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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
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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. He was in the beginning with God (John 1:1–2).
- Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for 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 your conscience 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 over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death (Acts 2:23).
- But with precious blood, as of a lamb unblemished and spotless, the blood of Christ. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of 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 would be holy and blameless before Him (Ephesians 1:4).
- Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity (2 Timothy 1:9).
- All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been slain (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 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.

3 Then God said, “Let there be light”; and there was light.

4 God saw that the light was good; and God separated the light from the darkness.

5 God called the light day, and the darkness He called night. And there was evening and there was morning, one day.

### Day 2

6 Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.”

7 God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

8 God called the expanse heaven. And there was evening and there was morning, a second day.

### Day 3

9 Then God said, “Let the waters below the heavens be gathered into one place, and let the dry land appear”; and it was so.

10 God called the dry land earth, and the gathering of the waters He called seas; and God saw that it was good.

11 Then God said, “Let the earth sprout vegetation: plants yielding seed, *and* fruit trees on the earth bearing fruit after their kind with seed in them”; and it was so.

12 The earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit with seed in them, after their kind; and God saw that it was good.

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

### Day 4

14 Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years;

15 and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.

16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; *He made* the stars also.

17 God placed them in the expanse of the heavens to give light on the earth,

18 and to govern the day and the night, and to separate the light from the darkness; and God saw that it was good.

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

**Day 5**

20 Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens."

21 God created the great sea monsters and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

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

23 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 This is the account of the heavens and the earth when they were created, in the day that the LORD God made earth and heaven.

5 Now no shrub of the field was yet in the earth, and no plant of the field had yet sprouted, for the LORD God had not sent rain upon the earth, and there was no man to cultivate the ground.

6 But a mist used to rise from the earth and water the whole surface of the ground.

**Creation of Land Animals**

1:24 Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.

25 God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creeps on the ground after its kind; and God saw that it was good.

**Creation of Mankind**

26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

27 God created man in His own image, in the image of God He created him; male and female He created them. [[Matt 19:4](#); [Mark 10:6](#)]

**Creation of Mankind—Expanded Account**

2:7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. [[1 Cor 15:45](#)]

8 The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed.

9 Out of the ground the LORD God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10 Now a river flowed out of Eden to water the garden; and from there it divided and became four rivers.

11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.

12 The gold of that land is good; the bdellium and the onyx stone are there.

13 The name of the second river is Gihon; it flows around the whole land of Cush.

14 The name of the third river is Tigris; it flows east of Assyria. And the fourth river is the Euphrates.

15 Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it.

16 The LORD God commanded the man, saying, "From any tree of the garden you may eat freely;

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 will surely die."

18 Then the LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him."

19 Out of the ground the LORD God formed every beast of the field and every bird of the sky, and brought *them* to the man to see what he would call them; and whatever the man called a living creature, that was its name.

20 The man gave names to all the cattle, and to the birds of the sky, and to every beast of the field, but for Adam there was not found a helper suitable for him.

21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place.

22 The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man.

23 The man said,

"This is now bone of my bones,  
And flesh of my flesh;  
She shall be called Woman,  
Because she was taken out of Man."

24 For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh. [[Matt 19:5](#); [Mark 10:7-8](#); [1 Cor 6:16](#); [Eph 5:31](#)]

25 And the man and his wife were both naked and were not ashamed.

#### **“Be fruitful and multiply”**

1:28 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 over the birds of the sky and over every living thing that moves on the earth.”

29 Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you;

30 and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, *I have given every green plant for food*”; and it was so.

31 God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

### Creation—Day 7 (4174 BC)

Genesis 2:1-3

1 Thus the heavens and the earth were completed, and all their hosts.

2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. [[Exod 20:11](#); [Heb 4:4](#)]

3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

### 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,  
O star of the morning, son of the dawn!  
You have been cut down to the earth,  
You who have weakened the nations!

13 “But you said in your heart,  
‘I will ascend to heaven;  
I will raise my throne above the stars of God,  
And I will sit on the mount of assembly  
In the recesses of the north.

