.  
21 They paw in the valley, and it exults with strength;  
it goes out to meet *the* battle.  
22 It laughs at danger and is not dismayed,  
and it does not turn back from before *the* sword.  
23 Upon it *the* quiver rattles  
*along with the* flash of *the* spear and *the* short sword.  
24 With roar and rage it races over the ground,  
and it cannot stand still at *the* sound of *the* horn.  
25 Whenever a horn *sounds*, it says, ‘Aha!’  
And it smells *the* battle from a distance—  
*the* thunder of *the* commanders and *the* war cry.

### Hawks

- 26 “Does *the* hawk soar by your wisdom?  
Does it spread its wings to *the* south?  
27 Or does *the* eagle fly high at your command  
and construct its nest high?

- 28 It lives *on the* rock and spends the night  
on the rock point and the mountain stronghold.
- 29 From there it spies out *the* prey;  
its eyes look from far away.
- 30 And its young ones lick blood greedily,  
and where *the* dead carcasses *are*, there they *are*.”

## God Questions Job About the Behemoth and the Leviathan (c. 2200 BC)

Job 40–41

### Concluding Challenge

40:1 Then Yahweh answered Job and said,

- 2 “Shall a faultfinder contend with Shaddai?  
Anyone who argues with God must answer it.”

### Job Recognizes His Lack of Knowledge and Power, and Does Not Presume to Answer God

3 So Job answered Yahweh and said,

- 4 “Look, I am insignificant.  
What shall I answer you?  
I lay my hand on my mouth.
- 5 Once I have spoken, and I will not answer;  
even twice, but I will not proceed.”

### Yahweh Continues to Question Job

6 Then Yahweh answered Job from the storm, and he said,

- 7 “Prepare yourself for a difficult task like a man,  
and I will question you, and you shall declare to me.

### God’s Justice

- 8 “Indeed, would you annul my justice?  
Would you condemn me, so that you might be righteous?
- 9 Or do you have an arm like God,  
and can you thunder with a voice like his?
- 10 Adorn yourself *with* pride and dignity,  
and clothe yourself *with* splendor.
- 11 Pour out the overflowing of your anger,  
and look at all *the* proud, and humble them.
- 12 Look at all *the* proud, humble them,  
and tread down *the* wicked where they stand.
- 13 Hide them in the dust together;  
bind their faces in the grave.
- 14 And I will also praise you,  
that your *own* right hand can save you.

### The “Behemoth”

- 15 “Look, Behemoth, which I have made just as *I made* you;  
it eats grass like the ox.
- 16 Look, its strength *is* in its loins  
and its power in the muscles of its stomach.
- 17 It keeps its tail straight like a cedar;  
*the* sinews of its thighs are tightly wound.
- 18 Its bones *are* tubes of copper,  
its limbs like rods of iron.
- 19 “It *is* the first of God’s actions;  
the *one who* made him furnishes *it with* his sword.

- 20 Yes, *the* mountains yield produce for it,  
and all wild animals play there.
- 21 Under *the* lotus tree it lies,  
in *the* hiding place of *the* reeds and *in the* marsh.
- 22 *The* lotus trees cover it *with* their shade;  
*the* wadi's poplar trees surround it.
- 23 Look, *if the* river is turbulent, it is not frightened;  
it is confident even though *the* Jordan rushes against its mouth.
- 24 Can anyone take it by its eyes?  
Can he pierce *its* nose with a snare?

### The "Leviathan"

- 41:1 "Can you draw out Leviathan with a fishhook?  
Or can you tie down its mouth with a cord?
- 2 Can you put a rope in its nose?  
Or can you pierce its jawbone with a hook?
- 3 Will it make numerous pleas for mercy to you?  
Or will it speak gentle words to you?
- 4 Will it make a covenant with you?  
Will you take it as a slave forever?
- 5 Will you play with it as *with* birds  
and put it on a leash for your girls?
- 6 Will guildsmen bargain over it?  
Will they divide it between tradesmen?
- 7 Can you fill its kin with harpoons  
or its head with fish spears?
- 8 Lay your hands on it;  
think about *the* battle—you will not do *it* again!
- 9 "Look, the hope of capturing it is false.  
Will one be hurled down even at its sight?
- 10 *Is* it not fierce when somebody stirs it?  
Who *then is* he *who* would stand before it?
- 11 Who has come to confront me, that I should repay *him*?  
Under all the heavens, it belongs to me.
- 12 "I will not keep quiet *concerning* its limbs  
or concerning *the* extent of its might and *the* gracefulness of its frame.
- 13 Who can strip off its outer covering?  
Who can penetrate its double harness?
- 14 Who can open *the* doors of its face?  
Its teeth all around *are* fearsome.
- 15 Its back *has* scales of shields;  
it is shut up closely *as with* a seal.
- 16 They are close to one another—  
even *the* air cannot come between them.
- 17 They are joined one to another;  
they cling together and cannot be separated.
- 18 "Its snorting flashes forth light,  
and its eyes *are* red like dawn.
- 19 Torches go from its mouth;  
sparks of fire shoot out.
- 20 Smoke comes from its nostrils  
as *from* a kettle boiling and *burning* bulrushes.
- 21 Its breath kindles charcoal,  
and a flame comes from its mouth.
- 22 "Strength abides in its neck,  
and dismay dances before it.
- 23 Its flesh's folds of skin cling together;  
it is cast on it—it will not be moved.

- 24 Its heart is cast as stone;  
yes, it is cast as *the* lower millstone.
- 25 When it raises itself, *the* mighty ones are terrified;  
they retreat because of its thrashing.
- 26 Reaching it *with the* sword does not avail,  
*nor with the* spear, *the* dart, or *the* javelin.
- 27 It regards iron as straw,  
bronze as rotten wood.
- 28 An arrow will not make it flee;  
sling stones are turned to stubble for it.
- 29 Clubs are regarded as stubble,  
and it laughs at *the* short sword's rattle.
- 30 "Its underparts *are* shards of a potsherd;  
it moves over mud *like* a threshing sledge.
- 31 It makes *the* deep boil like a cooking pot;  
it makes *the* sea like a pot of ointment.
- 32 Behind it, it leaves a glistening wake;  
one would think *that* the deep *has* gray hair.
- 33 "On the ground it has no equal—  
a creature without fear.
- 34 It observes all *the* lofty;  
it is king over all that are proud."

## God Restores the Fortunes of Job (c. 2200 BC)

Job 42

### Job Humbles Himself Before Yahweh

- 1 Then Job answered Yahweh and said,
- 2 "I know that you can do all *things*,  
and *any* scheme from you will not be thwarted.
- 3 'Who *is* this darkening counsel without knowledge?'  
Therefore I uttered, but I did not understand;  
things too wonderful for me, but I did not know.
- 4 'Hear and I will speak;  
I will question you, then inform me.'
- 5 By the ear's hearing I heard *of* you,  
but now my eye has seen you.
- 6 Therefore I despise *myself*  
and repent in dust and ashes."

### God Is Angry With Job's Friends

- 7 And then after Yahweh spoke these words to Job, Yahweh said to Eliphaz the Temanite, "My wrath has been kindled against you and against *the* two of your friends, for you have not spoken to me what is right as my servant Job *has*."
- 8 So then, take for yourselves seven bulls and seven rams, and go to my servant Job and offer a burnt offering for yourselves. And my servant Job will pray for you, for I will certainly accept his prayer, so that it will not be done with you *according to your* folly, for you have not spoken to me what is right as my servant Job *has*."
- 9 So Eliphaz the Temanite and Bildad the Shuhite *and* Zophar the Naamathite went and did just as Yahweh had told them, and Yahweh accepted Job's prayer.

### God Restores the Fortunes of Job

- 10 Then Yahweh returned Job's fortune when he prayed to him on behalf of his friends. Thus Yahweh increased all that Job had twice as much as before.
- 11 So all his brothers and all his sisters and all *those who* had known him before came to him, and they ate bread with him in his house and showed sympathy to him and comforted him for all the disaster that Yahweh had brought upon him. Then each one gave to him one piece of money, and each one *gave to him* one ornamental ring of gold.
- 12 So Yahweh blessed Job's latter days more than his beginning. Thus he had fourteen thousand sheep and goats and six thousand camels and a thousand pair of oxen and a thousand female donkeys.

13 And he had seven sons and three daughters.

14 And he called the name of the first Jemimah and the name of the second Keziah and the name of the third Qeren-Happuk.

15 And beautiful women were not found in all the land like Job's daughters, and their father gave to them an inheritance in the midst of their brothers.

16 And Job lived after this one hundred and forty years, and he saw his sons and his grandsons *for* four generations.

17 Then Job died old and full of days.

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### The Death of Noah (2168 BC)

Genesis 9:28–29

28 And Noah lived three hundred and fifty years after the flood.  
29 And all the days of Noah were nine hundred and fifty years, and he died.

### Toledot of Terah (2166 BC)

Genesis 11:27–30

27 Now these are the generations of Terah.  
  
Terah fathered Abram, Nahor, and Haran, and Haran fathered Lot.  
  
28 And Haran died in the presence of Terah his father in the land of his birth, in Ur of the Chaldeans.  
29 And Abram and Nahor took wives for themselves. The name of the wife of Abram *was* Sarai, and the name of the wife of Nahor *was* Milcah, the daughter of Haran, the father of Milcah and Iscah.  
30 And Sarai was barren; she had no child.

Joshua 24:2

2 And Joshua said to all the people, “Thus says Yahweh the God of Israel: ‘Long ago your ancestors—  
Terah the father of Abraham and the father of Nahor—  
lived beyond the river, and they served other gods.

### God Calls Abraham in Ur (c. 2100 BC)

Genesis 12:1

1 And Yahweh said to Abram, “Go out from your land and from your relatives, and from the house of your father, to the land that I will show you. [\[Heb 11:8\]](#)

Acts 7:2–3

2 So he said, “Men—brothers and fathers—listen: The God of glory appeared to our father Abraham *while he was* in Mesopotamia, before he settled in Haran,  
3 and said to him, ‘Go out from your land and from your relatives and come to the land that I will show you.’

### The Abrahamic Covenant (c. 2100 BC)

Genesis 12:2–3

2 And I will make you a great nation, and I will bless you, and I will make your name great. And you will be a blessing.  
3 And I will bless those who bless you, and those who curse you I will curse. And all families of the earth will be blessed in you.”

### Abraham Moves From Ur to Haran (c. 2100 BC)

Genesis 11:31–32

31 And Terah took Abram his son, and Lot, the son of Haran, his grandson, and Sarai his daughter-in-law, the wife of Abram his son, and went out with them from Ur of the Chaldeans to go to the land of Canaan.  
And they went to Haran, and they settled there.  
32 And the days of Terah *were* two hundred and five years, and Terah died in Haran.

Acts 7:4

4 Then he went out from the land of the Chaldeans  
*and* settled in Haran.  
  
And from there, after his father died,  
he caused him to move to this land in which you now live.

### Abraham Moves From Haran to Canaan (2091 BC)

Genesis 12:4–9

4 And Abram went *out* as Yahweh had told him, and Lot went with him. Now Abram was seventy-five years old when he went out from Haran.  
5 And Abram took Sarai his wife, and Lot his nephew, and all their possessions that they had gathered, and all the persons that they

had acquired in Haran, and they went out to go to the land of Canaan. And they went to the land of Canaan.

6 And Abram traveled through the land up to the place of Shechem, to the Oak of Moreh. Now the Canaanites *were* in the land at that time.

7 And Yahweh appeared to Abram and said, “To your offspring I will give this land.” And he built an altar there to Yahweh, who had appeared to him.

8 And he moved on from there to the hill country, east of Bethel. And he pitched his tent at Bethel on the west, and at Ai on the east. And he built an altar there to Yahweh. And he called on the name of Yahweh.

9 And Abram kept moving on, toward the Negev. [[Heb 11:9–10](#)]

### Abraham Travels to Egypt to Avoid a Famine (2091 – c. 2085 BC)

Genesis 12:10–20

10 And there was a famine in the land. And Abram went down to Egypt to dwell as an alien there, for the famine was severe in the land.

11 And it happened *that* as he drew near to enter into Egypt, he said to Sarai his wife, “Look now, I know that you are a woman beautiful of appearance,

12 and it shall happen *that*, if the Egyptians see you, then they will say, ‘This *is* his wife,’ then they will kill me but let you live.

13 Please say you are my sister so that it will go well for me on your account. Then I will live on account of you.”

14 And it happened *that* as Abram came into Egypt, the Egyptians saw the woman, that she *was* very beautiful.

15 And the officials of Pharaoh saw her, and they praised her *beauty* to Pharaoh. And the woman was taken to the house of Pharaoh.

16 And he dealt well with Abram on account of her, and he had sheep, cattle, male donkeys, male servants, female servants, female donkeys, and camels.

17 Then Yahweh afflicted Pharaoh and his household with severe plagues on account of the matter of Sarai the wife of Abram.

18 Then Pharaoh called for Abram and said, “What *is* this you have done to me? Why did you not tell me that she *was* your wife?

19 Why did you say ‘She *is* my sister,’ so that I took her to myself as a wife? Now then, here *is* your wife. Take her and go.”

20 And Pharaoh commanded his men concerning him, and then sent him and his wife and all that *was* with him away.

### Abraham and Lot Separate (2091 – c. 2085 BC)

Genesis 13

1 Then Abram went up from Egypt, he and his wife and all that *was* with him. And Lot *went* with him to the Negev.

2 Now Abram *was* very wealthy in livestock, in silver, and in gold.

3 And he went according to his journey from the Negev, then to Bethel, to the place where his tent was at the beginning, between Bethel and Ai,

4 to the place where he had made an altar at the beginning. And Abram called on the name of Yahweh there.

5 And Lot, who went with Abram, also had herds and tents.

6 And the land could not support them *so as* to live together, because their possessions were *so* many that they were not able to live together.

7 And there was a quarrel between the herdsmen of the livestock of Abram and the herdsmen of the livestock of Lot. Now at that time the Canaanites and the Perizzites were living in the land.

8 Then Abram said to Lot, “Please, let there not be quarreling between me and you, and between my shepherds and your shepherds, for we men *are* brothers.

9 Is not the whole land before you? Separate yourself from me. If *you want what is on* the left, then I will go right; if *you want what is on* the right, I will go left.”

10 And Lot lifted up his eyes and saw the whole plain of the Jordan, that all of it *was* well-watered land—*this was* before Yahweh destroyed Sodom and Gomorrah—like the garden of Yahweh, like the land of Egypt in the direction of Zoar.

11 So Lot chose for himself all the plain of the Jordan. And Lot journeyed from the east, and so they separated from each other.

12 Abram settled in the land of Canaan, and Lot settled in the cities of the plain. And he pitched his tent toward Sodom.

13 Now the men of Sodom were extremely wicked sinners against Yahweh.

14 And Yahweh said to Abram after Lot had separated from him, “Now, lift up your eyes and look from the place where you *are* to the north, and to the south, and to the east and to the west,

15 for all the land which you see I will give to you, and to your descendants, forever.

16 I will make your descendants like the dust of the earth which, if anyone were able to count the dust of the earth, your descendants would be *so* counted.

17 Arise, go through the length of the land and through its breadth, for I will give it to you.”

18 So Abram pitched his tent, and he came and settled at the oaks of Mamre, which *were* at Hebron. And there he built an altar to Yahweh.

### Abraham Rescues Lot (2091 – c. 2085 BC)

Genesis 14:1–17

1 And it happened *that* in the days of Amraphel, the king of Shinar, Arioch, the king of Ellasar, Kedorlaomer, the king of Elam, and Tidal, the king of Goiim,  
 2 made war with Bera, the king of Sodom, and Birsha, the king of Gomorrah, Shinab, the king of Admah, and Shemeber, the king of Zeboiim, and the king of Bela (that *is*, Zoar).  
 3 All these joined forces at the valley of Siddim (that *is*, the sea of the salt).  
 4 Twelve years they had served Kedorlaomer, but in the thirteenth year they rebelled.  
 5 In the fourteenth year Kedorlaomer and the kings who *were* with him came and defeated the Rephaim in Ashteroth-Karnaim, and the Zuzim in Ham, and the Emim in Shaveh-Kiriathaim,  
 6 And the Horites in their hill country of Seir, as far as El-Paran, which is at the wilderness.  
 7 Then they turned back and came to En-Mishpat (that *is*, Kadesh). And they defeated the whole territory of the Amalekites, and also the Amorites who were living in Hazazon-Tamar.  
 8 Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that *is*, Zoar) went out, and they took up battle position in the Valley of Siddim  
 9 with Kedorlaomer, king of Elam, and Tidal, king of Goiim, and Amraphel, king of Shinar, and Arioch, king of Ellasar, four kings against five.  
 10 Now the Valley of Siddim was full of tar pits. And the kings of Sodom and Gomorrah fled and fell into them, but the rest fled to the mountains.  
 11 So they took all the possessions of Sodom and Gomorrah and all their provisions, and they left.  
 12 And they took Lot, the son of the brother of Abram, and his possessions, and left. (Now he had been living in Sodom.)  
 13 Then one who escaped came and told Abram the Hebrew. And he was living at the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner. They were allies with Abram.  
 14 When Abram heard that his relative was taken captive, he summoned his trained men, born in his house, three hundred and eighteen *of them*, and he went in pursuit up to Dan.  
 15 And he divided *his trained men* against them at night, he and his servants. And he defeated them and pursued them to Hobah, which *is* north of Damascus.  
 16 And he brought back all the possessions. And he also brought back Lot, his relative, and his possessions, and the women and the people as well.  
 17 After his return from defeating Kedorlaomer and the kings who *were* with him, the king of Sodom went out to meet him at the Valley of Shaveh (that *is*, the Valley of the King).

### Melchizedek Blesses Abraham (2091 – c. 2085 BC)

Genesis 14:18–24

18 And Melchizedek, the king of Salem, brought out bread and wine. (He was the priest of God Most High).  
 19 And he blessed him and said,  
     “Blessed *be* Abram by God Most High,  
     Maker of heaven and earth.  
 20 And blessed *be* God Most High  
     who delivered your enemies into your hand.”  
 And he gave to him a tenth of everything.  
 21 And the king of Sodom said to Abram, “Give me the people, but the possessions take for yourself.”  
 22 And Abram said to the king of Sodom, “I have raised my hand to Yahweh, God Most High, Maker of heaven and earth,  
 23 that neither a thread nor a thong of a sandal would I take

Hebrews 7:1–4

1 For this Melchizedek, king of Salem, priest of the most high God, who met Abraham as *he* was returning from the slaughter of the kings and blessed him,  
 2 to whom also Abraham apportioned a tenth of everything— in the first place, *his name* is translated “king of righteousness,” and then also “king of Salem,” that is, “king of peace”;  
 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but resembling the Son of God—he remains a priest for all time.  
 4 But see how great this man *was*, to whom Abraham the patriarch gave a tenth from the spoils!

<p>from all that <i>belongs</i> to you, that you might not say, ‘I made Abram rich.’  24 Nothing besides what the servants have eaten and the share of the men who went out with me <i>will I take</i>. Let Aner, Eshcol, and Mamre take their share.”</p>	
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### **Chronological Notes**

- 1) The account of Noah’s death concludes the Toledot of Adam and provides a literary bridge to the Toledot of his sons, Shem, Ham and Japheth (Gen 10). However, chronological reckoning puts Noah’s death at 2168—just 2 years before the birth of Abraham in 2166. For this reason, Noah’s death has been placed just before the Toledot of Terah.
- 2) Patriarchal Chronology.<sup>1</sup>
  - A) There are two well-established anchor points for Old Testament chronology: Solomon’s reign from 971t–932t, and the exodus from Egypt in Nisan 1446 BC. From these two anchor points we can reconstruct a chronology of OT events from Abraham to the end of the post-exilic period.<sup>2</sup>
  - B) The chronology of Israel’s patriarchs is relatively easy to establish once the date of the exodus is known.<sup>3</sup> Jacob and his family entered Egypt 430 years to the day before the exodus (Exod 12:40–41). Therefore, Jacob entered Egypt on 14 Nisan 1876 BC (1446 + 430). Jacob was 130 years old when he entered Egypt (Gen 47:9), so he was born in 2006 BC (1876 + 130). Isaac was 60 when Jacob was born (Gen 25:26), so Isaac was born in 2066 BC. Abraham was 100 years old when Isaac was born (Gen 21:5), so Abraham was born in 2166 BC.<sup>4</sup>
- 3) Stephen’s sermon in Acts 7 (esp. 7:2) confirms that God’s call to Abraham first came while Abraham still lived in Ur (before the move to Haran). Thus Genesis 12:1–3 should be placed before Genesis 11:31–32.
- 4) Abraham in Egypt.<sup>5</sup>
  - A) Abram’s visit to Egypt occurred toward the end of the First Intermediate Period, probably during the Tenth or Eleventh Dynasty. Since Abram arrived in Canaan about 2091 BC and went to Egypt not much later, the king to whom he lied about Sarai, his wife, was most likely Wahkare Achthoes III (ca. 2120–2070) of the Tenth Dynasty, the possible composer of the famous “Instruction for King Meri-ka-Re.” This work of advice for his son concerning the treachery of the “Asiatics” may well be related in some way to Abram’s duplicity.

<sup>1</sup> Andrew E. Steinmann, *From Abraham to Paul*, (Concordia Publishing House, 2011), pp. 67–80.

<sup>2</sup> Steinmann, 37–65.

<sup>3</sup> For earlier discussions of the chronology of this period see Eugene H. Merrill, “Fixed Dates in Patriarchal Chronology,” *Bibliotheca Sacra* 137:547 (July 1980), 242–248, and Jack Finegan, *Handbook of Biblical Chronology*, Rev. Ed., (Hendrickson Publishers, 1998), 197–224.

<sup>4</sup> Steinmann, 37.

<sup>5</sup> Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, Second Edition, (Baker Publishing, 2008), 51.

## Abraham is Justified by Faith (c. 2085 BC)

### Genesis 15

#### Abraham Believed God

- 1 After these things the word of Yahweh came to Abram in a vision, saying: “Do not be afraid, Abram; I *am* your shield, *and* your reward *shall be* very great.”
- 2 Then Abram said, “O Yahweh, my Lord, what will you give me? I continue to be childless, and my heir is Eliezer of Damascus.”
- 3 And Abram said, “Look, you have not given me a descendant, and here, a member of my household *is* my heir.”
- 4 And behold, the word of Yahweh *came* to him saying, “This *person* will not be your heir, but your own son will be your heir.”
- 5 And he brought him outside and said, “Look toward the heavens and count the stars if you are able to count them.” And he said to him, “So shall your offspring be.”
- 6 And he believed in Yahweh, and he reckoned it to him *as* righteousness. [[Rom 4:18–25](#)]

#### Cutting the Covenant

- 7 And he said to him, “I *am* Yahweh, who brought you out from Ur of the Chaldeans to give this land to you, to possess it.”
- 8 And he said, “O Yahweh God, how shall I know *that* I will possess it?”
- 9 And he said to him, “Take for me a three-year-old heifer, and a three-year-old female goat, and a three-year-old ram, and a turtledove and a young pigeon.”
- 10 And he took for him all these and cut them in pieces down the middle. And he put each piece opposite the other, but the birds he did not cut.
- 11 And the birds of prey came down on the carcasses, but Abram drove them away.
- 12 And it happened, as the sun went down, then a deep sleep fell upon Abram and, behold, a great terrifying darkness fell upon him.
- 13 And he said to Abram, “You must surely know that your descendants shall be *as* aliens in a land not their own. And they shall serve them and they shall oppress them four hundred years.
- 14 And also the nation that they serve I will judge. Then afterward they shall go out with great possessions. [[Acts 7:6–7](#)]
- 15 And *as for* you, you shall go to your ancestors in peace; you shall be buried in a good old age.
- 16 And the fourth generation shall return here, for the guilt of the Amorites is not yet complete.”
- 17 And after the sun had gone down and it *was* dusk, behold, a smoking firepot and a flaming torch passed between those half pieces.
- 18 On that day Yahweh made a covenant with Abram saying, “To your offspring I will give this land, from the river of Egypt to the great river, the Euphrates river,
- 19 *the land of* the Kenites, the Kenizzites, the Kadmonites,
- 20 the Hittites, the Perizzites, the Rephaim,
- 21 the Amorites, the Canaanites, the Girgashites, and the Jebusites.”

## Birth of Ishmael (2080 BC)

### Genesis 16

- 1 Now Sarai, the wife of Abram, had borne him no children. And she had a female Egyptian servant, and her name *was* Hagar.
- 2 And Sarai said to Abram, “Look, please, Yahweh has prevented me from bearing children. Please go in to my servant; perhaps I will have children by her.” And Abram listened to the voice of Sarai.
- 3 Then Sarai, the wife of Abram, took Hagar, her Egyptian servant, after Abram had lived ten years in the land of Canaan, and gave her to Abram her husband as his wife.
- 4 And he went in to Hagar, and she conceived. And *when* she saw that she had conceived, then her mistress grew small in her eyes.
- 5 And Sarai said to Abram, “May my harm *be* upon you. I had my servant sleep with you, and *when* she saw that she had conceived, she no longer respected me. May Yahweh judge between me and you!”
- 6 And Abram said to Sarai, “Look, your servant *is* under your authority. Do to her that which *is* good in your eyes.” And Sarai mistreated her, and she fled from her presence.
- 7 And the angel of Yahweh found her at a spring of water in the wilderness, at the spring by the road of Shur.
- 8 And he said to Hagar, the servant of Sarai, “From where have you come, and where are you going?” And she said, “I am fleeing from the presence of Sarai my mistress.”
- 9 Then the angel of Yahweh said to her, “Return to your mistress and submit yourself under her authority.”
- 10 And the angel of Yahweh said to her, “I will greatly multiply your offspring, so that they cannot be counted for *their* abundance.”
- 11 And the angel of Yahweh said to her:

“Behold, you are pregnant  
and shall have a son.  
And you shall call his name Ishmael,

for Yahweh has listened to your suffering.

- 12 And he shall be a wild donkey of a man,  
his hand *will be* against everyone,  
and the hand of everyone *will be* against him,  
and he will live in hostility with all his brothers.”

13 So she called the name of Yahweh who spoke to her, “You *are* El-Roi,” for she said, “Here I have seen after he who sees me.”

14 Therefore the well was called Beer-Lahai-Roi; behold, it *is* between Kadesh and Bered.

15 And Hagar had a child for Abram, a son. And Abram called the name of his son whom Hagar bore to him, Ishmael.

16 And Abram *was* eighty-six years old when Hagar bore Ishmael to Abram.

## Circumcision Given as the Sign of the Covenant (2067 BC)

Genesis 17

### Yahweh Appears to Abram

1 When Abram *was* ninety-nine years old Yahweh appeared to Abram. And he said to him, “I *am* El-Shaddai; walk before me and be blameless

2 so that I may make my covenant between me and you, and may multiply you exceedingly.”

### Abraham: Father of Many Nations

3 Then Abram fell upon his face and God spoke with him, saying,

4 “*As for* me, behold, my covenant *shall be* with you, and you shall be the father of a multitude of nations.

5 Your name shall no longer be called Abram, but your name shall be Abraham, for I will make you the father of a multitude of nations. [[Rom 4:17](#)]

6 And I will make you exceedingly fruitful. I will make you a nation, and kings shall go out from you.

7 And I will establish my covenant between me and you, and between your offspring after you, throughout their generations as an everlasting covenant to be as God for you and to your offspring after you.

8 And I will give to you and to your offspring after you the land in which you are living as an alien, all the land of Canaan, as an everlasting property. And I will be to them as God.”

### The Covenant of Circumcision

9 And God said to Abraham, “Now *as for* you, you must keep my covenant, you and your offspring after you, throughout their generations.

10 This *is* my covenant which you shall keep, between me and you, and *also* with your offspring after you: Every male among you shall be circumcised.

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

12 And at eight days of age you shall yourselves circumcise every male *belonging* to your generations *and* the servant born in your house and the one bought from any foreigner who is not from your offspring.

13 You must certainly circumcise the servant born in your house and the one bought from any foreigner. And my covenant shall be with your flesh as an everlasting covenant.

14 And *as for any* uncircumcised male who has not circumcised the flesh of his foreskin, that person shall be cut off from his people. He has broken my covenant.

### Sarah: Mother of Nations

15 And God said to Abraham, “*as for* Sarai your wife, you shall not call her name Sarai, for Sarah *shall be* her name.

16 And I will bless her; moreover, I give to you from her a son. And I will bless her, and she shall give rise to nations. Kings of peoples shall come from her.”

### Abraham’s Reaction of Disbelief

17 And Abraham fell upon his face and laughed. And he said in his heart, “Can a child be born to a man a hundred years old, or can Sarah bear a child at ninety?”

18 And Abraham said to God, “Oh that Ishmael might live before you!”

### The Promise of Isaac

19 And God said, “No, but Sarah your wife shall bear a son for you, and you shall call his name Isaac. And I will establish my covenant with him as an everlasting covenant to his offspring after him.

20 And *as for* Ishmael, I have heard you. Behold, I will bless him and I will make him fruitful, and I will multiply him exceedingly. He shall father twelve princes, and I will make him a great nation.

21 But my covenant I will establish with Isaac, whom Sarah shall bear to you at this appointed time next year.”

22 When he finished speaking with him, God went up from Abraham.

#### **Abraham Obeys Yahweh**

23 And Abraham took Ishmael his son and all who were born of his house, and all *those* acquired by his money, every male among the men of Abraham’s house, and he circumcised the flesh of their foreskin on the same day that God spoke with him.

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

25 And Ishmael his son *was* thirteen years old when he circumcised the flesh of his foreskin.

26 Abraham and his son Ishmael *were* circumcised on the same day. [[Rom 4:9–12](#)]

27 And all the men of his house, those born in the house, and those acquired by money from a foreigner, were circumcised with him.

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**God Tells Abraham About His Decision to Destroy Sodom and Gomorrah (2067 BC)**

## Genesis 18

**“Is anything too hard for the LORD?”**

- 1 And Yahweh appeared to him by the oaks of Mamre. And he was sitting in the doorway of the tent at the heat of the day.
- 2 And he lifted up his eyes and saw, and behold, three men were standing near him. And he saw *them* and ran from the doorway of the tent to meet them. And he bowed down to the ground.
- 3 And he said, “My lord, if I have found favor in your eyes do not pass by your servant.
- 4 Let a little water be brought and wash your feet, and rest under the tree.
- 5 And let me bring a piece of bread, then refresh yourselves. Afterward you can pass on, once you have passed by with your servant.” Then they said, “Do so as you have said.”
- 6 Then Abraham hastened into the tent to Sarah, and he said, “Quickly—make three seahs of fine flour for kneading and make bread cakes!”
- 7 And Abraham ran to the cattle and took a calf, tender and good, and gave it to the servant, and he made haste to prepare it.
- 8 Then he took curds and milk, and the calf which he prepared, and set *it* before them. And he was standing by them under the tree while they ate.
- 9 And they said to him, “Where *is* Sarah your wife?” And he said, “Here, in the tent.”
- 10 And he said, “I will certainly return to you in the spring, and look, Sarah your wife *will have* a son.” Now Sarah *was* listening at the doorway of the tent, and which *was* behind him. [[Rom 9:9](#)]
- 11 Now Abraham and Sarah *were* old, advanced in age; the way of women had ceased to be for Sarah.
- 12 So Sarah laughed to herself saying, “After I am worn out and my husband is old, shall *this* pleasure be to me?”
- 13 Then Yahweh said to Abraham, “What *is* this *that* Sarah laughed, saying, ‘Is it indeed true *that* I will bear a child, now *that* I have grown old?’
- 14 Is anything too difficult for Yahweh? At the appointed time I will return to you in the spring and Sarah *shall have* a son.”
- 15 But Sarah denied *it*, saying, “I did not laugh,” because she was afraid. He said, “No, but you did laugh.”

**“Shall not the Judge of all the earth do what is just?”**

- 16 Then the men set out from there, and they looked down upon Sodom. And Abraham went with them to send them on their way.
- 17 Then Yahweh said, “Shall I conceal from Abraham what I *am going* to do?
- 18 Abraham will surely become a great and strong nation, and all the nations of the earth will be blessed on account of him.
- 19 For I have chosen him, that he will command his children and his household after him that they will keep the way of Yahweh, to do righteousness and justice, so that Yahweh may bring upon Abraham that which he said to him.”
- 20 Then Yahweh said, “Because the outcry of Sodom and Gomorrah *is* great and because their sin *is* very serious,
- 21 I will go down and I will see. Have they done altogether according to its cry of distress *which* has come to me? If not, I will know.”
- 22 And the men turned from there and went toward Sodom. And Abraham *was* still standing before Yahweh.
- 23 And Abraham drew near *to Yahweh* and said, “Will you also sweep away the righteous with the wicked?
- 24 If perhaps there are fifty righteous in the midst of the city, will you also sweep *them* away and not forgive the place on account of the fifty righteous in her midst?
- 25 Far be it from you to do such a thing as this, to kill *the* righteous with *the* wicked, that the righteous would be as the wicked! Far be it from you! Will not the Judge of all the earth do justice?”
- 26 And Yahweh said, “If I find fifty righteous in Sodom, in the midst of the city, then I will forgive the whole place for their sake.”
- 27 Then Abraham answered and said, “Look, please, I was bold to speak to my Lord, but I *am* dust and ashes.
- 28 Perhaps the fifty righteous are lacking five—will you destroy the whole city on account of the five?” And he answered, “I will not destroy *it* if I find forty-five there.”
- 29 And once again he spoke to him and said, “What if forty are found there?” And he answered, “I will not do *it* on account of the forty.”
- 30 And he said, “Please, let not my Lord be angry, and I will speak. What if thirty be found there?” And he answered, “I will not do *it* if I find thirty there.”
- 31 And he said, “Please, now, I was bold to speak to my Lord. What if twenty be found there?” And he answered, “I will not destroy *it* for the sake of the twenty.”
- 32 And he said, “Please, let not my Lord be angry, and I will speak only once more. What if ten are found there?” And he answered, “I will not destroy *it* for the sake of the ten.”
- 33 Then Yahweh left, as he finished speaking to Abraham, and Abraham returned to his place.

## The Destruction of Sodom and Gomorrah (2067 BC)

Genesis 19:1–29

### The Angels Enter Sodom and Stay with Lot

- 1 And the two angels came to Sodom in the evening. And Lot was sitting in the gateway of Sodom. Then Lot saw *them* and stood up to meet them. And he bowed down *with his* face to the ground.
- 2 And he said, “Behold, my lords, please turn aside into the house of your servant and spend the night and wash your feet. Then you can rise early and go on your way.” And they said, “No, but we will spend the night in the square.”
- 3 But he urged them strongly, and they turned aside with him and came into his house. And he made a meal for them and baked unleavened bread, and they ate.
- 4 Before they laid down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house.
- 5 And they called to Lot and said to him, “Where *are* the men who came to you tonight? Bring them out to us so that we may know them.”
- 6 But Lot went out to them at the entrance, and he shut the door behind him.
- 7 And he said, “No, my brothers, please do not do *such a* wrong *thing*.”
- 8 Behold, I have two daughters who have not known a man. Please, let me bring them out to you; then do to them as *it seems* good in your eyes. Only to these men do not do *this* thing, since they came under my roof for protection.”
- 9 But they said, “Step aside!” Then they said, “This fellow came to dwell as a foreigner and he acts as a judge! Now we shall do worse to you than them!” And they pressed very hard against the man, against Lot, and they drew near to break the door.
- 10 Then the men reached out *with* their hands and brought Lot in to them, into the house, and they shut the door.
- 11 And the men who *were* at the entrance of the house they struck with blindness, both small and great, and they were unable to find the entrance.

### Lot Tries to Warn His Family

- 12 Then the men said to Lot, “Who *is* here with you? Bring out from the place *your* sons-in-law, and your sons and your daughters, and all who *are* with you in the city.
- 13 For we *are about to* destroy this place, because their cry has become great before Yahweh. Yahweh sent us to destroy it.”
- 14 Then Lot went out and spoke to his sons-in-law *who were* taking his daughters and said, “Get up! Go out from this place, because Yahweh *is going* to destroy the city!” But it seemed like a joke in the eyes of his sons-in-law.

### The Angels Force Lot to Leave

- 15 And as the dawn came up the angels urged Lot saying, “Get up, take your wife and your two daughters who are staying with you, lest you be destroyed with the punishment of the city.”
- 16 But *when* he lingered, the men seized him by his hand and his wife’s hand, and his two daughters by hand, on account of the mercy of Yahweh upon him. And they brought him out and set him outside of the city. [cf. [2 Pet 2:4–9](#)]
- 17 And after bringing them outside *one* said, “Flee for your life; do not look behind you, and do not stand anywhere in the plain. Flee to the mountains lest you be destroyed.”
- 18 And Lot said to them, “No, please, my lords.
- 19 Behold, your servant has found favor in your eyes and you have shown me great kindness in saving my life. But I cannot flee to the mountains, lest the disaster overtake me and I die.
- 20 Behold, this city *is near enough* to flee there, and it *is a* little *one*. Please, let me flee there. Is it not a little *one*? Then my life shall be saved.”
- 21 And he said to him, “Behold, I will grant this favor as well; that I will not overthrow the city of which you have spoken.
- 22 Escape there quickly, for I cannot do *this* thing until you get there.” Therefore, there name of the city was called Zoar.
- 23 *After* the sun had risen upon the earth and Lot had entered Zoar,

### The Destruction of Sodom and Gomorrah

- 24 Yahweh rained down from heaven upon Sodom and Gomorrah brimstone and fire from Yahweh.
- 25 And he overthrew those cities and the whole plain, and the inhabitants of the cities and the vegetation of the ground.
- 26 But his wife looked back, and she became a pillar of salt. [cf. [Luke 17:28–33](#)]
- 27 And Abraham arose early in the morning *and went* to the place where he had stood before Yahweh.
- 28 And he looked down upon the surface of Sodom and Gomorrah, and upon the whole surface of the land, the plain. And he saw that, behold, the smoke of the land went up like the smoke of a smelting furnace.
- 29 So it was, when God destroyed the cities of the plain that God remembered Abraham and sent Lot out from the midst of the overthrow, when he overthrew the cities in which Lot lived.

**Origin of Moabites and Ammonites (2067–66 BC)**

Genesis 19:30–38

30 And Lot went out from Zoar and settled in the hill country with his two daughters, for he was afraid to stay in Zoar. So he lived in a cave, he and his two daughters.

31 And the firstborn *daughter* said to the younger one, “Our father is old, and there is no man in the land to come in to us according to the manner of all the land.

32 Come, let us give our father wine to drink and let us lie with him that we may secure descendants through our father.”

33 And they gave their father wine to drink that night, and the firstborn went and lay with her father, but he did not know when she lay down or when she got up.

34 And it happened *that*, the next day the firstborn said to the younger one, “Look, I laid with my father last night. Let us give him wine to drink also tonight, then go and lie with him that we may secure descendants through our father.”

35 And they gave their father wine to drink again that night, and the younger got up and lay with him, but he did not know when she lay down or when she got up.

36 And the two daughters of Lot became pregnant by their father.

37 The firstborn gave birth to a son, and she called his name Moab. He *is* the father of Moab until this day.

38 And the younger, she also gave birth to a son, and she called his name Ben-Ammi. He *is* the father of the Ammonites until this day.

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## Abraham Deceives King Abimelech (2066 BC)

### Genesis 20

- 1 And Abraham journeyed from there to the land of the Negev, and he settled between Kadesh and Shur. And he dwelled as an alien in Gerar.
- 2 And Abraham said about Sarah his wife, “She *is* my sister.” And Abimelech king of Gerar sent and took Sarah.
- 3 And God came to Abimelech in a dream at night. And he said to him, “Look, you *are* a dead man on account of the woman you have taken. For she *is* a married woman.”
- 4 Now Abimelech had not approached her, so he said, “my Lord, will you even kill a righteous people?”
- 5 Did not he himself say to me, ‘She *is* my sister’? And she herself said, ‘He *is* my brother.’ With integrity of my heart and with cleanness of my hands I did this.”
- 6 Then God said to him in the dream, “Yes, I know that in the integrity of your heart you did this, and I also kept you from sinning against me. Therefore, I did not allow you to touch her.
- 7 So now, return the wife of the man, for he *is* a prophet, so that he will pray for you and you will live. And if you do not return her, know that you will certainly die, and all that *are* yours.”
- 8 So Abimelech rose early in the morning. And he called all his servants and told them all these things, and the men were very afraid.
- 9 And Abimelech called for Abraham and said to him, “What have you done to us? And how have I sinned against you that you brought upon me and upon my kingdom a great sin? You have done things to me that should not be done.”
- 10 And Abimelech said to Abraham, “What were you thinking that you did this thing?”
- 11 And Abraham said, “Because I thought, surely there is no fear of God in this place; they will kill me on account of the matter of my wife.
- 12 Besides, she *is* my sister, the daughter of my father, but not the daughter of my mother. And she became my wife.
- 13 And it happened *that* as God caused me to wander from the house of my father I said to her, ‘This *is* your loyal kindness that you must do for me at every place where we come: say concerning me, “He *is* my brother.” ’”
- 14 And Abimelech took sheep and cattle and male slaves and female slaves, and he gave *them* to Abraham. And he returned Sarah his wife to him.
- 15 And Abimelech said, “Here *is* my land before you; settle where it pleases you.”
- 16 And to Sarah he said, “Look, I have given a thousand *pieces* of silver to your brother. It *shall be* an exoneration. You are vindicated before all who are with you.”
- 17 And Abraham prayed to God, and God healed Abimelech and his wife and his female servants so that they *could* bear children *again*.
- 18 For Yahweh had completely closed up all the wombs of the house of Abimelech because of the matter of Sarah, the wife of Abraham.

## The Birth of Isaac (2066 BC)

### Genesis 21:1–7

- 1 And Yahweh visited Sarah as he had said. And Yahweh did to Sarah as he had promised.
- 2 And she conceived, and Sarah bore to Abraham a son in his old age at the appointed time that God had told him. [[Heb 11:11](#)]
- 3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.
- 4 And Abraham circumcised Isaac his son *when he was* eight days old, as God had commanded him.
- 5 And Abraham *was* one hundred years old when Isaac his son was born to him.
- 6 And Sarah said, “God has made laughter for me; all who hear will laugh for me.”
- 7 And she said, “Who would announce to Abraham *that* Sarah would nurse children? Yet I have borne a son *to Abraham* in his old age.”

## Sarah Asks Abraham to Make Hagar and Ishmael Leave (c. 2064–63 BC)

### Genesis 21:8–21

- 8 And the child grew and was weaned. And Abraham made a great feast on the day Isaac was weaned.
- 9 And Sarah saw the son of Hagar the Egyptian, whom she had borne Abraham, mocking.
- 10 Then she said to Abraham, “Drive out this slave woman and her son, for the son of this slave woman will not be heir with my son, with Isaac.” [[Gal 4:30](#)]
- 11 And the matter displeased Abraham very much on account of his son.
- 12 Then God said to Abraham, “Do not be displeased on account of the boy and on account of the slave woman. Listen to everything that Sarah said to you, for through Isaac *your* offspring will be named. [[Rom 9:6–8](#); [Heb 11:18](#)]
- 13 And I will also make the son of the slave woman into a nation, for he is your offspring.”
- 14 Then Abraham rose up early in the morning and took bread and a skin of water and gave *it* to Hagar, putting *it* on her shoulder.

And he sent her away with the child, and she went, wandering about in the wilderness, in Beersheba.  
 15 And when the water was finished from the skin, she put the child under one of the bushes.  
 16 And she went and she sat a good distance away, for she said, "Let me not see the child's death." So she sat away from him and lifted up her voice and wept.  
 17 And God heard the cry of the boy and the angel of God called to Hagar from the heavens and said to her, "What is the matter Hagar? Do not be afraid, for God has heard the cry of the boy from where he is.  
 18 Get up, take up the boy and take him with your hand, for I will make him a great nation."  
 19 And God opened her eyes, and she saw a well of water. And she went and filled the skin with water and gave a drink to the boy.  
 20 And God was with the boy, and he grew and lived in the wilderness. And he became an expert with a bow.  
 21 And he lived in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.

### The Covenant Between Abraham and King Abimelech (c. 2063 BC)

Genesis 21:22–34

22 And it happened *that* at that time, Abimelech and Phicol, the commander of his army, said to Abraham, "God *is* with you, in all that you do.  
 23 So now, swear to me here by God *that* you will not deal with me falsely, or with my descendants, or my posterity. According to the kindness that I have done to you, you shall *pledge* to do with me and with the land where you have dwelled as an alien."  
 24 And Abraham said, "I swear."  
 25 Then Abraham complained to Abimelech on account of the well of water that servants of Abimelech had seized.  
 26 And Abimelech said, "I do not know who did this thing, neither did you tell me, nor have I heard *of it* except for today."  
 27 And Abraham took sheep and cattle and gave *them* to Abimelech. And the two of them made a covenant.  
 28 Then Abraham set *off* seven ewe-lambs of the flock by themselves.  
 29 And Abimelech said to Abraham, "What *is the meaning of* these seven ewe-lambs that you have set *off* by themselves?"  
 30 And he said, "You shall take the seven ewe-lambs from my hand as proof on my behalf that I dug this well."  
 31 Therefore that place is called Beersheba, because there the two of them swore an oath.  
 32 And they made a covenant at Beersheba. And Abimelech, and Phicol his army commander stood and returned to the land of the Philistines.  
 33 And he planted a tamarisk tree in Beersheba, and there he called on the name of Yahweh, the everlasting God.  
 34 And Abraham dwelled as an alien in the land of the Philistines many days.