14 ‘I will ascend above the heights of the clouds;  
I will make myself like the Most High.’

15 “Nevertheless you will be thrust down to Sheol,  
To the recesses of the pit.

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

12 “Son of man, take up a lamentation over the king of Tyre and say to him, ‘Thus says the Lord GOD,

“You had the seal of perfection,  
Full of wisdom and perfect in beauty.

13 “You were in Eden, the garden of God;  
Every precious stone was your covering:  
The ruby, the topaz and the diamond;  
The beryl, the onyx and the jasper;  
The lapis lazuli, the turquoise and the emerald;  
And the gold, the workmanship of your settings and sockets,  
Was in you.  
On the day that you were created  
They were prepared.

14 “You were the anointed cherub who covers,  
And I placed you *there*.  
You were on the holy mountain of God;  
You walked in the midst of the stones of fire.

15 “You were blameless in your ways

- From the day you were created  
Until unrighteousness was found in you.
- 16 “By the abundance of your trade  
You were internally filled with violence,  
And you sinned;  
Therefore I have cast you as profane  
From the mountain of God.  
And I have destroyed you, O covering cherub,  
From the midst of the stones of fire.
- 17 “Your heart was lifted up because of your beauty;  
You corrupted your wisdom by reason of your splendor.  
I cast you to the ground;  
I put you before kings,  
That they may see you.

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

3 Then another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads *were* seven diadems.

4a And his tail swept away a third of the stars of 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 beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of 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 fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”

4 The serpent said to the woman, “You surely will not die!

5 For God knows that in the day you eat from it your eyes will be opened, and you will be like God, 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 that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave 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 fig leaves together and made themselves loin coverings. [cf. [1 Tim 2:9](#)]

8 They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.

9 Then the LORD God called to the man, and said to him, “Where are you?”

10 He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.”

11 And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?”

12 The man said, “The woman whom You gave *to be* with me, she gave me from the tree, and I ate.”

13 Then the LORD 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 The LORD God said to the serpent,

“Because you have done this,  
Cursed are you more than all cattle,  
And more than every beast of the field;  
On your belly you will go,  
And dust you will eat  
All the days of your life;

15 And I will put enmity Between you and the woman,  
And between your seed and her seed;  
He shall bruise you on the head,  
And you shall bruise him on the heel.”

16 To the woman He said,

“I will greatly multiply  
Your pain in childbirth,  
In pain you will bring forth children;  
Yet your desire will be for your husband,  
And he will rule over you.”

17 Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’;

Cursed is the ground because of you;  
In toil you will eat of it  
All the days of your life.

18 “Both thorns and thistles it shall grow for you;  
And you will eat the plants of the field;

19 By the sweat of your face  
You will eat bread,  
Till you return to the ground,  
Because from it you were taken;  
For you are dust,  
And to dust you shall return.”

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

20 Now the man called his wife’s name Eve, because she was the mother of all *the* living.

21 The LORD God made garments of skin for Adam and his wife, and clothed them.

22 Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever”—

23 therefore the LORD God sent him out from the garden of Eden, to cultivate the ground from which he was taken.

24 So He drove the man out; and at the east of the garden of Eden He stationed the cherubim and the flaming sword which turned every direction 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 the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, “I have gotten a manchild with *the help of the LORD.*”

2 Again, she gave birth to his brother Abel. And Abel was a keeper of flocks, but Cain was a tiller of the ground.

### Abel Pleases God

3 So it came about in the course of time that Cain brought an offering to the LORD of the fruit of the ground.

4 Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering;

5 but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell. [cf. [Heb 11:4](#)]

6 Then the LORD said to Cain, “Why are you angry? And why has your countenance fallen?”

7 If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it.”

### Cain Murders His Brother Abel

8 Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.

9 Then the LORD said to Cain, “Where is Abel your brother?” And he said, “I do not know. Am I my brother’s keeper?”

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

11 Now you are cursed from the ground, which has opened its mouth to receive your brother’s blood from your hand.

12 When you cultivate the ground, it will no longer yield its strength to you; you will be a vagrant and a wanderer on the earth.”