### God Asks Abraham to Sacrifice Isaac as a Burnt Offering (c. 2050 BC)

Genesis 22:1–19

1 And it happened *that* after these things, God tested Abraham. And he said to him, "Abraham!" And he said, "Here I *am*."  
 2 And he said, "Take your son, your only child, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains where I will tell you."  
 3 And Abraham rose up early in the morning and saddled his donkey. And he took two of his servants with him, and Isaac his son. And he chopped wood for a burnt offering. And he got up and went to the place which God had told him.  
 4 On the third day Abraham lifted up his eyes, and he saw the place at a distance.  
 5 And Abraham said to his servants, "You stay here with the donkey, and I and the boy will go up there. We will worship, then we will return to you."  
 6 And Abraham took the wood of the burnt offering and placed *it* on Isaac his son. And he took the fire in his hand and the knife, and the two of them went together.  
 7 And Isaac said to Abraham his father, "My father!" And he said, "Here I *am*, my son." And he said, "Here is the fire and the wood, but where is the lamb for a burnt offering?"  
 8 And Abraham said, "God will provide the lamb for a burnt offering, my son." And the two of them went together.  
 9 And they came to the place that God had told him. And Abraham built an altar there and arranged the wood. Then he bound Isaac his son and placed him on the altar atop the wood.  
 10 And Abraham stretched out his hand and took the knife to slaughter his son.  
 11 And the angel of Yahweh called to him from heaven and said, "Abraham! Abraham!" And he said, "Here I *am*."  
 12 And he said, "Do not stretch out your hand against the boy; do not do anything to him. For now I know that you are one who fears God, since you have not withheld your son, your only child, from me."  
 13 And Abraham lifted up his eyes and looked. And behold, a ram was caught in the thicket by his horns. And Abraham went and took the ram, and offered it as a burnt offering in place of his son.  
 14 And Abraham called the name of that place "Yahweh will provide," for which reason it is said today, "on the mountain of Yahweh it shall be provided." [[Heb 11:17–19](#); [Jam 2:20–24](#)]

15 And the angel of Yahweh called to Abraham a second time from heaven.

16 And he said, “I swear by myself, declares Yahweh, that because you have done this thing and have not withheld your son, your only child,

17 that I will certainly bless you and greatly multiply your offspring as the stars of heaven, and as the sand that is by the shore of the sea. And your offspring will take possession of the gate of his enemies. [[Heb 6:13–14](#)]

18 All the nations of the earth will be blessed through your offspring, because you have listened to my voice.” [[Gal 3:16](#)]

19 And Abraham returned to his servants, and they got up and went together to Beersheba. And Abraham lived in Beersheba.

### Nahor’s Descendants [Rebekah’s Grandfather] (c. 2050 BC)

Genesis 22:20–24

20 And it happened *that* after these things, it was told to Abraham, “Look, Milcah has also borne children to your brother Nahor:

21 Uz his firstborn and Buz his brother, and Kemuel the father of Aram,

22 and Kesed, Hazo, Pildash, Jidlaph, and Bethuel.”

23 (Now, Bethuel fathered Rebekah). These eight Milcah bore to Nahor, the brother of Abraham.

24 And his concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

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## The Death of Sarah (2029 BC)

### Genesis 23

1 And Sarah lived one hundred and twenty-seven years; *these were* the years of the life of Sarah.

2 And Sarah died in Kiriath Arba; that *is* Hebron, in the land of Canaan.

3 And Abraham went to mourn for Sarah and to weep for her. And Abraham rose up from his dead, and he spoke to the Hittites *and* said,

4 “I *am* a stranger and an alien among you; give to me my own burial site among you so that I may bury my dead from before me.”

5 And the Hittites answered Abraham *and* said to him,

6 “Hear us, my lord, you *are* a mighty prince in our midst. Bury your dead in the choicest of our burial sites. None of us will withhold his burial site from you *for* burying your dead.”

7 And Abraham rose up and bowed to the people of the land, to the Hittites.

8 And he spoke with them, saying, “If you are willing *that* I bury my dead from before me, hear me and intercede for me with Ephron the son of Zohar,

9 that he may sell to me the cave of Machpelah which belongs to him, which *is* at the end of his field. At full value let him sell *it* to me in your midst as a burial site.”

10 Now Ephron was sitting among the Hittites. And Ephron the Hittite answered Abraham in the hearing of the Hittites with respect to all *who were* entering the gate of his city, *and* said,

11 “No, my lord, hear me. I give you the field and the cave which *is* in it, I *also* give it to you in the sight of the children of my people I give it to you. Bury your dead.”

12 And Abraham bowed before the people of the land.

13 And he spoke to Ephron in the hearing of the people of the land, saying, “If only you will hear me—I give the price of the field. Take *it* from me that I may bury my dead there.”

14 And Ephron answered Abraham, saying to him,

15 “My lord, hear me. A *piece of* land *worth* four hundred shekels of silver—what *is* that between me and you? Bury your dead.”

16 Then Abraham listened to Ephron, and Abraham weighed for Ephron the silver that he had named in the hearing of the Hittites: four hundred shekels of silver at the merchants’ current rate.

17 So the field of Ephron which *was* in the Machpelah, which *was* near Mamre—the field and the cave which *was* in it, with all the trees that *were* in the field, which *were* within all its surrounding boundaries—passed

18 to Abraham as a property in the presence of the Hittites, with respect to all *who were* entering the gate of his city.

19 And thus afterward Abraham buried Sarah his wife in the cave of the field of Machpelah near Mamre; that *is* Hebron, in the land of Canaan.

20 And the field and the cave which *was* in it passed to Abraham as a burial site from the Hittites.

## A Wife for Isaac (2026 BC)

### Genesis 24

#### Abraham’s Charge to His Servant

1 Now Abraham *was* old, advanced in age, and Yahweh had blessed Abraham in everything.

2 And Abraham said to his servant, the oldest of his house, who had charge of all he had, “Please put your hand under my thigh

3 that I may make you swear by Yahweh, the God of heaven and the God of earth, that you will not take a wife for my son from the daughters of the Canaanites in whose midst I am dwelling,

4 but that you will go to my land and to my family, and take a wife for my son, for Isaac.”

5 And the servant said to him, “Perhaps the woman will not be willing to follow me to this land—must I then return your son to the land from whence you came?”

6 Abraham said to him, “You must take care that you do not return my son there.

7 Yahweh, the God of heaven who took me from the house of my father and from the land of my family, and who spoke to me and swore to me, saying, ‘to your offspring I will give this land,’ he will send his angel before you, and you shall take a wife for my son from there.

8 And if the woman is not willing to follow you, then you shall be released from this oath of mine—only you must not return my son there.”

9 Then the servant put his hand under the thigh of Abraham his master, and he swore to him concerning this matter.

#### The Servant’s Prayer

10 And the servant took ten camels from his master’s camels, and he went with all *kinds of* his master’s good things in his hand. And he arose and went to Aram-Naharaim, to the city of Nahor.

11 And he made the camels kneel outside the city at the well of water, at the time of evening, toward the time *the women* went out to draw water.

12 And he said, “O Yahweh, God of my master Abraham, please grant me success today and show loyal love to my master Abraham.

13 Behold, I am standing by the spring of water, and the daughters of the men of the city are going out to draw water.

14 And let it be *that* the girl to whom I shall say, 'Please, offer your jar that I may drink' and *who* says, 'Drink—and I will also water your camels,' she *is the one* you have chosen for your servant, for Isaac. By her I will know that you have shown loyal love to my master."

#### God's Answer

15 And it happened *that* before he had finished speaking, behold, Rebekah—who was born to Bethuel, son of Milcah, the wife of Nahor, the brother of Abraham—came out, and her jar *was* on her shoulder.

16 Now the girl *was* very pleasing in appearance. *She was* a virgin; no man had known her. And she went down to the spring, filled her jar, and came up.

17 And the servant ran to meet her. And he said, "Please, let me drink a little of the water from your jar."

18 And she said, "Drink, my lord." And she quickly lowered her jar in her hand and gave him a drink.

19 When she finished giving him a drink she said, "I will also draw water for your camels until they finish drinking."

20 And she quickly emptied her jar into the trough and ran again to the well to draw water. And she drew water for all his camels.

21 And the man *was* gazing at her silently to know *if* Yahweh had made his journey successful or not.

22 And it happened *that* as the camels finished drinking the man took a gold ring of a half shekel in weight and two bracelets for her arms, ten shekels in weight,

23 and said, "Please tell me, whose daughter *are* you? Is there a place *at* the house of your father for us to spend the night?"

24 And she said to him, "I *am* the daughter of Bethuel, son of Milcah, whom she bore to Nahor."

25 Then she said to him, "We have both straw and fodder in abundance, as well as a place to spend the night."

26 And the man knelt down and worshiped Yahweh.

27 And he said, "Blessed *be* Yahweh, God of my master Abraham, who has not withheld his loyal love and his faithfulness from my master. I *was* on the way *and* Yahweh led me *to* the house of my master's brother."

28 Then the girl ran and reported these things to the household of her mother.

#### Rebekah's Brother Laban and Her Father Bethuel

29 Now Rebekah had a brother, and his name *was* Laban. And Laban ran out to the man toward the spring.

30 And when he saw the ring and the bracelets on the arms of his sister and heard the words of Rebekah his sister, *who* said, "Thus the man spoke to me," he went to the man. And behold, *he was* standing with the camels at the spring.

31 And he said, "Come, O blessed *one* of Yahweh. Why do you stand outside? Now I have prepared the house and a place for the camels."

32 And the man came to the house and unloaded the camels. And he gave straw and fodder to the camels, and water to wash his feet and the feet of the men who *were* with him.

33 And food was placed before him to eat. And he said, "I will not eat until I have told my errand." And he said, "Speak."

34 And he said, "I *am* the servant of Abraham.

35 Now Yahweh has blessed my master exceedingly, and he has become great. He has given to him sheep and cattle, silver and gold, male slaves and female slaves, and camels and donkeys.

36 And Sarah, the wife of my master, has borne a son to my master after her old age. And he has given to him all that he has.

37 And my master made me swear, saying, 'Do not take a wife for my son from the daughters of the Canaanites in whose land I am living.

38 But you shall go to the house of my father, and to my family, and you shall take a wife for my son.'

39 And I said to my master, 'Perhaps the woman will not follow me.'

40 And he said to me, 'Yahweh, before whom I have walked, shall send his angel with you and will make your journey successful.

And you shall take a wife for my son from my family, and from the house of my father.

41 Then you shall be released from my oath, when you come to my family. And if they will not give *a woman* to you, then you will be released from my oath.'

42 Then today I came to the spring, and I said, 'O Yahweh, God of my master Abraham, if you would please make my journey successful, upon which I am going.

43 Behold, I am standing by the spring of water. Let it be *that* the young woman who comes out to draw water and to whom I say, "Please give me a little water to drink from your jar,"

44 let her say to me, "Drink; I will also draw water for your camels," she *is* the woman whom Yahweh has appointed for the son of my master.'

45 I had not yet finished speaking to myself when, behold, Rebekah *was* coming out with her jar on her shoulder. And she went down to the spring and drew water. And I said to her, 'Please give me a drink.'

46 And she hastened and let down her jar from her shoulder and said, 'Drink, and I will give a drink to your camels also.' Then I drank and she gave a drink to the camels also.

47 Then I asked her and said, 'Whose daughter *are* you?' And she said, 'The daughter of Bethuel, son of Nahor, whom Milcah bore to him.' And I put the ring on her nose and the bracelets on her arms.

48 And I knelt down and worshiped Yahweh, and I praised Yahweh, the God of my master Abraham, who led me on the right way, to take the daughter of the brother of my master for his son.

49 So now, if you are going to deal loyally and truly with my master, tell me. And if not, tell me, so that I may turn to *the* right or to *the* left.”

#### **Bethuel and Laban Agree to Give Rebekah in Marriage**

50 Then Laban and Bethuel answered, and they said, “The matter has gone out from Yahweh; we are not able to speak bad or good to you.

51 Here *is* Rebekah before you. Take *her* and go; let her be a wife for the son of your master as Yahweh has spoken.”

52 And it happened *that* when the servant of Abraham heard their words he bowed down to the ground to Yahweh.

53 And the servant brought out silver jewelry and gold jewelry, and garments, and he gave *them* to Rebekah. And he gave precious gifts to her brother and to her mother.

54 And he and the men who *were* with him ate and drank, and they spent the night. And they got up in the morning, and he said, “Let me go to my master.”

55 And her brother and her mother said, “Let the girl remain with us ten days *or so*; after *that* she may go.”

56 And he said to them, “Do not delay me. Now, Yahweh has made my journey successful. Let me go. I must go to my master.”

#### **Rebekah Agrees to Marry Isaac**

57 And they said, “Let us call the girl and ask her opinion.”

58 And they called Rebekah and said to her, “Will you go with this man?” And she said, “I will go.”

59 So they sent away Rebekah their sister, and her nurse, and the servant of Abraham and his men.

60 And they blessed Rebekah and said to her, “You *are* our sister; may you become countless thousands; and may your offspring take possession of the gate of his enemies.”

#### **The Journey Home**

61 And Rebekah and her maidservants arose, and they mounted the camels and followed the man. And the servant took Rebekah and left.

62 Now Isaac *was* coming from the direction of Beer-Lahai-Roi. And he *was* living in the land of the Negev.

63 And Isaac went out to meditate in the field early in the evening, and he lifted up his eyes and saw—behold, camels were coming.

64 And Rebekah lifted up her eyes and saw Isaac. And she got down from the camel.

65 And she said to the servant, “Who *is* this man walking around in the field to meet us?” And the servant said, “That *is* my master.” And she took her veil and covered herself.

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

67 And Isaac brought her to the tent of Sarah his mother. And he took Rebekah, and she became his wife. And Isaac loved her and was comforted after *the death* of his mother.

### **Abraham Marries Keturah—Origin of the Midianites (c. 2020 BC)**

Genesis 25:1–6

1 Now Abraham again took a wife, and her name *was* Keturah.

2 And she bore to him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

3 And Jokshan fathered Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim.

4 And the sons of Midian *were* Ephah, Epher, Hanoah, Abidah, and Eldaah. All of these *were* the children of Keturah.

5 And Abraham gave all he had to Isaac.

6 But to the sons of Abraham’s concubines Abraham gave gifts. And while he *was* still living he sent them away eastward, *away* from his son Isaac, to the land of the east.

### **Toledot of Ishmael (c. 2050–1900 BC)**

Genesis 25:12–16

12 Now these *are* the generations of Ishmael, the son of Abraham, that Hagar the Egyptian, the maidservant of Sarah, bore to Abraham.

13 And these are the names of the sons of Ishmael, by their names according to their family records. The firstborn of Ishmael *was* Nebaioth, then Kedar, Adbeel, Mibsam,

14 Mishma, Dumah, Massa,

15 Hadad, Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names by their villages and by their encampments—12 leaders according to

their tribes.

### Toledot of Isaac (2006 BC)

Genesis 25:19–26

19 Now these *are* the generations of Isaac, the son of Abraham. Abraham fathered Isaac,

20 And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-Aram, the sister of Laban the Aramean, as his wife.

21 And Isaac prayed to Yahweh on behalf of his wife, for she *was* barren. And Yahweh responded to his prayer, and Rebekah his wife conceived.

22 And the children in her womb jostled each other, and she said, “If it is going to be like this, why be pregnant?” And she went to inquire of Yahweh.

23 And Yahweh said to her, “Two nations *are* in your womb, and two peoples from birth shall be divided. And one people shall be stronger than the other. And *the* elder shall serve *the* younger.” [[Rom 9:12](#)]

24 And when her days to give birth were completed, then—behold—twins *were* in her womb.

25 And the first came out red, all his body *was* like a hairy coat, so they called his name Esau.

26 And afterward his brother came out, and his hand grasped the heel of Esau, so his name was called Jacob. And Isaac was sixty years old at their birth.

### The Death of Abraham (1991 BC)

Genesis 25:7–11

7 Now these *are* the days of the years of the life of Abraham: one hundred and seventy-five years. [[Heb 11:13–16](#)]

8 And Abraham passed away and died in a good old age, old and full of years. And he was gathered to his people.

9 And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron, son of Zohar the Hittite, that *was* east of Mamre,

10 the field that Abraham had bought from the Hittites. There Abraham was buried and Sarah his wife.

11 And it happened *that* after the death of Abraham God blessed Isaac his son, and Isaac settled at Beer-Lahai-Roi.

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**Esau Despises His Birthright (1991–1966 BC)**

Genesis 25:27–34

27 And the boys grew up. And Esau *was* a skilled hunter, a man of the field, but Jacob *was* a peaceful man, living *in* tents.  
 28 And Isaac loved Esau because he could eat of his game, but Rebekah loved Jacob.  
 29 Once Jacob cooked a thick stew, and Esau came in from the field, and he was exhausted.  
 30 And Esau said to Jacob, “Give me some of that red stuff to gulp down, for I am exhausted!” (Therefore his name was called Edom).  
 31 Then Jacob said, “Sell me your birthright first.”  
 32 And Esau said, “Look, I am going to die; now what *is* this birthright to me?”  
 33 Then Jacob said, “Swear to me first.” And he swore to him, and sold his birthright to Jacob.  
 34 Then Jacob gave Esau bread, and thick lentil stew, and he ate and drank. Then he got up and went away. So Esau despised his birthright. [[Heb 12:16](#)]

**Isaac Deceives King Abimelech (1991–1966 BC)**

Genesis 26:1–11

1 And there was a famine in the land, besides the former famine which was in the days of Abraham. And Isaac went to Abimelech, king of the Philistines, to Gerar.  
 2 And Yahweh appeared to him and said, “Do not go down to Egypt; dwell in the land which I will show to you.  
 3 Dwell as an alien in this land, and I will be with you, and will bless you, for I will give all these lands to you and to your descendants, and I will establish the oath that I swore to Abraham you father.  
 4 And I will multiply your descendants like the stars of heaven, and I will give to your descendants all these lands. And all nations of the earth will be blessed through your offspring,  
 5 because Abraham listened to my voice and kept my charge: my commandments, my statutes, and my laws.”  
 6 So Isaac settled in Gerar.  
 7 When the men of the place asked concerning his wife, he said, “She *is* my sister,” for he was afraid to say, “my wife,” thinking “the men of the place will kill me on account of Rebekah, for she was beautiful.”  
 8 And it happened *that*, when he had been there a long time, Abimelech the king of the Philistines looked through the window, and saw—behold—Isaac *was* fondling Rebekah his wife.  
 9 And Abimelech called Isaac and said, “Surely she *is* your wife. Now why did you say “She *is* my sister?”” And Isaac said to him, “Because I thought I would die on account of her.”  
 10 And Abimelech said, “What *is* this you have done to us? One of the people might easily have slept with your wife! Then you would have brought guilt upon us!”  
 11 Then Abimelech instructed all the people, saying, “The *one who* touches this man or his wife shall certainly die.”

**The Covenant Between Isaac and King Abimelech (1991–1966 BC)**

Genesis 26:12–33

12 And Isaac sowed in that land and reaped in that *same* year a hundredfold, and Yahweh blessed him.  
 13 And the man became wealthier and wealthier until he was exceedingly wealthy.  
 14 And he possessed sheep and cattle and many servants, so that the Philistines envied him.  
 15 And the Philistines stopped up all the wells that the servants of his father had dug in the days of Abraham his father. They filled them with earth.  
 16 And Abimelech said to Isaac, “Go *away* from us, for you have become much too powerful for us.”  
 17 So Isaac departed from there and camped in the valley of Gerar, and settled there.  
 18 And Isaac dug again the wells of water which they had dug in the days of his father Abraham, which the Philistines had stopped up after the death of Abraham. And he gave to them the same names which his father had given them.  
 19 And when the servants of Isaac dug in the valley, they found a well of fresh water there.  
 20 Then the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, “The water is ours.” And he called the name of the well Esek, because they contended with him.  
 21 And they dug another well, and they quarreled over it also. And he called its name Sitnah.  
 22 Then he moved from there and dug another well, and they did not quarrel over it. And he called its name Rehoboth, and said, “Now Yahweh has made room for us, and we shall be fruitful in the land.”  
 23 And from there he went up to Beersheba.  
 24 And Yahweh appeared to him that night and said, “I *am* the God of your father Abraham. Do not be afraid, for I *am* with you, and I will bless you and make your descendants numerous for the sake of my servant Abraham.”  
 25 And he built an altar there and called on the name of Yahweh. And he pitched his tent there, and the servants of Isaac dug a well

there.

26 Then Abimelech went to him from Gerar with Ahuzzath his friend and Phicol his army commander.

27 And Isaac said to them, “Why have you come to me? You hate me and sent me away from you.”

28 And they said, “We see clearly that Yahweh has been with you, so we thought let there be an oath between us—between us and you—and let us make a covenant with you

29 that you may not do us harm just as we have not touched you, but have only done good to you and sent you away in peace. You *are* now blessed by Yahweh.”

30 So he made a meal for them, and they ate and drank.

31 And they arose early in the morning and each one swore to the other, and Isaac sent them away. And they left him in peace.

32 And it happened *that* on that same day the servants of Isaac came and told him about the well that they had dug. And they said, “We have found water!”

33 And he called it Sheba. Therefore the name of the city *is* Beersheba unto this day.

### Esau’s Wives Make Life Bitter for Isaac and Rebekah (1966 BC)

Genesis 26:34–35

34 And *when* Esau was forty years old he took as wife Judith, daughter of Beeri the Hittite, and Basemath, daughter of Elon the Hittite.

35 And they made life bitter for Isaac and Rebekah.

### The Death of Ishmael (1943 BC)

Genesis 25:17–18

17 Now these *are* the years of the life of Ishmael: 137 years. And he passed away and died, and was gathered to his people.

18 They settled from Havilah to Shur, which *was* opposite Egypt, going toward Asshur, opposite; he settled opposite all his brothers.

### Rebekah and Jacob Deceive Isaac (1930 BC)

Genesis 27:1–40

#### Isaac Sends Esau to Prepare a Meal for the Blessing

1 And it happened *that* when Isaac *was* old and his eyesight was weak, he called Esau his older son and said to him, “My son.” And he said to him, “Here I *am*.”

2 And he said, “Look, I *am* old; I do not know the day of my death.

3 So now, take your weapons, your quiver and your bow, and go out to the field and hunt food for me.

4 Then make for me tasty food like I love, and bring *it* to me. And I will eat *it* so that I can bless you before I die.

#### Rebekah Acts Quickly

5 Now Rebekah *was* listening as Isaac spoke to Esau his son, and *when* Esau went to the field to hunt wild game to bring *back*,

6 Rebekah said to Jacob her son, “Look, I heard your father speaking to Esau your brother saying,

7 ‘Bring wild game to me and prepare tasty food so I can eat *it* and bless you before Yahweh before my death.’

8 So now, my son, listen to my voice, to what I command you.

9 Go to the flock and take two good young goats from it for me, and I will prepare them *as* tasty food for your father, just as he likes.

10 Then you must take it to your father and he will eat *it* so that he may bless you before his death.”

11 Then Jacob said to his mother, “Behold, Esau my brother *is* a hairy man, but I *am* a smooth man.

12 Perhaps my father will feel me and I will be in his eyes *as* a mocker, and he will bring upon me a curse and not a blessing.”

13 Then his mother said to him, “Your curse be upon me, my son, only listen to my voice—go and get *them* for me.”

14 So he went and took *them*, and brought *them* to his mother, and his mother prepared tasty food as his father liked.

15 Then Rebekah took *some of* her older son Esau’s best garments that *were* with her in the house, and she put *them* on Jacob her younger son.

16 And she put the skins of the young goats over his hands and over the smooth *part of* his neck.

17 And she put the tasty food and the bread that she had made into the hand of Jacob, her son.

#### Jacob Deceives His Father

18 And he went to his father and said, “My father.” And he said, “Here I *am*. Who *are* you, my son?”

19 And Jacob said to his father, “I *am* Esau, your firstborn. I have done as you told me. Please get up, sit up and eat from my wild game so that you may bless me.”

20 Then Isaac said to his son, “How did you find *it* so quickly, my son?” And he said, “Because Yahweh your God caused me to find

it.”

21 Then Isaac said to Jacob, “Please, come near and let me feel you, my son. Are you really my son Esau or not?”

22 And Jacob drew near to Isaac his father. And he felt him and said, “The voice *is* the voice of Jacob, but the hands *are* the hands of Esau.”

23 And he did not recognize him because his hands were hairy like the hands of Esau his brother. And he blessed him.

24 And he said, “Are you really my son Esau?” And he said, “I *am*.”

25 Then he said, “Bring *it* near to me that I may eat from the game of my son, so that I may bless you.” And he brought *it* to him, and he ate. And he brought wine to him, and he drank.

26 Then his father Isaac said to him, “Come near and kiss me, my son.”

27 And he drew near and kissed him. And he smelled the smell of his garments, and he blessed him and said,

“Look, the smell of my son *is* like the smell of a field that Yahweh has blessed!

28 May God give you of the dew of heaven  
and of the fatness of the earth,  
and abundance of grain and new wine.

29 Let peoples serve you,  
and nations bow down to you;  
Be lord of your brothers,  
and may the sons of your mother bow down to you.  
Cursed be those cursing you,  
and blessed be those blessing you.”

#### Isaac Realizes the Truth

30 And as soon as Isaac had finished blessing Jacob, immediately after Jacob had gone out from the presence of Isaac his father, Esau his brother came *back* from his hunting.

31 He too prepared tasty food and brought *it* to his father. And he said to his father, “Let my father arise and eat from the wild game of his son, that you may bless me.”

32 And Isaac his father said to him, “Who *are* you?” And he said, “I *am* your son, your firstborn, Esau.”

33 Then Isaac trembled violently. Then he said, “Who then *was* he that hunted wild game and brought *it* to me, and I ate *it* all before you came, and I blessed him? Moreover, he will be blessed!” [[Heb 11:20](#)]

#### Esau Tries to Get Isaac to Change His Mind

34 When Esau heard the words of his father he cried out *with* a great and exceedingly bitter cry of distress. And he said to his father, “Bless me as well, my father!”

35 And he said, “Your brother came in deceit and took your blessing.”

36 Then he said, “Isn’t that why he is named Jacob? He has deceived me these two times. He took my birthright and, look, now he has taken my blessing!” Then he said, “Have you not reserved a blessing for me?”

37 Then Isaac answered and said to Esau, “Behold, I have made him lord over you and I have given him all his brothers as servants, and *with* grain and wine I have sustained him. Now what can I do for you, my son?”

38 And Esau said to his father, “Have you only one blessing, my father? Bless me also, my father!” And Esau lifted up his voice and wept. [[Heb 12:17](#)]

39 Then Isaac his father answered and said to him,

“Your home shall be from the fatness of the land,  
and from the dew of heaven above.

40 But by your sword you shall live,  
and you shall serve your brother.  
But it shall be *that* when free yourself  
you shall tear off his yoke from your neck.

## Jacob Flees to Haran (1930 BC)

Genesis 27:41–28:22

### Esau Seeks Revenge and Rebekah Urges Jacob to Flee

27:41 Then Esau held a grudge against Jacob on account of the blessing with which his father had blessed him. And Esau said in his heart, “The days of mourning for my father are coming, then I will kill Jacob my brother.”

42 But the words of Esau her older son were told to Rebekah. And she sent and called for her younger son Jacob. And she said to him, “Look, Esau your brother *is* consoling himself concerning you, *intending* to kill you.

43 Now then, my son, listen to my voice; arise and flee to Haran to Laban my brother.

44 Stay with him a few days until the wrath of your brother has turned—

45 until the anger of your brother turns from you and he has forgotten what you have done to him. Then I will send and bring you from there. Why should I lose the two of you in one day?”

#### Isaac Blesses Jacob

46 Then Rebekah said to Isaac, “I loathe my life because of the Hittite women. If Jacob takes a wife from Hittite women like these, from the native women, what am I living for?”

28:1 Then Isaac called Jacob and blessed him. And he instructed him and said to him, “You must not take a wife from the daughters of Canaan.

2 Arise, go to Paddan-Aram, to the house of Bethuel, your mother’s father, and take for yourself a wife from there, from the daughters of Laban your mother’s brother.

3 Now, may El-Shaddai bless you, and make you fruitful, and multiply you, so that you become an assembly of peoples.

4 And may he give you the blessing of Abraham, to you and to your descendants with you, that you may take possession of the land of your sojourning, which God gave to Abraham.” [\[Heb 11:20\]](#)

5 Then Isaac sent Jacob away, and he went to Paddan-Aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

#### Esau Attempts to Redeem Himself by Marrying Isaac’s Niece

6 Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-Aram, to take for himself a wife from there, and he blessed him and instructed him, saying, “You must not take a wife from the daughters of Canaan,”

7 and *that* Jacob listened to his father and to his mother and went to Paddan-Aram.

8 Then Esau saw that the daughters of Canaan *were* evil in the eyes of Isaac his father,

9 then Esau went to Ishmael and took Mahalath, the daughter of Ishmael, son of Abraham, sister of Nebaioth, as a wife, in addition to the wives he had.

#### Jacob’s Vision at Bethel

10 Then Jacob went out from Beersheba and went to Haran.

11 And he arrived at a *certain* place and spent the night there, because the sun had set. And he took *one* of the stones of the place and put *it* under his head and slept at that place.

12 And he dreamed, and behold, a stairway was set on the earth, and its top touched the heavens. And behold, angels of God *were* going up and going down on it.

13 And behold, Yahweh *was* standing beside him, and he said, “*I am* Yahweh, the God of Abraham your father, and the God of Isaac. The ground on which you *were* sleeping I will give to you and to your descendants.

14 Your descendants shall be like the dust of the earth, and you will spread out to the west, and to the east, and to the north and to the south. And all the families of the earth will be blessed through you and through your descendants.

15 Now behold, *I am* with you, and I will keep you wherever you go. And I will bring you to this land, for I will not leave you until I have done what I have promised to you.”

16 Then Jacob awoke from his sleep and said, “Surely Yahweh is indeed in this place and I did not know!”

17 Then he was afraid and said, “How awesome *is* this place! This is nothing else than the house of God, and this is the gate of heaven!”

18 And Jacob rose early in the morning, and he took the stone that he had put under his head and set it up *as* a stone pillar, and poured oil on top of it.

19 And he called the name of that place Bethel; however, the name of the city *was* formerly Luz.

20 And Jacob made a vow saying, “If God will be with me and protect me on this way that I am going, and gives me food to eat and clothing to wear,

21 and *if* I return in peace to the house of my father, then Yahweh will become my God.

22 And this stone that I have set up *as* a pillar shall be the house of God, and *of* all that you give to me I will certainly give a tenth to you.”

**Jacob Works Seven Years for Rachel (1930–1923 BC)**

Genesis 29:1–20

- 1 And Jacob continued his journey and went to the land of the Easterners.
- 2 And he looked, and behold, *there was* a well in the field, and behold, there *were* three flocks of sheep lying beside it, for out of that well the flocks were watered. And the stone on the mouth of the well *was* large.
- 3 And *when* all the flocks were gathered there, they rolled away the stone from the mouth of the well. And they watered the sheep and returned the stone upon the mouth of the well to its place.
- 4 And Jacob said to them, “My brothers, where *are* you from?” And they said, “We *are* from Haran.”
- 5 And he said to them, “Do you know Laban, son of Nahor?” And they said, “We know *him*.”
- 6 And he said to them, “Is he well?” And they said, “*He is* well. Now look, Rachel his daughter is coming with the sheep.”
- 7 And he said, “Look, *it is* still broad daylight; it is not the time *for* the livestock to be gathered. Give water to the sheep and go, pasture them.”
- 8 And they said, “We are not able, until all the flocks are gathered. Then the stone is rolled away from the mouth of the well, and we water the sheep.”
- 9 While he was speaking with them, Rachel came with the sheep which belonged to her father, for she was pasturing *them*.
- 10 And it happened *that*, when Jacob saw Rachel, the daughter of Laban, his mother’s brother, and the sheep of Laban, his mother’s brother, Jacob drew near and rolled away the stone from the mouth of the well and watered the sheep of Laban, his mother’s brother.
- 11 And Jacob kissed Rachel, and lifted up his voice and wept.
- 12 And Jacob told Rachel that he *was* the relative of her father, and that he *was* the son of Rebekah. And she ran and told her father.
- 13 And it happened *that* when Laban heard the message about Jacob, the son of his sister, he ran to meet him. And he embraced him and kissed him, and brought him to his house. And he told Laban all these things.
- 14 And Laban said to him, “Surely you *are* my flesh and my bone!” And he stayed with him a month.
- 15 Then Laban said to Jacob, “*Just* because you *are* my brother should you work for me for nothing? Tell me what your wage *should be*.”
- 16 Now Laban had two daughters. The name of the older *was* Leah, and the name of the younger *was* Rachel.
- 17 Now the eyes of Leah *were* dull, but Rachel was beautiful in form and appearance.
- 18 And Jacob loved Rachel and said, “I will serve you seven years for Rachel your younger daughter.”
- 19 Then Laban said, “Better *that* I give her to you than I give her to another man. Stay with me.”
- 20 And Jacob worked for Rachel seven years, but they were as a few days in his eyes because he loved her.

**Laban Deceives Jacob / Jacob Works Seven Years for Leah (1923–1916 BC)**

Genesis 29:21–30

- 21 And Jacob said to Laban, “Give *me* my wife, that I may go in to her, for my time is completed.”
- 22 So Laban gathered all the men of the place and prepared a feast.
- 23 And it happened *that* in the evening he took Leah his daughter and brought her to him, and he went in to her.
- 24 And Laban gave Zilpah his female servant to her, to Leah his daughter *as* a female servant.
- 25 And it happened *that* in the morning, behold, it *was* Leah! And he said to Laban, “What *is* this you have done to me? Did I not serve with you for Rachel? Now why did you deceive me?”
- 26 Then Laban said, “It is not the custom in our country to give the younger before the firstborn.
- 27 Complete the week of this one, then I will also give you the other, on the condition that you will work for me another seven years.”
- 28 And Jacob did so. So he completed the week of this *one*, then he gave Rachel his daughter to him as a wife.
- 29 And Laban gave Bilhah his female servant to Rachel his daughter as a female servant.
- 30 Then he also went in to Rachel, and he loved Rachel more than Leah. And he served with him yet another seven years.

**God Opens Leah’s Womb (1922–1919 BC)**

Genesis 29:31–35

- 31 When Yahweh saw that Leah *was* unloved he opened her womb, but Rachel *was* barren.
- 32 Then Leah conceived and gave birth to a son, and she called his name Reuben, for she said, “Because Yahweh has noticed my misery, that I *am* unloved. Now my husband will love me.”
- 33 And she conceived again and gave birth to a son. And she said, “*It is* because Yahweh has heard that I *am* unloved that he gave me this *son* also.” And she called his name Simeon.
- 34 And she conceived again and gave birth to a son. Then she said, “Now this time my husband will be joined to me, for I have borne him three sons.” Therefore, she called his name Levi.

35 And she conceived again and gave birth to a son. And she said, “This time I will praise Yahweh.” Therefore she called his name Judah. And she ceased bearing children.

### War Between Sisters (1919–1916 BC)

Genesis 30:1–21

#### Jacob’s Children by Bilhah

1 When Rachel saw that she could not bear children to Jacob, Rachel envied her sister. And she said to Jacob, “Give me children—if not, I will die!”

2 And Jacob became angry with Rachel. And he said, “Am I in the place of God, who has withheld from you the fruit of the womb?”

3 Then she said, “Here *is* my servant girl Bilhah; go in to her that she may bear children as my surrogate. Then I will even have children by her.”

4 Then she gave him Bilhah, her female servant, as a wife, and Jacob went in to her

5 And Bilhah conceived and gave birth to a son for Jacob.

6 Then Rachel said, “God has judged me, and has also heard my voice, and has given me a son.” Therefore she called his name Dan.

7 And Bilhah, Rachel’s servant, conceived again and bore a second son to Jacob.

8 And Rachel said, “I have struggled a mighty struggle with my sister and have prevailed.” And she called his name Naphtali.

#### Jacob’s Children by Zilpah

9 When Leah saw that she had ceased bearing children, she took Zilpah her female servant and gave her to Jacob as a wife.

10 And Zilpah, the female slave of Leah, bore a son to Jacob.

11 Then Leah said, “Good fortune!” And she called his name Gad.

12 And Zilpah, Leah’s female servant, bore a second son to Jacob.

13 Then Leah said, “How happy *am* I! For women have called me happy.” So she called his name Asher.

#### Leah Bears More Children to Jacob

14 And in the days of the wheat harvest, Reuben went and found mandrakes in the field and he brought them to Leah his mother. And Rachel said to Leah, “Please give me some of your son’s mandrakes.”

15 And she said to her, “*Is* your taking my husband *such* a small *thing* that you will also take the mandrakes of my son?” Then Rachel said, “Then he may sleep with you tonight in exchange for your son’s mandrakes.”

16 When Jacob came in from the field in the evening, Leah went out to meet him. And she said, “Come in to me, for I have hired you with my son’s mandrakes.” And he slept with her that night.

17 And God listened to Leah and she conceived and gave birth to a fifth son for Jacob.

18 Then Leah said, “God has given *me* my wage since I gave my servant girl to my husband.” And she called his name Issachar.

19 And Leah conceived again and gave birth to a sixth son for Jacob.

20 And Leah said, “God has endowed me with a good gift. This time my husband will acknowledge me, because I bore him six sons.” And she called his name Zebulun.

21 And afterward she gave birth to a daughter. And she called her name Dinah.

### The Birth of Joseph (1916 BC)

Genesis 30:22–24

22 Then God remembered Rachel and listened to her, and God opened her womb.

23 And she conceived and gave birth to a son. And she said, “God has taken away my disgrace.”

24 And she called his name Joseph, saying, “Yahweh has added to me another son.”

### Jacob Prospers in Spite of Laban’s Attempts to Cheat Him (c. 1916–10 BC)

Genesis 30:25–43

25 And it happened *that* as soon as Rachel had given birth to Joseph, Jacob said to Laban, “Send me away that I may go to my place and my land.

26 Give *me* my wives and my children for which I have served you, and let me go. For you yourself know my service that I have rendered to you.”

27 But Laban said to him, “Please, if I have found favor in your eyes, I have learned by divination that Yahweh has blessed me because of you.”

28 And he said, “Name your wage to me and I will give *it*.”

29 Then he said to him, “You yourself know how I have served you and how your livestock have been with me.

30 For you had little before me, and it has increased abundantly. And Yahweh has blessed you wherever I turned. So then, when shall I provide for my own family also?"

31 And he said, "What shall I give you?" And Jacob said, "Do not give me anything. If you will do this thing for me, I will again feed your flocks and keep *them*.

32 Let me pass through all your flocks today, removing all the speckled and spotted sheep from them, along with every dark-colored sheep among the sheep, and the spotted and speckled among the goats. That shall be my wages.

33 And my righteousness will answer for me later when you come concerning my wages before you. Every *one* that *is* not speckled or spotted among the goats, or dark-colored among the sheep shall be stolen *if it is* with me."

34 Then Laban said, "Look! Very well. It shall be according to your word."

35 But that day he removed the streaked and spotted male goats and all the speckled and spotted female goats, all that *had* white on it, and every dark-colored ram, and put them in the charge of his sons.

36 And he put a journey of three days between him and Jacob, and Jacob pastured the remainder of Laban's flock.

37 Then Jacob took fresh branches of poplar, almond, and plane trees and peeled white strips on them, exposing the white which *was* on the branches.

38 And he set the branches that he had peeled in front of the flocks, in the troughs *and* in the water containers. And they were in heat when they came to drink.

39 And the flocks mated by the branches, so the flocks bore streaked, speckled, and spotted.

40 And Jacob separated the lambs and turned the faces of the flocks toward the streaked and all the dark-colored in Laban's flocks. And he put his own herds apart, and did not put them with the flocks of Laban.

41 And whenever any of the stronger of the flocks were in heat, Jacob put the branches in full view of the flock in the troughs that they might mate among the branches.

42 But with the more feeble of the flock he would not put *them there*. So the feebler were Laban's and the stronger *were* Jacob's.

43 And the man became exceedingly rich and had large flocks, female slaves, male slaves, camels, and donkeys.

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**Jacob Returns to Canaan (1910 BC)**

## Genesis 31

**Jacob Notices a Change in Laban's Attitude**

1 Now he heard the words of the sons of Laban, saying, "Jacob has taken all that our father has," and "From that which *was* our father's he has gained all this wealth."

2 Then Jacob saw the face of Laban and, behold, it was not like it had been in the past.

**God Tells Jacob to Return to Canaan**

3 And Yahweh said to Jacob, "Return to the land of your ancestors and to your family, and I will be with you."

4 So Jacob sent and called Rachel and Leah to the field, to his flocks,

5 and he said to them, "Look, I see the face of your father, that it is not like it has been toward me in the past. But the God of my father is with me.

6 Now you yourselves know that I have served your father with all my strength,

7 and your father has cheated me and changed my wages ten times, but God has not allowed him to harm me.

8 If thus he said, 'Speckled shall be your wage,' then all the flock bore speckled. And *if* he said, 'Streaked shall be your wage,' then all the flock bore streaked.

9 God has taken away your father's livestock and given *them* to me.

10 Now it happened *that* at the time of the mating of the flock I lifted up my eyes and saw in a dream, and behold, the rams mounting the flock *were* streaked, speckled, and dappled.

11 Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I *am*.'

12 And he said, 'Lift up your eyes and see—all the rams mounting the flock *are* streaked, speckled, and dappled, for I have seen all that Laban is doing to you.

13 I *am* the God of Bethel where you anointed a stone pillar, where you made a vow to me. Now get up, go out from this land and return to the land of your birth.'"

14 Then Rachel and Leah answered and said to him, "*Is there* yet a portion for us, and an inheritance in the house of our father?

15 Are we not regarded *as* foreigners by him, because he has sold us and completely consumed our money?

16 For all the wealth that God has taken away from our father, it belongs to us and to our sons. So now, all that God has said to you, do."

**Jacob Tricks Laban**

17 Then Jacob got up and put his children and his wives on the camels.

18 And he drove all his livestock and his possessions that he had acquired, the livestock of his possession that he had acquired in Paddan-Aram, in order to go to Isaac his father, to the land of Canaan.

19 Now Laban had gone to shear his sheep, and Rachel stole the idols that belonged to her father.

20 And Jacob tricked Laban the Aramean by not telling him that he *intended* to flee.

21 Then he fled with all that he had, and arose and crossed the Euphrates and set his face toward the hill country of Gilead.

**Laban Pursues Jacob**

22 And on the third day it was told to Laban that Jacob had fled.

23 Then he took his kinsmen with him and pursued after him, a seven-day journey, and he caught up with him in the hill country of Gilead.

24 And God came to Laban the Aramean in a dream at night and said to him, "Take care that you not speak with Jacob, whether good or evil."

25 And Laban overtook Jacob. Now Jacob had pitched his tent in the hill country, and Laban and his kinsmen pitched *their tents* in the hill country of Gilead.

26 Then Laban said to Jacob, "What have you done that you tricked me and have carried off my daughters like captives of the sword?

27 Why did you hide *your intention* to flee and trick me, and did not tell me so that I would have sent you away with joy and song and tambourine and lyre?

28 And *why* did you not give me opportunity to kiss my grandsons and my daughters *goodbye*? Now you have behaved foolishly *by* doing *this*.

29 It is in my power to do harm to you, but the God of your father spoke to me last night saying, 'Take care from speaking with Jacob, whether good or evil.'

30 Now, you have surely gone because you desperately longed for the house of your father, *but* why did you steal my gods?"

31 Then Jacob answered and said to Laban, "Because I *was* afraid, for I thought, 'Lest you take your daughters from me by force.'

32 *But* with whomever you find your gods, he shall not live. In the presence of your kinsmen *now* identify what *is* with me *that is* yours and take it." Now Jacob did not know that Rachel had stolen them.

**The Search for Laban's gods**

33 Then Laban went into Jacob's tent and Leah's tent and the tent of the two female servants and did not find *his gods*. And he came out of Leah's tent and went into Rachel's tent.

34 Now Rachel had taken the idols and put them in the saddle bag of the camel and sat on them. And Jacob searched the whole tent thoroughly but did not find them.

35 And she said to her father, "Let there not be anger in the eyes of my lord, for I am not able to rise before you, for the way of women *is* with me. And he searched carefully and did not find the idols.

**Jacob's Tirade**

36 Then Jacob became angry and quarreled with Laban. Jacob answered and said to Laban, "What *is* my offense? What *is* my sin that you pursued after me?

37 For you have searched all my possessions and what did you find among all the possessions of my household? Set it before my kinsmen and your kinsmen that they may decide between the two of us!

38 These twenty years I *was* with you; your ewes and your female goats did not miscarry, and the rams of your flocks I did not eat.

39 I brought no mangled carcass to you—I bore its loss. From my hand you sought it, whether stolen by day or stolen by night.

40 *There* I was, during the day the heat consumed me, and the cold by night, and my sleep fled from my eyes.

41 These twenty years I *have been* in your house. I served you fourteen years for your two daughters and six years for your flock, and you have changed my wages ten times.

42 If the God of my father, the God of Abraham and the Fear of Isaac had not been with me, indeed now you would have sent me away empty-handed. God saw my misery and the labor of my hands and rebuked you last night."

**Laban and Jacob Make a Covenant**

43 Then Laban answered and said to Jacob, "The daughters *are* my daughters and the grandsons *are* my grandsons, and the flocks *are* my flocks, and all that you see, it *is* mine. Now, what can I do for these my daughters today, or for their children whom they have borne?

44 So now, come, let us make a covenant, you and I, and let it be a witness between me and you."

45 And Jacob took a stone and set it up *as* a stone pillar.

46 And Jacob said to his kinsmen, "Gather stones." And they took stones and made a pile of stones, and they ate there by the pile of stones.

47 And Laban called it Jegar Sahadutha, but Jacob called it Galeed.

48 Then Laban said, "This pile of stones *is* a witness between me and you today." Therefore its name is called Galeed,

49 and Mizpah, because he said, "Yahweh watch between me and you when we are out of sight of each other.

50 If you mistreat my daughters, and if you take wives besides my daughters, *when* there is no man with us, see—God *is* a witness between me and you."

51 And Laban said to Jacob, "See, this pile of stones, and see the pillar that I have set up between me and you.

52 This pile of stones *is* a witness, and the pillar *is* a witness, that I will not pass beyond this pile of stones to you, and that you will not pass beyond this pile of stones and this pillar to me intending harm.

53 May the God of Abraham and the God of Nahor, the God of their father judge between us." Then Jacob swore by the Fear of his father Isaac.

54 And Jacob sacrificed a sacrifice on the hill, and he called his kinsmen to eat the meal. And they ate the meal and spent the night on the hill.

55 And Laban arose early in the morning and kissed his grandsons and his daughters, and blessed them. Then Laban departed and returned to his homeland.

**Jacob And Esau (1910 BC)**

Genesis 32:1–33:17

**Jacob Is Met by the Angels of God**

32:1 And Jacob went on his way, and angels of God met him.

2 And when he saw them, Jacob said, "This *is* the camp of God!" And he called the name of that place Mahanaim.

**Jacob Sends Messengers to Esau**

3 Then Jacob sent messengers before him to Esau his brother, to the land of Seir, the territory of Edom.

4 And he instructed them, saying, "Thus you must say to my lord, to Esau, 'Thus says your servant Jacob, I have dwelled as an alien with Laban, and I have remained *there* until now.