13 Cain said to the LORD, “My punishment is too great to bear!

14 Behold, You have driven me this day from the face of the ground; and from Your face I will be hidden, and I will be a vagrant and a wanderer on the earth, and whoever finds me will kill me.”

15 So the LORD said to him, “Therefore whoever kills Cain, vengeance will be taken on him sevenfold.” And the LORD appointed a sign for Cain, so that no one finding him would slay him.

16 Then Cain went out from the presence of the LORD, and settled in the land of Nod, east of Eden.

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

17 Cain had relations with his wife and she conceived, and gave birth to Enoch; and he built a city, and called the name of the city Enoch, after the name of his son.

18 Now to Enoch was born Irad, and Irad became the father of Mehujael, and Mehujael became the father of Methushael, and Methushael became the father of Lamech.

19 Lamech took to himself two wives: the name of the one was Adah, and the name of the other, Zillah.

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

21 His brother’s name was Jubal; he was the father of all those who play the lyre and pipe.

22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.

23 Lamech said to his wives,

“Adah and Zillah,  
Listen to my voice,  
You wives of Lamech,  
Give heed to my speech,  
For I have killed a man for wounding me;  
And a boy for striking me;

24 If Cain is avenged sevenfold,  
Then Lamech seventy-sevenfold.”

## Toledot of Adam (4044–2618 BC)

Genesis 5

Genesis 4:25–26

1 This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.

2 He created them male and female, and He blessed them and named them Man in the day when they were created.

3 When Adam had lived one hundred and thirty years,

25 Adam

<p>he became the father of <i>a son</i> in his own likeness, according to his image, and named him Seth.</p> <p>4 Then the days of Adam after he became the father of Seth were eight hundred years, and he had <i>other</i> sons and daughters.</p> <p>5 So all the days that Adam lived were nine hundred and thirty years, and he died.</p> <p>6 Seth lived one hundred and five years, and became the father of Enosh.</p>	<p>had relations with his wife again; and she gave birth to a son, and named him Seth, for, <i>she said</i>, “God has appointed me another offspring in place of Abel, for Cain killed him.”</p> <p>26 To Seth, to him also a son was born; and he called his name Enosh. Then <i>men</i> began to call upon the name of the LORD.</p>
<p>7 Then Seth lived eight hundred and seven years after he became the father of Enosh, and he had <i>other</i> sons and daughters.</p> <p>8 So all the days of Seth were nine hundred and twelve years, and he died.</p> <p>9 Enosh lived ninety years, and became the father of Kenan.</p> <p>10 Then Enosh lived eight hundred and fifteen years after he became the father of Kenan, and he had <i>other</i> sons and daughters.</p> <p>11 So all the days of Enosh were nine hundred and five years, and he died.</p> <p>12 Kenan lived seventy years, and became the father of Mahalalel.</p> <p>13 Then Kenan lived eight hundred and forty years after he became the father of Mahalalel, and he had <i>other</i> sons and daughters.</p> <p>14 So all the days of Kenan were nine hundred and ten years, and he died.</p> <p>15 Mahalalel lived sixty-five years, and became the father of Jared.</p> <p>16 Then Mahalalel lived eight hundred and thirty years after he became the father of Jared, and he had <i>other</i> sons and daughters.</p> <p>17 So all the days of Mahalalel were eight hundred and ninety-five years, and he died.</p> <p>18 Jared lived one hundred and sixty-two years, and became the father of Enoch.</p> <p>19 Then Jared lived eight hundred years after he became the father of Enoch, and he had <i>other</i> sons and daughters.</p> <p>20 So all the days of Jared were nine hundred and sixty-two years, and he died.</p> <p>21 Enoch lived sixty-five years, and became the father of Methuselah.</p> <p>22 Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had <i>other</i> sons and daughters.</p> <p>23 So all the days of Enoch were three hundred and sixty-five years.</p> <p>24 Enoch walked with God; and he was not, for God took him. [cf. <a href="#">Heb 11:5</a>; <a href="#">Jude 1:14</a>]</p> <p>25 Methuselah lived one hundred and eighty-seven years, and became the father of Lamech.</p> <p>26 Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had <i>other</i> sons and daughters.</p> <p>27 So all the days of Methuselah were nine hundred and sixty-nine years, and he died.</p> <p>28 Lamech lived one hundred and eighty-two years, and became the father of a son.</p> <p>29 Now he called his name Noah, saying, “This one will give us rest from our work and from the toil of our hands <i>arising</i> from the ground which the LORD has cursed.”</p> <p>30 Then Lamech lived five hundred and ninety-five years after he became the father of Noah, and he had <i>other</i> sons and daughters.</p> <p>31 So all the days of Lamech were seven hundred and seventy-seven years, and he died.</p> <p>32 Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.</p>	