5 And I have acquired cattle, male donkeys, flocks, and male and female slaves, and I have sent to tell my lord, to find favor in your eyes.'"

6 And the messengers returned to Jacob *and* said, "We came to your brother, to Esau, and he is coming to meet you, and four

hundred men *are* with him.”

### **Jacob Thinks Esau Is Coming to Kill Him**

7 Then Jacob was very frightened and distressed. So he divided the people, flocks, cattle, and camels that *were* with him into two companies.

8 And he thought, “If Esau comes to one company and destroys it, the remaining company will be *able* to escape.”

9 Then Jacob said, “O God of my father Abraham, and God of my father Isaac, O Yahweh, who said to me, ‘Return to your land and to your family, and I will deal well with you.’

10 I am not worthy of all the loyal love and all the faithfulness that you have shown your servant, for with *only* my staff I crossed this Jordan, and now I have become two camps.

11 Please rescue me from the hand of my brother, from the hand of Esau, for I fear him, lest he come and attack mother and children *alike*.

12 Now you yourself said, ‘I will surely deal well with you and make your offspring as the sand of the sea that cannot be counted for abundance.’”

13 And he lodged there that night. Then he took from what he had with him a gift for Esau his brother:

14 two hundred female goats, twenty male goats, two hundred ewes, twenty rams,

15 thirty milk camels with their young, forty cows, ten bulls, twenty female donkeys, and ten male donkeys.

16 And he put *them* under the hand of his servants, herd by herd, and said to his servants, “Cross on ahead before me, and put some distance between herds.

17 And he instructed the foremost, saying, “When Esau my brother comes upon you and asks you, saying, ‘Whose *are* you and where are you going? To whom do these *animals* belong ahead of you?’

18 Then you must say, ‘To your servant, to Jacob. It *is* a gift sent to my lord, to Esau. Now behold, he *is* also *coming* after us.’”

19 And he also instructed the second *servant* and the third, and everyone *else* who *was* behind the herds, saying, “You must speak to Esau according to this word when you find him.

20 And moreover, you shall say, ‘Look, your servant Jacob *is* behind us.’” For he thought, “Let me appease him with the gift going before me, and afterward I will see his face. Perhaps he will show me favor.”

21 So the gift passed on before him, but he himself spent that night in the camp.

### **Jacob Wrestles with the Angel of God**

22 That night he arose and took his two wives, his two female servants, and his eleven children and crossed the ford of the Jabbok.

23 And he took them and sent them across the stream. Then he sent across all his possessions.

24 And Jacob remained alone, and a man wrestled with him until the breaking of the dawn.

25 And when he saw that he could not prevail against him, he struck his hip socket, so that Jacob’s hip socket was sprained as he wrestled with him.

26 Then he said, “Let me go, for dawn is breaking.” But he answered, “I will not let you go unless you bless me.”

27 Then he said to him, “What *is* your name?” And he said, “Jacob.”

28 And he said, “Your name shall no longer be called Jacob, but Israel, for you have struggled with God and with men and have prevailed.”

29 Then Jacob asked and said, “Please tell me your name.” And he said, “Why do you ask this—for my name?” And he blessed him there.

30 Then Jacob called the name of the place Peniel *which means* “I have seen God face to face and my life was spared.”

31 Then the sun rose upon him as he passed Penuel, and he was limping because of his hip.

32 Therefore the Israelites do not eat the sinew of the sciatic nerve that *is* upon the socket of the hip unto this day, because he struck the socket of the thigh of Jacob at the sinew of the sciatic nerve.

### **Jacob and Esau Are Reconciled**

33:1 And Jacob lifted up his eyes and looked. And behold, Esau *was* coming and four hundred men *were* with him. And he divided the children among Leah and among Rachel, and among the two of his female servants.

2 And he put the female slaves and their children first, then Leah and her children next, then Rachel with Joseph last.

3 And he himself passed on before them and bowed down to the ground seven times until he came to his brother.

4 But Esau ran to meet him, and embraced him, and fell upon his neck and kissed him, and they wept.

5 Then Esau lifted up his eyes and saw the women and the children and said, “Who *are* these with you?” And he said, “The children whom God has graciously given your servant.”

6 Then the female servants drew near, they and their children, and they bowed down.

7 Then Leah and her children drew near and bowed down, and afterward Joseph and Rachel drew near and they bowed down.

8 And he said, “What do you mean by all this company that I have met?” Then he said, “To find favor in the eyes of my lord.”

9 Then Esau said, “I have enough my brother; keep what you have.”

10 And Jacob said, “No, please, if I have found favor in your eyes, you must take my gift from my hand, for then I have seen your face

*which is* like seeing the face of God, and you have received me.

11 Please take my gift which has been brought to you, for God has dealt graciously with me, and because I have enough.” And he urged him, so he took *it*.

12 Then he said, “Let us journey and go *on*, and I will go ahead of you.”

13 But he said to him, “My lord knows that the children *are* frail, and the flocks and the cattle *which are* nursing *are a concern* to me. Now *if* they drove them hard for a day all the flocks would die.

14 Let my lord pass on before his servant and I will move along slowly at the pace of the livestock that are ahead of me, and at the pace of the children until I come to my lord in Seir.”

15 And Esau said, “Let me leave some of my people with you.” But he said, “What need is there? Let me find favor in the eyes of my lord.”

16 So Esau turned that day on his way to Seir.

17 But Jacob traveled on to Succoth, and he built for himself a house, and he made shelters for his livestock. Therefore he called the name of the place Succoth.

## Toledot of Esau (c. 1966–1910 BC)

Genesis 36

### Esau's Immediate Family

1 Now these *are* the descendants of Esau (that *is*, Edom).

2 Esau took his wives from the daughters of Canaan: Adah, daughter of Elon, the Hittite, and Oholibamah, daughter of Anah, the daughter of Zibeon, the Hivite,

3 and Basemath, the daughter of Ishmael, the sister of Nebaioth.

4 And Adah bore to Esau Eliphaz; and Basemath bore Reuel;

5 and Oholibamah bore Jeush and Jalam, and Korah. These *are* the sons of Esau who were born to him in the land of Canaan.

6 And Esau took his wives and his sons and his daughters, and all the persons of his household, and his sheep and goats, and all his cattle, and all the goods that he had acquired in the land of Canaan, and went to a land away from his brother Jacob.

7 For their possessions were too many to live together, so that the land of their sojourning was not able to support them on account of their livestock.

8 So Esau dwelled in the hill country of Seir (Esau, that *is* Edom).

### Esau's Sons and Grandsons

9 Now these *are* the descendants of Esau, the father of Edom, in the hill country of Seir.

10 These *are* the names of the sons of Esau: Eliphaz, the son of Adah, the wife of Esau; Reuel, the son of Basemath, the wife of Esau.

11 The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

12 (Now Timnah was the concubine of Eliphaz, the son of Esau. And she bore Amalek to Eliphaz.) These *are* the sons of Adah, the wife of Esau.

13 Now these *are* the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These *are* the sons of Basemath, the wife of Esau.

14 Now these *are* the sons of Oholibamah, the daughter of Anah, daughter of Zibeon, the wife of Esau: She bore to Esau Jeush, Jalam, and Korah.

### Clans from Esau

15 These *are* the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau: the chiefs of Teman, Omar, Zepho, Kenaz, 16 Korah, Gatam, and Amalek. These *are* the chiefs of Eliphaz in the land of Edom. These *are* the sons of Adah.

17 Now these *are* the sons Reuel, the son of Esau: the chiefs Nahath, Zerah, Shammah, and Mizzah. These *are* the chiefs of Reuel in the land of Edom. These *are* the sons of Basemath, the wife of Esau.

18 Now these *are* the sons of Oholibamah, the wife of Esau: the chiefs Jeush, Jalam, and Korah. These *are* the chiefs born of Oholibamah, the daughter of Anah, the wife of Esau.

19 These *are* the sons of Esau, and these *are* their chiefs (that *is*, Edom).

### Genealogy of Seir

20 These *are* the sons of Seir, the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah,

21 Dishon, Ezer, and Dishan. These *are* the chiefs of the Horites, the sons of Seir in the land of Edom.

22 And the sons of Lotan were Hori and Hemam. And Lotan's sister was Timna.

23 Now these *are* the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

24 Now these *are* the sons of Zibeon: Aiah and Anah—he *is* Anah who found the hot springs in the desert while he pastured the donkeys of Zibeon his father.

25 Now these *are* the sons of Anah: Dishon and Oholibamah, the daughter of Anah.

26 Now these *are* the sons of Dishon: Hemdan, Eshban, Ithran, and Keran.

27 These *are* the sons of Ezer: Bilhan, Zaavan, and Akan.

28 These *are* the sons of Dishan: Uz and Aran.

29 These *are* the chiefs of the Horites: the chiefs Lotan, Shobal, Zibeon, Anah,

30 Dishon, Ezer, and Dishan. These *are* the chiefs of the Horites, according to their chiefs in the land of Seir.

#### **Kings of Edom**

31 Now these *are* the kings who reigned in the land of Edom before any king ruled over the Israelites.

32 Bela the son of Beor reigned in Edom. And the name of his city *was* Dinhabah.

33 And Bela died, and Jobab, the son of Zerah from Bozrah, reigned in his place.

34 And Jobab died, and Husham from the land of the Temanites reigned in his place.

35 And Husham died, and Hadad, son of Bedad, who defeated Midian in the field of Moab reigned in his place. And the name of his city *was* Avith.

36 And Hadad died, and Samlah from Masrekah reigned in his place.

37 And Samlah died, and Shaul from Rehoboth *on* the Euphrates reigned in his place.

38 And Shaul died, and Baal-Hanan, the son of Acbor, reigned in his place.

39 And Baal-Hanan the son of Acbor died, and Hadar reigned in his place. And the name of his city *was* Pau, and the name of his wife *was* Mehetabel, the daughter of Matred, daughter of Mezahab.

#### **Clans of Esau**

40 Now these *are* the names of the chiefs of Esau according to their families, according to their dwelling places, by their names: the chiefs Timna, Alvah, Jetheth,

41 Oholibamah, Elah, Pinon,

42 Kenaz, Teman, Mibzar,

43 Magdiel, and Iram. These *are* the chiefs of Edom (that *is*, Esau, the father of Edom) according to their settlements in the land of their possession.

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**The Rape of Dinah (c. 1902 BC)**

Genesis 33:18–34:31

**Jacob Camps At Shechem**

33:18 And Jacob came safely to the city of Shechem which *is* in the land of Canaan, on his way from Paddan-Aram. And he camped before the city.

19 And he bought a piece of land where he pitched his tent for one hundred pieces of money from the hand of the sons of Hamor, father of Shechem.

20 And there he erected an altar and called it “El Elohe Israel.”

**Dinah (around 13 years old) is Raped by Shechem**

34:1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daughters of the land.

2 And Shechem, the son of Hamor the Hivite, the prince of the land, saw her. And he took her and lay with her and raped her.

3 And his soul clung to Dinah, the daughter of Jacob, and he loved the girl and spoke tenderly to the girl.

**Shechem Asks for Dinah’s Hand in Marriage**

4 So Shechem said to Hamor his father, saying, “Get this girl for me as a wife.”

5 And Jacob heard that Dinah his daughter had been defiled, but his sons were with his flocks in the field. And Jacob kept silent until they came.

6 And Hamor, father of Shechem, went out to Jacob to speak with him.

7 And the sons of Jacob came in from the field when they heard *it*. And the men were distressed and very angry because he had done a disgraceful thing in Israel by having sexual relations with the daughter of Jacob—something that should not be done.

8 And Hamor spoke with them saying, “Shechem my son is in love with your daughter. Please give her to him for a wife.

9 Make marriages with us. Give us your daughters and take our daughters for yourselves.

10 You shall dwell with us and the land shall be before you; settle and trade in it, and acquire *property* in it.”

11 Then Shechem said to her father and to her brothers, “Let me find favor in your eyes, and whatever you say to me I will do.

12 Make the bride price and gift as high as you like; I will give what you say to me. But give me the girl as a wife.”

**Jacob’s Sons Set Circumcision as Requirement**

13 Then the sons of Jacob answered Shechem and his father Hamor speaking deceitfully, because he had defiled Dinah their sister.

14 And they said to them, “We cannot do this thing, to give our sister to a man who *is* uncircumcised, for that *is* a disgrace for us.

15 Only on this *condition* will we give consent to you; if you will become like us—every male among you to be circumcised.

16 Then we will give our daughters to you, and we will take for ourselves your daughters, and we will live with you and become one family.

17 But if you will not listen to us, to be circumcised, then we will take our daughters and we will go.”

18 And their words were good in the eyes of Hamor and in the eyes of Shechem, the son of Hamor.

19 And the young man did not delay to do the thing, for he wanted the daughter of Jacob. Now he *was* the most honored of his father’s house.

20 Then Hamor and his son Shechem came to the gate of their city, and they spoke to the men of their city, saying,

21 “These men *are* at peace with us. Let them dwell in the land and let them trade in it. Now, behold, the land is broad enough for them. Let us take their daughters as wives, and let us give our daughters to them.

22 Only on this *condition* will they give consent to us, to live with us *and* to become one family—when every male among us *is* circumcised as they are circumcised.

23 Will not their livestock and their property and all their animals *be* ours? Only let us give consent to them so they will live among us.”

24 And all those who went out of the gate of his city listened to Hamor and Shechem. Every male was circumcised, all those who went out of the gate of his city.

**Dinah’s Brothers, Simeon and Levi, Kill Every Male in Shechem**

25 And it happened *that* on the third day, while they were in pain, two of the sons of Jacob, Simeon and Levi, the brothers of Dinah, each took his sword and came against the unsuspecting city and killed all the males.

26 They killed Hamor and his son Shechem with the edge of the sword, and they took Dinah from the house of Shechem and went out.

27 The *other* sons of Jacob came upon the slain and plundered the city, because they had defiled their sister.

28 They took their flocks and their cattle and their donkeys, and whatever *was* in the field.

29 They captured and plundered all that *was* in the houses—all their wealth, their little ones, and their women.

30 Then Jacob said to Simeon and Levi, “You have brought trouble on me, making me stink among the inhabitants of the land, among the Canaanites and the Perizzites! I *am* few in number! If they gather against me and attack me, I will be destroyed—I and my household!”

31 But they said, “Shall he treat our sister like a prostitute?”

## Jacob’s Journeys (c. 1902–1900 BC)

Genesis 35:1–27

### God Tells Jacob to Move to Bethel

1 And God said to Jacob, “Arise, go up to Bethel and dwell there, and make an altar to the God who appeared to you when you fled from before Esau your brother.”

2 Then Jacob said to his household and to all who *were* with him, “Get rid of the foreign gods that *are* in your midst and purify yourselves and change your garments.

3 Then let us make ready and let us go up to Bethel, so that I can make an altar there to the God who answered me in the day of my trouble, and who has been with me on the way that I have gone.”

4 So they gave to Jacob all the foreign gods that *were* in their hands, and the ornamental rings that *were* in their ears. And Jacob buried them under the oak which *was* near Shechem.

5 Then they set out on their journey, and the terror of God was upon the cities that *were* all around them, so that they did not pursue after the sons of Jacob.

6 And Jacob came to Luz which *was* in the land of Canaan (that *is* Bethel), he and all the people that *were* with him.

7 And he built an altar there and called the place El-Bethel, for there God had appeared to him when he fled before his brother.

8 And Deborah, the nurse of Rebekah, died. And she was buried below Bethel, under the oak. And its name was called Allon-Bacuth.

### God Changes Jacob’s Name to Israel

9 And God appeared to Jacob again when he came from Paddan-Aram, and he blessed him.

10 And God said to him, “Your name *is* Jacob. Your name shall no longer be called Jacob, but Israel shall be your name.” Then his name was called Israel.

11 And God said to him, “I *am* El-Shaddai. Be fruitful and multiply. A nation and an assemblage of nations shall be from you, and kings shall go out from your loins.

12 And *as for* the land that I gave to Abraham and to Isaac, I will give it to you. And to your descendants after you I will give the land.

13 And God went up from him at the place where he spoke with him.

14 And Jacob set up a pillar at the place where God had spoken with him, a pillar of stone. And he poured out a drink offering upon it, and poured oil on it.

15 And Jacob called the name of the place where God had spoken with him Bethel.

### Rachel Dies During the Birth of Benjamin

16 Then they journeyed from Bethel. And when they were still some distance from Ephrath, Rachel went into labor. And she had hard labor.

17 And when her labor was the most difficult the midwife said to her, “Do not be afraid for you have another son.”

18 And it happened *that* when her life was departing (for she was dying), she called his name Ben-Oni. But his father called him Benjamin.

19 And Rachel died and she was buried on the way to Ephrath (that *is*, Bethlehem).

20 And Jacob erected a pillar at her burial site. That *is* the pillar of the burial site of Rachel unto this day.

### Jacob’s Sons

23 The sons of Leah: The firstborn of Jacob *was* Reuben. Then Simeon, Levi, Judah, Issachar, and Zebulun.

24 The sons of Rachel: Joseph and Benjamin.

25 The sons of Bilhah, the female servant of Rachel: Dan and Naphtali.

26 The sons of Zilpah, the female servant of Leah: Gad and Asher. These *were* the sons of Jacob who were born to him in Paddan-Aram.

### Reuben Sleeps With Bilhah

21 And Israel journeyed *on* and pitched his tent beyond the tower of Eder.

22 And while Israel was living in that land Reuben went and had sexual relations with Bilhah, his father’s concubine. And Israel heard *about it*.

### Jacob Returns Home to Isaac

27 And Jacob came to Isaac his father *at* Mamre, *or* Kiriath-Arba (that *is*, Hebron), where Abraham and Isaac dwelled as aliens.

**Toledot of Jacob (1899 BC)**

## Genesis 37

**The Toledot of Jacob**

1 And Jacob settled in the land of the sojourning of his father, in the land of Canaan.

2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was shepherding the flock with his brothers. Now he *was* a helper with the sons of Bilhah and the sons of Zilpah, the wives of his father. And Joseph brought a bad report of them to his father.

3 Now Israel loved Joseph more than all his sons, for he *was* a son of his old age. And he made a robe with long sleeves for him.

4 When his brothers saw that their father loved him more than all his brothers, they hated him and were not able to speak peaceably to him.

**Joseph's Dream**

5 And Joseph dreamed a dream, and he told *it* to his brothers. And they hated him even more.

6 And he said to them, "Listen now to this dream that I dreamed.

7 Now behold, we were binding sheaves in the midst of the field and, behold, my sheaf stood up and it remained standing. Then behold, your sheaves gathered around and bowed down to my sheaf."

8 Then his brothers said to him, "Will you really rule over us?" And they hated him even more on account of his dream and because of his words.

9 Then he dreamed yet another dream and told it to his brothers. And he said, "Behold, I dreamed a dream again, and behold, the sun and the moon and eleven stars were bowing down to me."

10 And he told *it* to his father and to his brothers. And his father rebuked him and said to him, "What *is* this dream that you have dreamed? Will I and your mother and your brothers indeed come to bow down to the ground to you?"

11 And his brothers were jealous of him, but his father kept the matter *in mind*.

**Joseph's Brothers Conspire to Kill Him**

12 Now his brothers went to pasture the flock of their father in Shechem.

13 And Israel said to Joseph, "Are not your brothers pasturing in Shechem? Come, let me send you to them." And he said, "Here I *am*."

14 Then he said to him, "Go now, see if it goes well for your brothers and for the flock, then return word to me." And he sent him from the valley of Hebron, and he arrived at Shechem.

15 And a man found him, and behold, he was wandering about in a field. And the man asked him, "What do you seek?"

16 And he said, "I am seeking my brothers. Tell me, please, where they are pasturing."

17 And the man said, "They have moved on from here, for I heard *them* saying, 'Let us go to Dothan.'" Then Joseph went after his brothers and found them in Dothan.

18 And they saw him from a distance. And before he drew near to them, they conspired against him to kill him.

19 And each said to his brothers, "Look, this master of dreams is coming.

20 Now then, come, let us kill him and throw him in one of the pits. Then we will say a wild animal devoured him. Then we will see what his dreams become."

21 And Reuben heard *it* and delivered him from their hand and said, "We must not take his life."

22 And Reuben said to them, "You must not shed blood. Throw him into this pit that *is* in the desert, but do not lay a hand on him"—so that he might rescue him from their hand to return him to his father.

23 And it happened *that* as Joseph came to his brothers they stripped Joseph of his robe, the robe with long sleeves, that *was* upon him.

24 And they took him and threw him into the pit (the pit *was* empty; there was no water in it).

**Judah Sells Joseph Into Slavery**

25 Then they sat down to eat *some* food. And they lifted up their eyes and looked, and behold, a caravan of Ishmaelites was coming from Gilead. And their camels were carrying aromatic gum and balm and spices on the way to Egypt.

26 Then Judah said to his brothers, "What profit *is there* if we kill our brother and conceal his blood?"

27 Come, let us sell him to the Ishmaelites, but our hand shall not be against him, for he *is* our brother, our own flesh." And his brothers agreed.

28 Then Midianite traders passed by. And they drew Joseph up and brought *him* up from the pit, and they sold Joseph to the Ishmaelites for twenty *pieces of silver*. And they brought Joseph to Egypt.

**Reuben Returns to Rescue Joseph**

29 Then Reuben returned to the pit and, behold, Joseph was not in the pit. And he tore his clothes.

30 And he returned to his brothers and said, "The boy is gone! Now I, what can I do?"

31 Then they took the robe of Joseph and slaughtered a goat, and dipped the robe in the blood.

32 Then they sent the robe with long sleeves and they brought *it* to their father and said, "We found this; please examine *it*. *Is it the*

robe of your son or not?”

33 And he recognized it and said, “The robe of my son! A wild animal has devoured him! Joseph *is* surely torn to pieces!”

34 And Jacob tore his clothes and put sackcloth on his loins and mourned for his son many days.

35 And all his sons and daughters tried to console him, but he refused to be consoled. And he said, “No, I shall go down to my son, to Sheol, mourning.” And his father wept for him.

36 And the Midianites sold him in Egypt to Potiphar, a court official of Pharaoh, a commander of the imperial guard.

### Judah Marries a Canaanite (c. 1899 – c. 1897 BC)

Genesis 38:1–5

1 And it happened *that* at that time Judah went down from his brothers and pitched his tent near a certain Adullamite, whose name was Hirah.

2 And Judah saw the daughter of a certain Canaanite there whose name was Shua. And he took her and went in to her.

3 And she conceived and bore a son, and he called his name Er.

4 And she conceived again and bore a son, and he called his name Onan.

5 And once again she bore a son, and she called his name Shelah. And he was in Chezib when she bore him.

### Joseph Serves Potiphar (1899 – c. 1889 BC)

Genesis 39:1–20

#### God Blesses Joseph

1 Now Joseph had been brought down to Egypt, and Potiphar, a court official of Pharaoh, commander of the guard, an Egyptian, bought him from the hand of the Ishmaelites who had brought him down there.

2 And Yahweh was with Joseph, and he became a successful man. And he was in the house of his master, the Egyptian.

3 And his master observed that Yahweh *was* with him, and everything that *was* in his hand to do Yahweh made successful.

4 And Joseph found favor in his eyes and he served him. Then he appointed him over his house and all that he owned he put into his hand.

5 And it happened *that* from the time he appointed him over his house and over all that he had, Yahweh blessed the house of the Egyptian on account of Joseph. And the blessing of Yahweh was upon all that he had in the house and in the field.

6a And he left all that he had in the hand of Joseph, and he did not worry about anything except the food that he ate.

#### Potiphar’s Wife Tries to Seduce Joseph

6b Now Joseph was well built and handsome.

7 And it happened *that* after these things his master’s wife cast her eyes on Joseph, and she said, “Lie with me.”

8 But he refused and said to his master’s wife, “Look, my master does not worry about what *is* in the house, and everything he owns he has put in my hand.

9 He has no greater *authority* in this house than me, and he has not withheld anything from me except you, since you *are* his wife. Now how could I do this great wickedness and sin against God?”

10 And it happened *that* as she spoke to Joseph day after day, he did not heed her to lie beside her or to be with her.

11 But one particular day he came into the house to do his work and none of the men of the house were there in the house,

12 she seized him by his garment *and* said, “Lie with me!” And he left his garment in her hand and fled, and he went outside.

#### Joseph is Thrown into Prison

13 And it happened *that* when she saw that he left his garment in her hand and fled outside,

14 she called to the men of her house and said to them, “Look! He brought a Hebrew man to us to mock us! He came to me to lie with me, and I cried out with a loud voice.

15 And when he heard *me*, that I raised my voice and called out, he left his garment beside me and fled, and he went outside.”

16 Then she put his garment beside her until his master came to his house.

17 Then she spoke to him according to these words, saying, “The Hebrew slave that you brought to us came to me to make fun of me.

18 And it happened *that* as I raised my voice and called out, he left his garment beside me and fled outside.”

19 And when his master heard the words of his wife that she spoke to him, “This is what your servant did to me,” he became very angry.

20 And Joseph’s master took him and put him into prison, the place that the king’s prisoners were confined. And he was there in prison.

## Chronological Notes

### 1) Joseph in Egypt.

- A) The dates I use for Egyptian chronology will follow the “high” chronology as given by Hayes.<sup>1</sup> These dates are also used by Eugene Merrill in *Kingdom of Priests*. Andrew Steinmann does not specify which system he uses in *From Abraham to Paul*—sometimes the dates correspond to the “high” chronology; sometimes to the “low” (the same can be said of Jack Finegan in *Handbook of Biblical Chronology*).

(1) One of the important differences between the high, middle and low chronologies is seen in the reign of Thutmose III.<sup>2</sup> The high chronology sets the reign at 1504–1450 BC, the middle at 1490–1436 BC, and the low at 1479–1425 BC. The current trend among Egyptologists, especially from Germany, has been in the direction of the low chronology.

- B) Joseph’s life “was contemporaneous with the magnificent Twelfth Dynasty of Middle Kingdom Egypt, a dynasty that commenced in 1991 and ended in 1786. Although the chronology of this period is notoriously difficult to reconstruct, the Cambridge Ancient History dates used here cannot be far off. By this system of reckoning, Joseph was sold into Egypt in the closing years of the reign of Ammenemes II (1929–1895). His was a peaceful reign characterized by an improved agricultural and economic life and by the fostering of close relationships with western Asia. Joseph would not be unwelcome on the basis of his ethnic background. His imprisonment would have occurred under Sesostri II (1897–1878), about a decade after his arrival in Egypt (i.e., in 1889); it was Sesostri whose dreams he interpreted and whom he served as a high government official. It is significant that Sesostri II was in power at the time the nomarch of Beni Hasan welcomed the Semitic chieftain Abisha to his city, an event celebrated in the famous murals of Beni Hasan. Sesostri also imported and employed great numbers of Asiatic slaves and mercenaries, a policy that shows anything but an anti-Semitic bias. Most striking of all perhaps were the massive land reclamation and flood control projects undertaken under the administration of this enlightened monarch. A principal feature of these was a canal dug to connect the Fayyum Basin with the Nile, a canal whose ruins to this very day bear the name Bahr Yusef (“River of Joseph”). Can it be that this name survives as a testimony to the contribution of Joseph to the public-works projects of Sesostri II?”<sup>3</sup>

### 2) The Story of Tamar and Judah.<sup>4</sup>

- A) The expression “at that time” in Genesis 38:1 indicates that “immediately after the selling of Joseph, at that very time, Judah went down from his brothers and married the daughter of Shua.”<sup>5</sup> The following verses relate the births of Judah’s three sons, “and we shall certainly not be far from the author’s true intent if we assign Er’s birth to the first year after the selling of Joseph, that of Onan to the second year, and that of Shelah to the third year, when Joseph was twenty years old.”<sup>6</sup>
- B) Following v. 5, there is a space of time of around 15 or 16 years where Judah’s sons grow into manhood. For this reason, I have placed Genesis 38:1–5 in today’s reading (c. 1899 – c. 1897), and Genesis 38:6–30 in a later reading (c. 1880 – c. 1877).
- C) “If we suppose that Er was eighteen when he married Tamar (it is probable that in the author’s time, too, it was customary ‘to marry at the age of eighteen’), from which it follows, according to our calculation, that Joseph was then thirty-six years old, in other words, that it was the sixth year of the years of plenty. Er died immediately after his marriage, in the very same year, and that Onan married his sister-in-law Tamar also in that year, when he was seventeen years old, and that he, too, died in the selfsame year, then the age of Shelah will accord well with the statement concerning him in v. 11.”<sup>7</sup>
- D) “According to this verse Shelah, at the time of Onan’s death, was still so young that it was possible for his father to say, ‘till

<sup>1</sup> William C. Hayes, “Chronological Tables,” *Cambridge Ancient History* (3<sup>rd</sup> ed.; Cambridge: At the University Press, 1971) 818–819.

<sup>2</sup> For more detail, see William A. Ward, “The Present Status of Egyptian Chronology,” *Bulletin of the American Schools of Oriental Research* No. 288 (Nov 1992): 53–66.

<sup>3</sup> Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, Second Edition, (Baker Publishing, 2008), 51.

<sup>4</sup> For the most complete and satisfying examination of the chronological issues of Genesis 38, see Umberto Cassuto, “The Story of Tamar and Judah,” *Biblical & Oriental Studies, Volume 1: Bible*, (Magnes Press, 1975), 29–40.

<sup>5</sup> Cassuto, 39.

<sup>6</sup> Cassuto, 39.

<sup>7</sup> Cassuto, 39–40.

Shelah my son grows up'; nevertheless, he was not of such a tender age as to exclude completely the possibility of his marrying, for it was only out of fear that he might also die like his brothers that Judah was unwilling to let him marry Tamar, and since, according to our calculation and conjectures, Shelah was then sixteen, it is clear that we have so far correctly interpreted the intent of the author."<sup>8</sup>

- E) "From this moment the rhythm of the narrative becomes less intense and broader; the situation remains unchanged for a long time. 'And the days multiplied' [this is the literal rendering of v. 12]: a complete year passed and Shelah reached the age of seventeen (at which age Onan married Tamar according to the law of Levirate), and she was not married to him; another year passed and Shelah was eighteen years old, that means, 'Shelah was grown up' and was a man old enough to marry, nevertheless 'she had not been given to him in marriage'. Then Tamar was convinced that Judah intended to put her off with mere words, and she took such steps as she could to perpetuate the name of the deceased in Israel. That year, according to our argument thus far, Joseph reached the age of thirty-eight, which coincided with the first year of the period of famine. If this be so, everything is easily explained. In the second year of famine Tamar gave birth to Perez and Zerah, and in the selfsame year (45:6 'for the famine has been in the land these two years') the children of Israel went down to Egypt, and with the rest of the family the two children, Perez and Zerah, who were a few months old, were also transported to Egypt."<sup>9</sup>
- F) One last issue remains to be resolved—what of Genesis 46:12 which seems to indicate that Perez's sons "Hezron and Hamul" came to Egypt with Jacob? There is simply not enough time in the narrative for Perez to have grown up and fathered two sons. Cassuto answers this question in detail (see pages 34–38) and I will give only the summation here: "We also understand why Hezron and Hamul are listed in Genesis 46:12 although at the time of the immigration into Egypt they had not yet been born; it was necessary to inform us at this stage that these two sons, who represented Er and Onan, were born to Perez, in order to justify the inclusion of the names of the deceased in the roll. The meaning of the passage in Genesis 46:12, which appeared, at the first blush, obscure and surprising, now becomes self-evident in all its details: 'The sons of Judah: Er, Onan, Shelah, Perez and Zerah,' that is to say, these five were born to Judah, before he went down to Egypt; 'but Er and Onan died in the land of Canaan,' that is, although these two sons, Er and Onan, died in the land of Canaan, and consequently were not among those who emigrated to Egypt, nevertheless, 'there were the sons of Perez, Hezron and Hamul,' who represented Er and Onan, and consequently they retained their place among the sons of Judah."<sup>10</sup>

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<sup>8</sup> Cassuto, 40.

<sup>9</sup> Cassuto, 40.

<sup>10</sup> Cassuto, 38–39.

### Joseph in Prison (c. 1889–1886 BC)

Genesis 39:21–23

21 And Yahweh was with Joseph, and showed loyal love to him, and gave him favor in the eyes of the chief of the prison.

22 And the chief of the prison put all the prisoners that *were* in the prison into the hand of Joseph. And everything that was done there, he *was* the one who did *it*.

23 The chief of the prison did not worry about anything in his hand, since Yahweh *was* with him. And whatever he did Yahweh made *it* successful.

### Joseph Interprets the Cupbearer's and Baker's Dreams (1888 BC)

Genesis 40

1 And it happened *that* after these things the cupbearer of the king of Egypt and *his* baker did wrong against their lord, against the king of Egypt.

2 And Pharaoh was angry with his two officials, with the chief cupbearer and chief baker.

3 And he put them in custody in the house of the chief of the guard, into the prison where Joseph was confined.

4 And the chief of the guard appointed Joseph *to be* with them, and he attended them. And they were in custody many days.

5 And the two of them, the cupbearer and the baker of the king of Egypt, who *were* confined in the prison, dreamed a dream, each his own dream, with its own interpretation.

6 When Joseph came to them in the morning he looked at them, and behold, they were troubled.

7 And he asked the court officials of Pharaoh that *were* with him in the custody of his master's house, "Why *are* your faces sad today?"

8 And they said to him, "We *each* dreamed a dream, but there is no one to interpret it." And Joseph said to them, "Do not interpretations belong to God? Please tell *them* to me."

9 Then the chief cupbearer told his dream to Joseph, and he said to him, "In my dream, now behold, *there was* a vine before me,

10 and on the vine *were* three branches. And as it budded, its blossoms came up, *and* its clusters of grapes grew ripe.

11 And the cup of Pharaoh *was* in my hand, and I took the grapes and squeezed them into the cup of Pharaoh. Then I placed the cup into the hand of Pharaoh."

12 Then Joseph said to him, "This *is* its interpretation: The three branches, they *are* three days.

13 In three days Pharaoh will lift up your head and will restore you to your office. And you shall put the cup of Pharaoh into his hand as *was* formerly the custom, when you were his cupbearer.

14 But remember me when it goes well with you, and please may you show kindness with respect to me, and mention me to Pharaoh, and bring me out of this house.

15 For I was surely kidnapped from the land of the Hebrews, and here also I have done nothing that they should put me in this pit."

16 And when the chief baker saw that the interpretation *was* good he said to Joseph, "I also *dreamed*. In my dream, now behold, *there were* three baskets of bread upon my head.

17 And in the upper basket *were* all sorts of baked foods for Pharaoh, but the birds were eating them out of the basket upon my head."

18 Then Joseph answered and said, "This *is* its interpretation: The three baskets, they *are* three days.

19 In three days Pharaoh will lift your head from you and hang you on a pole, and the birds will eat your flesh from you."

20 And it happened *that* on the third day, *which was* Pharaoh's birthday, he made a feast for all his servants. And he lifted up the head of the chief cupbearer and the head of the chief baker in the midst of his servants.

21 And he restored the chief cupbearer to his cupbearing *position*. And he placed the cup in the hand of Pharaoh.

22 But the chief baker he hanged as Joseph had interpreted to them.

23 But the chief cupbearer did not remember Joseph, but forgot him.

### Pharaoh Dreams of the Coming Famine (1886 BC)

Genesis 41:1–46

#### Pharaoh's Dream

1 And it happened *that* after two full years Pharaoh dreamed, and behold, he was standing by the Nile.

2 And behold, seven cows, well built and fat, were coming up from the Nile, and they grazed among the reeds.

3 And behold, seven other cows came up after them from the Nile, ugly and gaunt, and they stood beside those cows on the bank of the Nile.

4 And the ugly and gaunt cows ate the seven well built and fat cows. Then Pharaoh awoke.

5 And he fell asleep and dreamed a second time, and behold, seven ears of grain, plump and good, were coming out of one stalk.

6 And behold, seven thin ears of grain, scorched by the east wind, sprouted up after them.

7 And the thin ears of grain swallowed up the seven plump and full ears of grain. Then Pharaoh awoke, and behold, *it was* a dream.

8 And it happened *that* in the morning his spirit was troubled, and he sent and called all of the magicians of Egypt, and all its wise men, and Pharaoh told his dream to them. But they had no interpretation for Pharaoh.

### **The Cupbearer Remembers Joseph**

9 Then the chief of the cupbearers spoke with Pharaoh, saying, “I remember my sins today.

10 Pharaoh was angry with his servants, and he put me and the chief baker in the custody of the house of the chief of the guard.

11 And we dreamed a dream one night, I and he, each with a dream that had a meaning.

12 And there with us *was* a young man, a Hebrew servant of the chief of the guard, and we told him *the dream*, and he interpreted our dreams for us, each according to his dream he interpreted.

13 And it happened just as he interpreted to us, so it was. He restored me to my office, and him he hanged.”

14 Then Pharaoh sent and called *for* Joseph, and they brought him quickly from the prison. And he shaved and changed his clothing, and came to Pharaoh.

### **Joseph Explains Pharaoh’s Dream**

15 Then Pharaoh said to Joseph, “I dreamed a dream, but there is none to interpret it. Now, I have heard concerning you *that when* you hear a dream *you can* interpret it.”

16 Then Joseph answered Pharaoh saying, “It is not in my power; God will answer *concerning* the well-being of Pharaoh.”

17 And Pharaoh said to Joseph, “*Now* in my dream, behold, I was standing on the bank of the Nile,

18 and behold, seven cows, well built and fat, were coming up from the Nile, and they grazed among the reeds.

19 And behold, seven other cows came up after them from the Nile, very ugly and gaunt—never have I seen *any* as them in all the land of Egypt for ugliness.

20 And the thin and ugly cows ate the former seven healthy cows.

21 But *when* they went into their bellies it could not be known that they went into their bellies, for their appearance *was* as ugly as at the beginning. Then I awoke.

22 Then I saw in my dream and behold, seven ears of grain were coming out of one stalk, full and good.

23 And behold, seven withered ears of grain, thin *and* scorched by the east wind, sprouted up after them.

24 And the thin ears of grain swallowed up the seven good ears of grain. And I told the magicians, but there was none to explain *it* to me.”

25 Then Joseph said to Pharaoh, “The dreams of Pharaoh *are* one. God has revealed to Pharaoh what he is about to do.

26 The seven good cows, they are seven years, and the seven good ears of grain, they *are* seven years. The dreams *are* one.

27 And the seven thin and ugly cows coming up after them, they *are* seven years, and the seven empty ears of grain, scorched by the east wind, they are *also* seven years of famine.

28 This *is* the word that I have spoken to Pharaoh; God has shown Pharaoh what he is about to do.

29 Behold, seven years of great abundance are coming throughout the whole land of Egypt.

30 Then seven years of famine will arise after them, and all the abundance in the land of Egypt will be forgotten. The famine will consume the land.

31 Abundance in the land will not be known because of the famine that follows, for it will be very heavy.

32 Now concerning the repetition of the dream twice to Pharaoh, *it is* because the matter *is* established by God, and God will do *it* quickly.

### **Joseph Suggests a Solution to the Famine**

33 Now then, let Pharaoh select a man *who is* discerning and wise, and let him set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint supervisors over the land, and let him take one-fifth from the land of Egypt in the seven years of abundance.

35 Then let them gather all the food of these coming good years and let them pile up grain under the hand of Pharaoh *for* food in the cities, and let them keep *it*.

36 Then the food shall be as a deposit for the land for the seven years of the famine that will be in the land of Egypt, that the land will not perish on account of the famine.”

### **Pharaoh Appoints Joseph the Ruler of Egypt**

37 And the plan was good in the eyes of Pharaoh and in the eyes of all his servants.

38 Then Pharaoh said to his servants, “Can we find a man like this in whom is the spirit of God?”

39 Then Pharaoh said to Joseph, “Since God has made all of this known to you there is no one as discerning and wise as you.

40 You shall be over my house, and to your word all my people shall submit. Only *with respect to* the throne will I be greater than you.”

41 Then Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”

42 Then Pharaoh removed his signet ring from his finger and put it on the finger of Joseph. And he clothed him with garments of fine linen, and he put a chain of gold around his neck.

43 And he had him ride in his second chariot. And they cried out before him, “Kneel!” And Pharaoh set him over all the land of Egypt.  
44 Then Pharaoh said to Joseph, “I *am* Pharaoh, but without your consent no one will lift his hand or his foot in all the land of Egypt.”  
45 And Pharaoh called the name of Joseph Zaphenath-paneah and gave him Asenath, the daughter of Potiphera, priest of On, as a wife. And Joseph went out over the land of Egypt.  
46 Now Joseph was thirty years old when he stood before Pharaoh, the king of Egypt. And Joseph went out from the presence of Pharaoh and traveled through the whole land of Egypt.

### The Death of Isaac (1886 BC)

Genesis 35:28–29

28 Now the days of Isaac were one hundred and eighty years.  
29 And Isaac passed away and died, and was gathered to his people, old and full of days. And his sons Esau and Jacob buried him.

### Seven Years of Plenty (1885–1879 BC)

Genesis 41:47–52

47 And the land produced a plenty in the seven years of abundance.  
48 And he gathered all the food of the seven years which *occurred* in the land of Egypt. And he stored the food in the cities. The food of the field that surrounded *each* city he stored in its midst.  
49 And Joseph piled up grain like the sand of the sea in great abundance until he stopped counting *it*, for it could not be counted.  
50 Before the years of famine came, Asenath, daughter of Potiphera priest of On, bore two sons to him.  
51 And Joseph called the name of the firstborn Manasseh, for *he said*, “God has caused me to forget all my hardship and all my father’s house.”  
52 And the name of the second he called Ephraim, for *he said*, “God has made me fruitful in the land of my misfortune.”

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**God Kills Judah's Two Sons—Er and Onan (c. 1880–1878 BC)**

Genesis 38:6–11

6 And Judah took a wife for Er his firstborn, and her name *was* Tamar.

7 And Er, the firstborn of Judah, was evil in the eyes of Yahweh, and Yahweh killed him.

8 Then Judah said to Onan, “Go in to the wife of your brother and perform the duty of a brother-in-law to her, and raise up offspring for your brother.”

9 But Onan knew that the offspring would not be for him, so whenever he went in to the wife of his brother he would waste *it* on the ground so as not to give offspring to his brother.

10 And what he did was evil in the sight of Yahweh, so he killed him also.

11 Then Judah said to Tamar, his daughter-in-law, “Stay a widow in your father’s house until Shelah my son grows up,” for he feared he would also die like his brother. So Tamar went and stayed in the house of her father.

**The Great Famine Begins (Nisan [April] 1878 BC)**

Genesis 41:53–57

53 And the seven years of abundance which *were* in the land of Egypt came to an end.

54 And the seven years of famine began to come as Joseph had said. And there was famine in all of the countries, but in the land of Egypt there was food.

55 And when all the land of Egypt was hungry the people cried out to Pharaoh for food. And Pharaoh said to all the land of Egypt, “Go to Joseph; what he says to you, you must do.”

56 And the famine was over the whole land, and Joseph opened all the storehouses and sold *food* to the Egyptians. And the famine was severe in the land of Egypt.

57 And every land came to Egypt to Joseph to buy grain, for the famine was severe in every land.

**Tamar Seduces Judah (c. 1878 BC)**

Genesis 38:12–26

12 And in the course of time the daughter of Shua, the wife of Judah, died. When Judah was consoled he went up to his sheepshearers, he and his friend Hirah the Adullamite, to Timnah.

13 And it was told to Tamar, saying, “Look, your father-in-law is going up to Timnah to shear his sheep.”

14 So she removed the clothes of her widowhood and covered *herself* with the veil and disguised herself. And she sat at the entrance to Eynayim, which *is* on the way to Timnah, for she saw that Shelah was grown but she had not been given to him as a wife.

15 And Judah saw her and reckoned her to *be* a prostitute, for she had covered her face.

16 And he turned aside to her at the roadside and said, “Please come, let me come in to you,” for he did not know that she *was* his daughter-in-law. And she said, “What will you give to me that you may come in to me?”

17 And he said, “I will send a kid from the goats of the flock.” And she said, “*Only* if you give a pledge until you send *it*.”

18 And he said, “What *is* the pledge that I must give to you?” And she said, “your seal, your cord, and your staff that *is* in your hand.” And he gave *them* to her and went in to her. And she conceived by him.

19 And she arose and left, and she removed her veil from herself and put on the garments of her widowhood.

20 And Judah sent the kid from the goats by the hand of his friend the Adullamite to take *back* the pledge from the hand of the woman, but he could not find her.

21 So he asked the men of her place, saying, “Where *is* that cult prostitute *that was* at Eynayim by the roadside?” And they said, “There is no cult prostitute here.”

22 Then he returned to Judah and said, “I could not find her. Moreover, the men of the place said, ‘There is no cult prostitute here.’”

23 And Judah said, “Let her take *them* for herself, lest we be laughed at. Behold, I sent this kid, but you could not find her.”

24 And about three months later it was told to Judah, “Tamar your daughter-in-law has played the whore, and now, behold, she has conceived by prostitution.” And Judah said, “Bring her out and let her be burned.”

25 She was brought out, but she sent to her father-in-law saying, “By the man to whom these *belong* I have conceived.” And she said, “Now discern to whom these *belong*: the seal and cord and the staff.”

26 Then Judah recognized *them* and said, “She is more righteous than I, since I did not give her to my son Shelah.” And he did not know her again.

**Joseph's Brothers First Trip to Egypt (1877 BC)**

Genesis 42

**Jacob Sends His Sons to Egypt for Grain**

1 When Jacob realized that there was grain in Egypt, Jacob said to his sons, “Why do you look at one another?”

2 Then he said, “Look, I have heard that there is grain in Egypt. Go down there and buy grain for us there that we may live and not die.”

3 And the ten brothers of Joseph went down to buy grain from Egypt.

4 But Jacob did not send Benjamin, the brother of Joseph, for he feared harm would come to him.

5 Then the sons of Israel went to buy grain amid those *other people* who went *as well*, for there was famine in the land of Canaan.

### Joseph Accuses His Brothers of Being Spies

6 Now Joseph was the governor over the land. He *was* the one who sold *food* to all the people of the land. And the brothers of Joseph came and bowed down to him with their faces to the ground.

7 And Joseph saw his brothers and recognized them, but he pretended to be a stranger to them. And he spoke with them harshly and said to them, “From where have you come?” And they said, “From the land of Canaan to buy food.”

8 And Joseph recognized his brothers, but they did not recognize him.

9 And Joseph remembered the dreams which he had dreamed concerning them, and he said to them, “You are spies! You have come to see the nakedness of the land!”

10 And they said to him, “No, my lord, but your servants have come to buy food.

11 We all are sons of one man. We *are* honest *men*. We, your servants, are not spies.”

12 Then he said to them, “No, but you have come to see the nakedness of the land.”

13 Then they said, “We, your servants, *are* twelve brothers, the sons of one man in the land of Canaan, but behold, the youngest *is* with our father today, and one is no more.”

14 But Joseph said to them, “It *is* what I said to you—you *are* spies.

15 By this you shall be tested. By the life of Pharaoh you will not go out from here unless your youngest brother comes here.

16 Send one of you, and let him bring your brother, but you will be kept in prison so that your words might be tested *to see if there is truth* with you. And if not, by the life of Pharaoh surely you *are* spies.”

17 Then he gathered them into the prison for three days.

### Joseph Sends His Brothers Back to Canaan But Keeps Simeon

18 On the third day Joseph said to them, “Do this and you will live; I fear God.

19 If you *are* honest, let one of your brothers be kept in prison where you are now being kept, but *the rest of you* go, carry grain for the famine for your households.

20 You must bring your youngest brother to me, and then your words will be confirmed and you will not die.” And they did so.

21 Then each said to his brother, “Surely we *are* guilty on account of our brother when we saw the anguish of his soul when he pleaded for mercy to us and we would not listen. Therefore this trouble has come to us.”

22 Then Reuben answered them, saying, “Did I not say to you, do not sin against the boy? But you did not listen, and now, behold, his blood has been sought.”

23 Now they did not know that Joseph understood, for the interpreter *was* between them.

24 And he turned away from them and wept. Then he returned to them and spoke to them, and took Simeon from them and tied him up in front of them.

25 Then Joseph gave orders to fill their bags with grain and to return their money to each sack, and to give them provisions for the journey. Thus he did for them.

26 Then they loaded their grain upon their donkeys and went *away* from there.

27 And one *of them later* opened his sack to give fodder to his donkey at the lodging place and saw his money—behold, it *was* in the mouth of his sack.

28 And he said to his brothers, “My money was returned and moreover, behold, *it is* in my sack!” Then their hearts failed them and each of them trembled *and* said, “What *is* this God has done to us?”

29 And when they came to Jacob their father in the land of Canaan they told him everything *that* had happened to them, saying,

30 “The man, the lord of the land, spoke harshly to us and treated us as *if we were* spying out the land.

31 But we said to him, ‘We *are* honest; we are not spies.

32 We *are* twelve brothers, the sons of our father. One is no more and the youngest *is* with our father now in the land of Canaan.’

33 Then the man, the lord of the land, said to us, ‘By this I will know that you *are* honest. Leave one *brother* with me, and take *food* for the famine in your households and go.

34 And bring your youngest brother to me. Then I will know that you *are* not spies but you *are* honest. And I will give your brother *back* to you, and you will trade in the land.’”

35 And it happened *that when* they emptied their sacks, behold, each one’s pouch of money *was* in his sack. And when they and their father saw the pouches of their money, they were greatly distressed.

36 And Jacob their father said to them, “You have bereaved me—Joseph is no more and Simeon is no more, and Benjamin you would take! All of this *is* against me!

37 Then Reuben said to his father, “You may kill my two sons if I do not bring him back to you. Put him in my hand and I myself will return him to you.”

38 But he said, “My son shall not go down with you, for his brother is dead and he alone remains. *If* harm meets him on the journey that you would take, you would bring down my gray head in sorrow to Sheol.”

### Tamar Gives Birth to Twins—Perez and Zerah (c. 1877 BC)

Genesis 38:27–30

27 And it happened *that* at the time she gave birth that, behold, twins *were* in her womb.

28 And it happened *that* at her labor one *child* put out a hand. And the midwife took *it* and tied a crimson thread on his hand saying, “This *one* came out first.”

29 Then his hand drew back and, behold, his brother came out, and she said, “What a breach you have made for yourself!” And she called his name Perez.

30 And afterward his brother who *had* the crimson thread on his hand came out. And his name was called Zerah.

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## Joseph's Brothers Return to Egypt With Benjamin (1876 BC)

### Genesis 43

#### Judah Convinces Jacob to Let Them Return to Egypt With Benjamin

1 Now the famine in the land *was* severe.

2 And it happened *that* as they finished eating the grain which they had brought from Egypt their father said to them, "Return and buy a little food for us."

3 Then Judah said to him, "The man solemnly admonished us, saying, 'You shall not see my face unless your brother *is* with you.'

4 If you will send our brother with us, we will go down and buy food for you,

5 but if you will not send *him*, we will not go down, for the man said to us, 'You shall not see my face unless your brother *is* with you.'"

6 Then Israel said, "Why did you bring trouble to me by telling the man you still had a brother?"

7 And they said, "The man asked explicitly about us and about our family, saying, 'Is your father still alive? Do you have a brother?'

And we answered him according to these words. How could we know that he would say, 'Bring down your brother?'

8 Then Judah said to his father Israel, "Send the boy with me, and let us arise and go, so that we will live and not die—you, we, and our children.

9 I myself will be surety for him. You may seek him from my hand. If I do not bring him back to you and present him before you, then I will stand guilty before you forever.

10 Surely if we had not hesitated by this *time* we would have returned twice."

11 Then their father Israel said to them, "If *it must be* so then do this. Take some of the best products of the land in your bags and take them down to the man as a gift—a little balm and honey, aromatic gum and myrrh, and pistachios and almonds.

12 And take double *the* money in your hands. Take back the money that was returned in the mouth of your sacks. Perhaps it *was* a mistake.

13 And take your brother. Now arise and return to the man.

14 And may El-Shaddai grant you compassion before the man that he may release your other brother to you and Benjamin. As for me, if I am bereaved, I am bereaved."

15 So the men took this gift, and they took double money in their hands, and Benjamin, and they rose up and went down to Egypt and stood before Joseph.

#### Joseph Welcomes His Brothers

16 When Joseph saw Benjamin with them he said to the one who *was* over his household, "Bring the men into the house and slaughter and prepare *an animal*, for the men shall eat with me at noon."

17 And the man did as Joseph had said, and the man brought the men into the house of Joseph.

18 And the men were afraid when they were brought into the house of Joseph. And they said "We were brought *here* on account of the money that was returned to our sacks the first time, that he might attack us and fall upon us to take us as slaves with our donkeys."

19 So they approached the man who *was* over Joseph's house and spoke to him at the doorway of the house.

20 And they said, "Please, my lord, we surely came down once before to buy food,

21 but when we came to the place of lodging and we opened our sacks, then behold, each one's money *was* in the mouth of his sack—our money in its *full* weight—so we have returned *with* it in our hands.

22 Now, other money we have brought down in our hand to buy food. We do not know who put our money in our sacks."

23 And he said, "Peace to you; do not be afraid. Your God and the God of your father must have given you a treasure in your sacks; your money came to me." And he brought Simeon out to them.

24 Then the man brought the men into Joseph's house and he gave them water and washed their feet, and gave fodder to their donkeys.

25 Then they laid out the gift until Joseph came at noon, for they had heard that they were to eat food there.

26 And when Joseph came into the house they brought the gift that *was* in their hand into the house to him, and they bowed down before him to the ground.

27 And he greeted them and said, "Is your father well, the old man of whom you spoke? Is he still alive?"

28 And they said, "Your servant our father *is* well; he is still alive." And they knelt and bowed down.

29 Then he lifted up his eyes and saw Benjamin his brother, the son of his mother, and said, "Is this your youngest brother of whom you told me?" And he continued, "God be gracious to you, my son."

30 Then Joseph hurried away, being overcome with emotion toward his brother, and sought for *a place* to cry. Then he went into a room and wept there.

31 Then he washed his face and went out, now controlling himself, and said, "Serve the food."

32 And they served him by himself, and them by themselves, and the Egyptians who were eating with him by themselves, for Egyptians could not dine with Hebrews, because that *was* a detestable thing to Egyptians.

33 And they were seated before him *from* the firstborn according to his birthright to the youngest according to his youth. And the men looked at one another amazed.

34 And portions were served to them from his table, and the portion of Benjamin was five times greater than the portion of any of them. And they drank and became drunk with him.

## Joseph Tests His Brothers (1876 BC)

Genesis 44

### The Silver Cup

1 Then he commanded *the one* who was over his household, saying, “Fill the sacks of the men *with* food as much as they are able to carry, and put each one’s money in the mouth of his sack.  
 2 And my cup—the cup of silver—you shall put into the mouth of the sack of the youngest, and the money for his grain. And he did according to the word of Joseph that he had commanded.  
 3 *When* the morning light *came* the men were sent away, they and their donkeys.  
 4 They went out of the city, *and* had not gone far when Joseph said to *the one* who was over his house, “Arise! Pursue after the men and overtake them. Then you shall say to them, ‘Why have you repaid evil for good?’  
 5 Is this not that from which my master drinks? Now he himself certainly practices divination with it. You have done evil *in* what you have done.”

### The Brothers Are Dismayed

6 When he overtook them he spoke these words to them.  
 7 And they said to him, “Why has my lord spoken according to these words? Far be it from your servants to do such a thing!  
 8 Behold, the money that we found in the mouth of our sacks we returned to you from the land of Canaan. Now why would we steal silver or gold from the house of my lord?  
 9 Whoever is found with it from among your servants shall die. And moreover, we will become slaves to my lord.”  
 10 Then he said, “Now also according to your words, thus will it be. He who is found with it shall be my slave, but you shall be innocent.”  
 11 Then each man quickly brought down his sack to the ground, and each one opened his sack.  
 12 And he searched, beginning with the oldest and finishing with the youngest. And the cup was found in the sack of Benjamin.  
 13 Then they tore their clothes, and each one loaded his donkey and they returned to the city.  
 14 And Judah and his brothers came to the house of Joseph—now he *was* still there—they fell before him to the ground.

### Judah, Who Sold Joseph, Offers Himself as Joseph’s Slave

15 Then Joseph said to them, “What is this deed that you have done? Did you not know that a man who *is* like me surely practices divination?”  
 16 And Judah said, “What can we say to my lord? What can we speak? Now how can we show ourselves innocent? God has found the guilt of your servants! Behold, we *are* slaves to my lord, both we and also he in whose hand the cup was found.”  
 17 But he said, “Far be it from me to do this! The man in whose hand the cup was found, he will become my slave. But as for you, go up in peace to your father.”  
 18 But Judah drew near to him and said, “Please my lord, let your servant speak a word in the ears of my lord, and let not your anger burn against your servant, for you are like Pharaoh himself.  
 19 My lord had asked his servants, saying, ‘Do you have a father or a brother?’  
 20 And we said to my lord, ‘We have an aged father, and a younger *brother*, the child of his old age, and his brother died, and he alone remains from his mother, and his father loves him.’  
 21 Then you said to your servants, ‘Bring him down to me that I may set my eyes upon him.’  
 22 Then we said to my lord, ‘The boy cannot leave his father; if he should leave his father, then he would die.’  
 23 Then you said to your servants, ‘Unless your youngest brother comes down with you, you shall not again see my face.’  
 24 And it happened *that* we went up to your servant, my father, and told him the words of my lord.  
 25 And when our father said, ‘Buy a little food for us,’  
 26 then we said, ‘We cannot go down. If our youngest brother *is* with us, then we shall go down. For we will not be able to see the face of the man unless our youngest brother *is* with us.’  
 27 Then your servant, my father, said to us, ‘You yourselves know that my wife bore two sons to me.  
 28 One went out from me, and I said, “Surely he must have been torn to pieces,” and I have never seen him since.  
 29 And if you take this one also from me, and he encounters harm, you will bring down my gray head in sorrow to Sheol.’  
 30 So now, when I come to your servant, my father, and the boy is not with us—now his life is bound up with his life—  
 31 it shall happen *that* when he sees that the boy is gone, he will die. And your servants will bring down the gray head of your servant, our father, to Sheol with sorrow.  
 32 For your servant is pledged as surety for the boy by my father, saying, If I do not bring him to you, then I shall be culpable to my father forever.  
 33 So then, please let your servant remain in place of the boy as a slave to my lord, and let the boy go up with his brothers.

34 For how can I go up to my father if the boy is not with me? I do not want to see the misery which will find my father.”

## Joseph and His Brothers Are Reconciled (1876 BC)

Genesis 45

### Joseph Reveals Himself to His Brothers

- 1 Then Joseph was not able to control himself before all who were standing by him. And he cried out, “Make every man go out from me!” So no one stood with him when Joseph made himself known to his brothers.
- 2 And he wept loudly, so that the Egyptians heard *it* and the household of Pharaoh heard *it*.
- 3 Then Joseph said to his brothers, “I *am* Joseph! Is my father still alive?” And his brothers were unable to answer him, for they were dismayed at his presence.
- 4 So Joseph said to his brothers, “Come near to me, please.” And they drew near. And he said, “I *am* Joseph, your brother, whom you sold into Egypt.
- 5 So now, do not be distressed and do not be angry with yourselves that you sold me here, for God sent me as deliverance before you.
- 6 For these two years the famine *has been* in the midst of the land, but *there will be* five more years where there is no plowing or harvest.
- 7 And God sent me before you *all* to preserve for you a remnant in the land and to keep alive among you many survivors.
- 8 So now, you yourselves did not send me here, but God put me here as father to Pharaoh and as master of all his household, and a ruler over all the land of Egypt.
- 9 Hurry, and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt. Come down to me and do not delay.
- 10 You shall settle in the land of Goshen so that you will be near me, you and your children and your grandchildren, and your flocks and your herds and all that you have.
- 11 And I will provide for you there, because *there are* still five years of famine—lest you and your household and all that you have become destitute.’
- 12 Now behold, your eyes see, and the eyes of my brother Benjamin see, that it is I who am speaking to you.
- 13 And you must tell my father of all my honor in Egypt and all that you have seen. Now hurry and bring my father here.”
- 14 Then he fell upon the neck of his brother Benjamin and wept, and Benjamin wept upon his neck.
- 15 And he kissed all his brothers and wept upon them. And afterward his brothers spoke with him.

### Pharaoh Tells Joseph to Bring His Family to Egypt

- 16 Then the report was heard *in* the house of Pharaoh, saying, “Joseph’s brothers have come.” And it pleased Pharaoh and his servants.
- 17 Then Pharaoh said to Joseph, “Say to your brothers: ‘Do this—load your donkeys and go back to the land of Canaan,
- 18 and take your father and your households and come to me, and I will give you the best of the land of Egypt, and you shall eat the fat of the land.’
- 19 And you *Joseph*, are commanded *to say* this: ‘Do this! Take wagons from the land of Egypt for your little ones and your wives, and bring your father and come!
- 20 Do not worry about your possessions, for the best of all the land of Egypt is yours.’”
- 21 And the sons of Israel did so. And Joseph gave them wagons at the word of Pharaoh, and gave them provisions for the journey.
- 22 To each and to all of them he gave sets of clothing, but to Benjamin he gave three hundred pieces of silver and five sets of clothing.
- 23 And to his father he sent as follows: ten donkeys carrying the best of Egypt, and ten donkeys carrying grain and food and provisions for his father for the journey.
- 24 Then he sent his brothers away, and when they departed he said to them, “Do not be agitated on the journey.”
- 25 So they went up from Egypt and came to the land of Canaan to Jacob their father.
- 26 And they spoke to him, saying, “Joseph *is* still alive, and he *is* ruler over all the land of Egypt.” And his heart went numb, because he did not believe him.
- 27 Then they told him all the words of Joseph that he had spoken to them. And when he saw the wagons that Joseph had sent to carry him, then the spirit of Jacob their father revived.
- 28 And Israel said, “*It is* enough. Joseph my son *is* still alive. I will go and see him before I die.”

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### Jacob Moves to Egypt (1876 BC)

Genesis 46:1–7

- 1 So Israel journeyed with all that he had, and he came to Beersheba and offered sacrifices to the God of his father, Isaac.
- 2 And God spoke to Israel in visions of the night and said, “Jacob, Jacob.” And he said, “Here I *am*.”
- 3 Then he said, “I *am* the God of your father. Do not be afraid to go down to Egypt, for I will make you a great nation there.
- 4 I myself will go down with you to Egypt, and I myself will also bring you up. And Joseph will place his hand over your eyes.”
- 5 So Jacob arose from Beersheba. And the sons of Israel carried their father Jacob, and their little ones and their wives in the wagons Pharaoh had sent to transport him.
- 6 And they took their livestock and their possessions that they had acquired in the land of Canaan. And they came to Egypt, Jacob and all his offspring with him,
- 7 his sons and his sons’ sons with him, his daughters and his daughters’ daughters with him, into Egypt.

### Record of Jacob’s Descendants Who Migrated to Egypt (1876 BC)

Genesis 46:8–27

Exodus 1:1–5

- |  |  |
|--|--|
| <p>8 Now these <i>are</i> the names of the sons of Israel, who came into Egypt, Jacob and his sons.<br/>Reuben, the firstborn of Jacob</p> <p>9 and the sons of Reuben: Enoch, Pallu, Hezron, and Carmi.</p> <p>10 The sons of Simeon: Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman.</p> <p>11 The sons of Levi: Gershon, Kohath, and Merari.</p> <p>12 The sons of Judah: Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). And the sons of Perez were Hezron and Hamul.</p> <p>13 The sons of Issachar: Tolah, Puvah, Iob, and Shimron.</p> <p>14 The sons of Zebulun: Sered, Elon, and Jahleel.</p> <p>15 These <i>are</i> the sons of Leah that she bore to Jacob in Paddan-Aram, and Dinah his daughter. His sons and daughters <i>were</i> thirty-three persons in all.</p> <p>16 The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.</p> <p>17 The sons of Asher: Imnah, Ishvah, Ishvi, and Beriah, and their sister Serah. And the sons of Beriah: Heber and Malkiel.</p> <p>18 There <i>are</i> the sons of Zilpah, whom Laban gave to Leah his daughter, and she bore these to Jacob—sixteen persons.</p> <p>19 The sons of Rachel, Jacob’s wife: Joseph and Benjamin.</p> <p>20 And Ephraim and Manasseh, whom Asenath, daughter of Potiphera, priest of On bore to him, were born to Joseph in the land of Egypt.</p> <p>21 The sons of Benjamin: Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.</p> <p>22 These <i>are</i> the sons of Rachel who were born to Jacob—fourteen persons in all.</p> <p>23 The sons of Dan: Hushim.</p> <p>24 The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem.</p> <p>25 These <i>are</i> the sons of Bilhah whom Laban gave to Rachel his daughter, and she bore these to Jacob—seven persons in all.</p> <p>26 All the persons belonging to Jacob who came to Egypt who were his descendants, not including the wives of the sons of Jacob <i>were</i> sixty-six persons in all.</p> <p>27 And the sons of Joseph who were born to him in Egypt <i>were</i> two persons. All the persons of the house of Jacob who came to Egypt <i>were</i> seventy.</p> | <p>1 And these <i>are</i> the names of the sons of Israel who came to Egypt; with Jacob, they each came with his family:</p> <p>2 Reuben,</p> <p>Simeon,</p> <p>Levi,<br/>and Judah;</p> <p>3a Issachar,<br/>Zebulun,</p> <p>4b Gad<br/>and Asher.</p> <p>3b and Benjamin;</p> <p>4a Dan<br/>and Naphtali,</p> <p>5 And all those who descended from Jacob</p> <p>were seventy individuals, and Joseph was in Egypt.</p> |
|--|--|

## Jacob and Joseph are Reunited (1876 BC)

Genesis 46:28–47:12

### A Tearful Reunion

46:28 He had sent Judah ahead of him to Joseph to appear before him in Goshen. And they came to the land of Goshen.

29 Then Joseph harnessed his chariot and went up to meet Israel his father in Goshen. He presented himself to him and fell upon his neck and wept upon his neck a long time.

30 Then Israel said to Joseph, “Now let me die since I have seen your face, for you are still alive.”

31 Then Joseph said to his brothers and to his father’s household, “I will go up and report to Pharaoh, and I will say to him, ‘My brothers and my father’s household who *were* in the land of Canaan have come to me.

32 And the men *are* shepherds, for they are men of livestock, and they have brought their flocks and their cattle and all that they have.’

33 And it shall be *that* when Pharaoh calls you he will say, ‘What *is* your occupation?’

34 Then you must say, ‘You servants *are* men of livestock from our childhood until now, both we and also our ancestors,’ so that you may dwell in the land of Goshen, for every shepherd *is* a detestable thing to Egyptians.”

### Joseph Presents Five of His Brothers to Pharaoh

47:1 So Joseph went and reported to Pharaoh. And he said, “My father and my brothers, with their flocks and their herds, and all that they have, have come from the land of Canaan. Now *they are* here in the land of Goshen.”

2 And from among his brothers he took five men and presented them before Pharaoh.

3 And Pharaoh said to his brothers, “What *is* your occupation?” And they said to Pharaoh, “Your servants *are* keepers of sheep, both we and also our ancestors.”

4 And they said to Pharaoh, “We have come to sojourn in the land, for there is no pasture for your servant’s flocks, for the famine *is* severe in the land of Canaan. So now, please let your servants dwell in the land of Goshen.”

5 Then Pharaoh said to Joseph, “Your father and your brothers have come to you.

6 The land of Egypt *is* before you. Settle your father and your brothers in the best of the land. Let them live in the land of Goshen, and if you know there is among them men of ability, then appoint them overseers of my own livestock.”

### Jacob Blesses Pharaoh

7 Then Joseph brought his father Jacob and presented him before Pharaoh. And Jacob blessed Pharaoh.

8 Then Pharaoh said to Jacob, “How old are you?”

9 And Jacob said to Pharaoh, “The days of the years of my sojourning *are* one hundred and thirty years. Few and hard have been the days of the years of my life, and they have not reached the days of the years of the lives of my ancestors in the days of their sojourning.”

10 And Jacob blessed Pharaoh, and he went out from the presence of Pharaoh.

11 And Joseph settled his father and his brothers, and he gave them property in the land of Egypt in the best part of the land, in the land of Rameses, as Pharaoh had instructed.

12 And Joseph provided his father and his brothers and all the household of his father with food, according to the number of their children.

## The Famine Intensifies (1876–1871 BC)

Genesis 47:13–26

13 Now there was no food in all the land, for the famine *was* very severe. And the land of Egypt languished, with the land of Canaan, on account of the famine.

14 And Joseph collected all the money found in the land of Egypt and in the land of Canaan in exchange for the grain that they were buying. And Joseph brought the money into the house of Pharaoh.

15 And when the money was spent in the land of Egypt and from the land of Canaan, all of Egypt came to Joseph, saying, “Give us food! Why should we die before you? For the money is used up.”

16 And Joseph said, “Give your livestock and I will give you *food* in exchange for your livestock if *your* money is used up.”

17 So they brought their herds to Joseph, and Joseph gave food to them in exchange for horses, their flocks, and their cattle and donkeys. And he provided them with food in exchange for all their livestock that year.

18 When that year ended, they came to him in the following year and said to him, “We cannot hide from my lord that *our* money and livestock belong to my lord. Nothing remains before my lord except our bodies and our land.

19 Why should we die in front of you, both we and our land? Buy us and our land in exchange for food, then we and our land will be servants to Pharaoh. Then give us seed and we shall live and not die, and the land will not become desolate.”

20 So Joseph bought all the land of Egypt for Pharaoh, for each Egyptian sold his field, for the famine *was* severe upon them. And the land became Pharaoh’s.

21 As for the people, he transferred them to the cities, from one end of the territory of Egypt to the other.

22 Only the land of the priests he did not buy, for *there was* an allotment for the priests from Pharaoh, and they lived on the allotment that Pharaoh gave to them. Therefore they did not sell their land.

23 And Joseph said to the people, “Look, I have bought you and your land this day for Pharaoh. Here *is* seed for you so you can sow the land.

24 And it shall happen *that* at the harvest, you must give a fifth to Pharaoh and four-fifths shall be yours, as seed for the field and for your food and for those who *are* in your households, and as food for your little ones.”

25 And they said, “You have saved our lives. *If* we have found favor in the eyes of my lord, we will be servants to Pharaoh.”

26 So Joseph made it a statute unto this day concerning the land of Egypt: one fifth to Pharaoh. Only the land of the priests alone did not belong to Pharaoh.

### Jacob Dwells in the Land of Goshen (1876–1859 BC)

Genesis 47:27–28a

27 So Israel settled in the land of Egypt, in the land of Goshen. And they acquired possessions in it and were fruitful and multiplied greatly.

28a And Jacob lived in the land of Egypt seventeen years.

### Jacob Adopts Joseph’s Two Sons as His Own (1859 BC)

Genesis 47:29–48:22

#### Jacob Makes Joseph Swear to Bury Him in Canaan

47:29 When the time of Israel’s death drew near, he called to his son, to Joseph. And he said to him, “If I have found favor in your eyes, please put your hand under my thigh, that you might vow to deal kindly and faithfully with me. Please do not bury me in Egypt, 30 but let me lie with my ancestors. Carry me out of Egypt and bury me in their burial site.” And he said, “I will do according to your word.”

31 Then he said, “Swear to me.” And he swore to him. Then Israel bowed himself on the head of the bed.

#### Jacob Near Death

48:1 And it happened *that* after these things, it was said to Joseph, “Behold, your father *is* ill.” And he took his two sons with him, Ephraim and Manasseh.

2 And it was told to Jacob, “Behold, your son Joseph has come to you.” Then Israel strengthened himself and he sat up in the bed.

3 Then Jacob said to Joseph, “El-Shaddai appeared to me in Luz, in the land of Canaan, and blessed me,

4 and said to me, ‘Behold, I will make you fruitful and make you numerous, and will make you a company of nations. And I will give this land to your offspring after you *as* an everlasting possession.’

5 And now, your two sons who were born to you in the land of Egypt before my coming to you in Egypt, are mine. Ephraim and Manasseh shall be mine as Reuben and Simeon *are*.

6 And your children whom you father after them shall be yours. By the name of their brothers they shall be called, with respect to their inheritance.

7 As for me, when I came to Paddan-Aram Rachel died to my sorrow in the land of Canaan on the way when *there was* still some distance to go to Ephrath. And I buried her there on the way to Ephrath (that *is*, Bethlehem).”

#### Jacob Blesses Manasseh and Ephraim

8 When Israel saw the sons of Joseph he said, “Who *are* these?”

9 Then Joseph said to his father, “They *are* my sons whom God has given me here.” And he said, “Please bring them to me that I may bless them.”

10 Now the eyes of Israel were dim on account of old age; he was not able to see. So he brought them near to him, and he kissed them and embraced them.

11 And Israel said to Joseph, “I did not expect to see your face and behold, God has also shown me your offspring.”

12 Then Joseph removed them from his knees and bowed down with his face to the ground.

13 And Joseph took the two of them, Ephraim at his right *to* the left of Israel, and Manasseh at his left *to* the right of Israel. And he brought them near to him.

14 And Israel stretched out his right hand and put *it* on the head of Ephraim (now he was the younger), and his left hand on the head of Manasseh, crossing his hands, for Manasseh *was* the firstborn.

15 And he blessed Joseph and said,

“The God before whom my fathers, Abraham and Isaac, walked,  
The God who shepherded me all my life unto this day,

16 The angel who redeemed me from all evil,

may he bless the boys.  
And through them let my name be perpetuated,  
and the name of my fathers, Abraham and Isaac.  
And let them multiply into many in the midst of the earth. [[Heb 11:21](#)]

**Jacob Places Ephraim Before Manasseh**

17 When Joseph saw that his father put his right hand on the head of Ephraim, he was displeased. And he took hold of his father's hand to remove it from the head of Ephraim *over* to the head of Manasseh.

18 And Joseph said to his father, "Not so, my father; because this one *is* the firstborn. Put your right *hand* upon his head."

19 But his father refused and said, "I know, my son; I know. He also shall become a people, and he also shall be great, but his younger brother shall be greater than him, and his offspring shall become a multitude of nations."

20 So he blessed them that day, saying,

Through you Israel shall pronounce blessing, saying,  
'May God make you like Ephraim and like Manasseh.'

So he put Ephraim before Manasseh.

21 And Israel said to Joseph, "Behold, I *am about* to die, but God will be with you and will bring you back to the land of your ancestors.

22 And I have given to you one slope *of land* rather than your brothers, which I took from the hand of the Amorites by my sword and with my bow."

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**Jacob Blesses His Sons (1859 BC)**

Genesis 49:1–28

**Jacob Gathers His Sons Together**

1 Then Jacob called his sons and said, “Gather together so that I can tell you what will happen with you in days to come.

- 2 Assemble and hear, O sons of Jacob!  
Listen to Israel your father!

**Reuben**

- 3 Reuben, you *are* my firstborn,  
my strength, and the firstfruit of my vigor,  
excelling in rank and excelling in power.  
4 Unstable as water, you shall not excel *any longer*,  
for you went up upon the bed of your father,  
then defiled *it*. You went up upon my couch!

**Simeon and Levi**

- 5 Simeon and Levi *are* brothers;  
weapons of violence *are* their swords.  
Let me not come into their council.  
6 Let not my person be joined to their company.  
For in their anger they killed men,  
and at their pleasure they hamstringed cattle.  
7 Cursed be their anger, for *it is* fierce,  
and their wrath, for *it is* cruel.  
I will divide them in Jacob,  
and I will scatter them in Israel.

**Judah**

- 8 Judah, *as for* you, your brothers shall praise you.  
Your hand *shall be* on the neck of your enemies.  
The sons of your father shall bow down to you.  
9 Judah *is* a lion’s cub.  
From the prey, my son, you have gone up.  
He bowed down; he crouched like a lion and as a lioness.  
Who shall rouse him?  
10 The scepter shall not depart from Judah,  
nor the ruler’s staff between his feet,  
until Shiloh comes.  
And to him shall be the obedience of nations.  
11 Binding his donkey to the vine  
and his donkey’s colt to the choice vine,  
he washes his clothing in the wine  
and his garment in the blood of grapes.  
12 The eyes *are* darker than wine,  
and the teeth whiter than milk.

**Zebulun**

- 13 Zebulun shall settle by the shore of the sea.  
He *shall become* a haven for ships,  
and his border *shall be* at Sidon.

**Issachar**

- 14 Issachar *is* a strong donkey,  
crouching between the sheepfolds.  
15 He saw a resting place that *was* good,  
and land that *was* pleasant.  
So he bowed his shoulder to the burden  
and became a servant of forced labor.

**Dan**

- 16 Dan shall judge his people  
as one of the tribes of Israel.
- 17 Dan shall be a serpent on the way,  
a viper on the road  
that bites the heels of a horse,  
so that its rider falls backward.
- 18 I wait for your salvation, O Yahweh.

**Gad**

- 19 Bandits shall attack Gad,  
but he shall attack *their* heels.

**Asher**

- 20 Asher's food *is* delicious,  
and he shall provide from the king's delicacies.

**Naphtali**

- 21 Naphtali *is* a doe running free  
that puts forth beautiful words.

**Joseph**

- 22 Joseph *is* the bough of a fruitful vine,  
a fruitful bough by a spring.  
His branches climb over the wall.
- 23 The archers fiercely attacked him.  
They shot arrows *at him* and were hostile to him.
- 24 But his bow remained in a steady position;  
his arms were made agile  
by the hands of the Mighty One of Jacob.  
From there *is* the Shepherd, the Rock of Israel.
- 25 Because of the God of your father he will help you  
and *by* Shaddai he will bless you  
with the blessings of heaven above,  
blessings of the deep that crouches beneath,  
blessings of the breasts and the womb.
- 26 The blessings of your father  
are superior to the blessings of my ancestors,  
to the bounty of the everlasting hills.  
May they be on the head of Joseph,  
and on the forehead of the prince of his brothers.

**Benjamin**

- 27 Benjamin *is* a devouring wolf,  
devouring the prey in the morning,  
and dividing the plunder in the evening.

**Conclusion**

- 28 All these *are* the twelve tribes of Israel, and this *is* what their father said to them when he blessed them, each according to their blessing.

**The Death of Jacob (1859 BC)**

Genesis 47:28b; 49:29–33; 50:1–21

**Jacob's Death**

- 49:29 Then he instructed them and said to them, "I am *about to be* gathered to my people. Bury me among my ancestors in the cave that *is* in the field of Ephron the Hittite,  
30 in the cave that *is* in the field of Machpelah that *is* before Mamre in the land of Canaan, which Abraham bought with the field from Ephron the Hittite as a burial site.  
31 There they buried Abraham and Sarah his wife. There they buried Isaac and Rebekah his wife. And there I buried Leah—

32 the purchase of the field and the cave which *was* in it from the Hittites.”

33 When Jacob finished instructing his sons he drew his feet up to the bed. Then he took his last breath and was gathered to his people.

47:28b And the days of Jacob, the years of his life, were one hundred and forty-seven years.

#### Joseph Buries Jacob in Canaan

50:1 Then Joseph fell on the face of his father and wept upon him and kissed him.

2 And Joseph instructed his servants the physicians to embalm his father. So the physicians embalmed Israel.

3 Forty days were required for it, for thus *are* the days required for embalming. And the Egyptians wept for him seventy days.

4 When the days of his weeping had passed, Joseph spoke to the household of Pharaoh, saying, “If I have found favor in your eyes, please speak in the hearing of Pharaoh, saying,

5 ‘My father made me swear, saying, “Behold, I *am about* to die. In the tomb that I have hewed out for myself in the land of Canaan—there you must bury me.” So then, please let me go up and let me bury my father; then I will return.’”

6 Then Pharaoh said, “Go up and bury your father as he made you swear.”

7 So Joseph went up to bury his father. And all the servants of Pharaoh, the elders of his household, and all the elders of the land of Egypt, went up with him,

8 with all the household of Joseph, his brothers, and the household of his father. They left only their little children and their flocks and their herds in the land of Goshen.

9 And there also went up with him chariots and horsemen. The company *was* very great.

10 When they came to the threshing floor of Atad, which *was* beyond the Jordan, they lamented there with a very great and sorrowful wailing. And he made a mourning ceremony for his father seven days.

11 And when the Canaanites, the inhabitants of the land, saw the mourning ceremony at the threshing floor of Atad they said, “This is a severe mourning for the Egyptians.” Therefore its name was called Abel-Mizraim, which *is* beyond the Jordan.

12 Thus his sons did to him just as he had instructed them.

13 And his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah, which field Abraham had bought as a burial site from Ephron the Hittite before Mamre.

14 And after burying his father, Joseph returned to Egypt, he and his brothers and all who had gone up with him to bury his father.

#### Joseph’s Brothers Fear Him After Jacob’s Death

15 And when the brothers of Joseph saw that their father *was* dead, they said, “It may be *that* Joseph will hold a grudge against us and pay us back dearly for all the evil that we did to him.”

16 So they sent *word* to Joseph saying, “Your father commanded *us* before his death, saying,

17 “Thus you must say to Joseph, ‘O, please now forgive the transgression of your brothers and their sin, for they did evil to you.’ So now, please forgive the transgression of the servants of the God of your father.” And Joseph wept when they spoke to him.

18 Then his brothers went also and fell before him and said, “Behold, we *are* your servants.”

19 Then Joseph said to them, “Do not be afraid, for *am* I in the place of God?”

20 As for you, you planned evil against me, *but* God planned it for good, in order to do this—to keep many people alive—as *it is* today.

21 So then, do not be afraid. I myself will provide for you and your little ones. And he consoled them and spoke kindly to them.

### The Death of Joseph (1806 BC)

Genesis 50:22–26

22 So Joseph remained in Egypt, he and the house of his father. And Joseph lived one hundred and ten years.

23 And Joseph saw Ephraim’s children to the third generation. Moreover, the children of Makir, son of Manasseh, were born on the knees of Joseph.

24 And Joseph said to his brothers, “I *am about* to die, but God will certainly visit you and bring you up from this land to the land that he swore to Abraham, to Isaac, and to Jacob.”

25 Then Joseph made the sons of Israel swear an oath, saying, “God will surely visit you, and you shall bring up my bones from here.”

26 So Joseph died, *being* one hundred and ten years old. They embalmed him and he was placed in a coffin in Egypt. [[Heb 11:22](#)]

### Israel in Egypt (1806–1526 BC)

Exodus 1:6–22

#### Israel Fills the Land

6 And Joseph died and all of his brothers and all of that generation.

7 And the Israelites were fruitful and multiplied and were many and were very, very numerous, and the land was filled with them.

**Oppression Under a New King (Hyksos c. 1730?)**

8 And a new king rose over Egypt who did not know Joseph. [[Acts 7:18](#)]

9 And he said to his people, “Look, the people of the Israelites *are* greater and more numerous than us.

10 Come, we must deal shrewdly with them, lest they become many, and when war happens, they also will join our enemies and will fight against us and go up from the land.”

11 And they appointed commanders of forced labor over them in order to oppress them with their forced labor, and they built storage cities for Pharaoh—Pithom and Rameses.

**Continued Oppression (18<sup>th</sup> Dynasty c. 1570)**

12 And as he oppressed them, so they became many, and so they spread out, and *the Egyptians* were afraid because of the presence of the Israelites.

13 And the Egyptians ruthlessly compelled the Israelites to work.

14 And they made their lives bitter with hard work with mortar and with bricks and with all *sorts* of work in the field—with all their work in which they ruthlessly enslaved them.

**Pharaoh Orders the Murder of Newborn Israelite Males**

15 And the king of Egypt said to the Hebrew midwives—of whom the name of the one *was* Shiphrah and the name of the second *was* Puah—

16 and he said, “When you help the Hebrews give birth, you will look upon the pairs of testicles; if he *is* a son, you will put him to death, and if she *is* a daughter, she will live.”

17 But the midwives feared God, and they did not do as the king of Egypt had said to them. They let the boys live.

18 And the king of Egypt summoned the midwives, and he said to them, “Why have you done this thing and let the boys live?”

19 And the midwives said to Pharaoh, “Because the Hebrew *women are* not like the Egyptian women, because they *are* vigorous; before the midwife comes to them, they have given birth.”

20 And God did the midwives good, and the *Israelite* people became many and were very numerous.

21 And so because the midwives feared God, he gave them families.

22 And Pharaoh commanded all his people, saying, “Every son who is born you will throw into the Nile, and every daughter you will let live.”

**The Birth of Moses (1526 BC)**

Exodus 2:1–10

Numbers 26:59

1 And a man from the family of Levi went, and he took a descendent of Levi.

2 And the woman conceived, and she gave birth to a son, and she saw him, that he was a fine baby, and she hid him three months. [[Acts 7:20–21](#); [Heb 11:23](#)]

59 The name of the wife of Amram *was* Jochebed, the daughter of Levi, whose *mother* bore her for Levi in Egypt; she bore to Amram: Aaron and Moses and their sister Miriam.

3 But when she could no longer hide him, she got a papyrus basket for him, and she coated it with tar and with pitch, and she placed the boy in it, and she placed *it* among the reeds on the bank of the Nile.

4 And his sister stood at a distance to know what would be done to him.

5 And the daughter of Pharaoh went down to wash at the Nile, *while* her maidservants were walking alongside the Nile, and she saw the basket in the midst of the reeds, and she sent her slave woman *for it* and took it

6 and opened *it* and saw him—the boy—and it was a lad weeping, and she had compassion for him and said, “This *must be* from the boys of the Hebrews.”

7 And his sister said to the daughter of Pharaoh, “Shall I go and call for you a woman from the Hebrews *who is* nursing *so that* she will nurse the boy for you?”

8 And the daughter of Pharaoh said to her, “Go.” And the girl went, and she called the mother of the boy.

9 And the daughter of Pharaoh said, “Take this boy and nurse him for me, and I myself will give you wages, and the woman took the boy, and she nursed him.

10 And the boy grew, and she brought him to the daughter of Pharaoh, and he became her son, and she called his name Moses, and she said, “Because I drew him out from the water.”

## Chronological Notes

### 1) Length of the Sojourn.

A) My chronology places the length of the Israelite sojourn in Egypt at 430 years (see Exodus 12:40–41). For a defense of this view, see the following:

- Harold W. Hoehner, “The Duration of the Egyptian Bondage,” *Bibliotheca Sacra* 125 (1969): 306–316.
- Jack R. Riggs, “The Length of Israel’s Sojourn in Egypt,” *Grace Theological Journal* 12.1 (Winter 1971): 18–35.
- Paul J. Ray, Jr., “The Duration of the Israelite Sojourn in Egypt,” *Andrews University Seminary Studies* 24.3 (Autumn 1986): 231–248.
- Gleason Archer, *A Survey of Old Testament Introduction*, (Moody Press, 1994), 238.
- Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, Second Edition, (Baker Publishing, 2008), 93–96.
- Andrew E. Steinmann, “Israel’s Patriarchs,” *From Abraham to Paul*, (Concordia Publishing House, 2011), 68–70.

B) Below is an overview of the various references to Israel’s time in Egypt:

- (1) Paul’s statement in Galatians 3:17 to “the law, which came 430 years afterward” (ESV) refers, not to the original promise to Abraham, but to God’s last promise to Jacob as he was beginning the journey to Goshen in 1876 BC (see Gen 46:1–6). From Jacob’s entry into Egypt to the Exodus in 1446 BC is  $1876 - 1446 = 430$  years.
- (2) God’s statement in Genesis 15:13 that “your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years” (NAS, see also Acts 7:6) is a round number referring to the length of time Israel would sojourn in Egypt. From Jacob’s death in 1859 BC to the Exodus in 1446 BC is  $1859 - 1446 = 413$  years or about 400 years.
  - (a) The “fourth generation” of Genesis 15:16 should be understood in context. The word “generation” can reference a person’s entire lifetime (see *TWOT* 418c.1). Since Abraham, Isaac and Jacob all lived well over 100 years, the “fourth generation” may well be intended to indicate somewhat less than four complete lifetimes in terms understandable to Abraham.
- (3) Paul’s statement in Acts 13:17–20 that from Israel’s stay in the land of Egypt until the end of the Canaan conquest was “about 450 years” (ESV) is a reasonable approximation of the total time involved. The actual time was 447 years: the 400 year sojourn (Gen 15:13) plus the 40 years of wilderness wandering (Num 32:13) plus the 7 years of conquest (Josh 14:6–12) is  $400 + 40 + 7 = 447$ .

### 2) A New King Over Egypt.

A) Some identify the unnamed Pharaoh mentioned in Exodus 1:8 as one of the first kings of the Hyksos (lit. “foreign rulers”). Proponents of this view include:

- George Bush, *Notes on the Book of Exodus*, Vol. 1, (Boston, 1841), 11–12.
- John Rea, “The Time of the Oppression and the Exodus,” *Bulletin of the Evangelical Theological Society* 3.3 (Summer 1960): 58–66.
- John J. Davis, *Moses and the Gods of Egypt*, Second Edition, (BHM Books, 1998), 53–57.
- Bryant G. Wood, “From Ramesses to Shiloh: Archaeological Discoveries Bearing on the Exodus-Judges Period,” *Giving the Sense: Understanding and Using Old Testament Historical Texts*, ed. David M. Howard, Jr. and Michael A. Grisanti (Kregel Publications, 2003) 256–282.

B) Others identify the unnamed Pharaoh as the first king of Egypt’s 18<sup>th</sup> Dynasty (c. 1570 BC). Proponents of this view include:

- John D. Hannah, “Exodus,” *The Bible Knowledge Commentary: Old Testament*, (Victor Books, 1985), 108.
- Jack Finegan, *Handbook of Biblical Chronology*, Rev. Ed., (Hendrickson Publishers, 1998), 227–228.
- Douglas K. Stuart, “Exodus,” *The New American Commentary*, (Broadman & Holman, 2006), 62.
- Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, Second Edition, (Baker Publishing, 2008), 75.
- Andrew E. Steinmann, *From Abraham to Paul*, (Concordia Publishing House, 2011), 82.

3) Historical Setting of Moses' Birth.<sup>1</sup>A) Kings of the 18<sup>th</sup> Dynasty ("high" dates from *Cambridge Ancient History*).

- Amosis (Ahmose) 1570–1546
- Amenhotep I 1546–1526
- Thutmose I 1526–1512
- Thutmose II 1512–1504
- Hatshepsut 1503–1483
- Thutmose III 1504–1450
- Amenhotep II 1450–1425

- B) Given a 1446 BC date for the exodus, we can establish the birth date of Moses, a fact of greatest interest at this juncture. The Old Testament relates that Moses was 80 just before the exodus (7:7) and 120 at his death (Deut. 34:7). Since his death was at the very close of the wilderness period, it occurred in 1406. Simple calculation yields a birth date of 1526. Thus Moses was born in the very year of Amenhotep's death.
- C) Amenhotep was succeeded by Thutmose I (1526–1512), a commoner who had married the king's sister. He was probably the author of the decree of infanticide, for, although Moses was in imminent danger of death, Aaron, born three years earlier (Exod 7:7), appears to have been exempt. One must assume that the king who promulgated the policy came to the throne after the birth of Aaron and before that of Moses. Thus the biblical evidence points directly at Thutmose I.
- D) Thutmose II (1512–1504) married his older half-sister Hatshepsut. He died young under mysterious circumstances. Sensing, no doubt, his impending demise, he had named his son Thutmose III (1504–1450) as coregent and heir. This energetic ruler, the most illustrious and powerful of the entire New Kingdom, distinguished himself in many ways. His beginnings were not promising—he was the son of a concubine and married his own half-sister, the daughter of Hatshepsut and Thutmose II—but he eventually went on to achieve notable victories in surrounding lands, including sixteen campaigns to Palestine alone. The first twenty years or so of his reign, however, were dominated by his powerful mother-in-law, Hatshepsut. Forbidden by custom to be pharaoh, she acted out the part nonetheless and by all criteria was one of the most fascinating and influential persons of Egyptian history. Without question, she pulled the strings in the early years of Thutmose III, a relationship he detested but was powerless to oppose. Only after her death did he show his contempt by expunging as many inscriptional and monumental references to her as possible.
- E) The general picture of Hatshepsut leads to the possibility that this bold queen was the pharaoh's daughter who rescued Moses. Only she, of all known women of the period, possessed the presumption and independence to violate an ordinance of the king, and under his very nose at that. Although the birth date of this daughter of Thutmose I is unknown, she was probably several years older than her husband, Thutmose II, who died in 1504 while in his late twenties. She may have been in her early teens by 1526, Moses's birth date, and therefore able to effect his deliverance.

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<sup>1</sup> Sourced from Eugene Merrill, *Kingdom of Priests: A History of Old Testament Israel*, Second Edition, (Baker Publishing, 2008), 75–78.