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

Genesis 6:1–8

1 Now it came about, when men began to multiply on the face of the land, and daughters were born to them,

2 that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose.

3 Then the LORD said, “My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.”

4 The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who *were* of old, men of renown.

5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

6 The LORD was sorry that He had made man on the earth, and He was grieved in His heart.

7 The LORD said, “I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.”

8 But Noah found favor in the eyes of the LORD.

## Toledot of Noah (c. 2570 BC)

Genesis 6:9–22

9 These are *the records of* the generations of Noah. Noah was a righteous man, blameless in his time; Noah walked with God.  
 10 Noah became the father of three sons: Shem, Ham, and Japheth.  
 11 Now the earth was corrupt in the sight of God, and the earth was filled with violence.  
 12 God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.  
 13 Then God said to Noah, “The end of all flesh has come before Me; for the earth is filled with violence because of them; and behold, I am about to destroy them with the earth.  
 14 Make for yourself an ark of gopher wood; you shall make the ark with rooms, and shall cover it inside and out with pitch.  
 15 This is how you shall make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.  
 16 You shall make a window for the ark, and finish it to a cubit from the top; and set the door of the ark in the side of it; you shall make it with lower, second, and third decks.  
 17 Behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish.  
 18 But I will establish My covenant with you; and you shall enter the ark— you and your sons and your wife, and your sons’ wives with you.  
 19 And of every living thing of all flesh, you shall bring two of every *kind* into the ark, to keep *them* alive with you; they shall be male and female.  
 20 Of the birds after their kind, and of the animals after their kind, of every creeping thing of the ground after its kind, two of every *kind* will come to you to keep *them* alive.  
 21 As for you, take for yourself some of all food which is edible, and gather *it* to yourself; and it shall be for food for you and for them.”  
 22 Thus Noah did; according to all that God had commanded him, so he did. [cf. [Heb 11:7](#)]

## The Flood (2518 BC)

Genesis 7

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

1 Then the LORD said to Noah, “Enter the ark, you and all your household, for you *alone* I have seen *to be* righteous before Me in this time.  
 2 You shall take with you of every clean animal by sevens, a male and his female; and of the animals that are not clean two, a male and his female;  
 3 also of the birds of the sky, by sevens, male and female, to keep offspring alive on the face of all the earth.  
 4 For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made.”  
 5 Noah did according to all that the LORD had commanded him.  
 6 Now Noah was six hundred years old when the flood of water came upon the earth.

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

7 Then Noah and his sons and his wife and his sons’ wives with him entered the ark because of the water of the flood.  
 8 Of clean animals and animals that are not clean and birds and everything that creeps on the ground,  
 9 there went into the ark to Noah by twos, male and female, as God had commanded Noah.  
 10 It came about after the seven days, that the water of the flood came upon the earth.

13 On the very same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah’s wife and the three wives of his sons with them, entered the ark,  
 14 they and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, all sorts of birds.  
 15 So they went into the ark to Noah, by twos of all flesh in which was the breath of life.  
 16 Those that entered, male and female of all flesh, entered as God had commanded him; and the LORD closed *it* behind him.

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

11 In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep burst open, and the floodgates of the sky were opened.

12 The rain fell upon the earth for forty days and forty nights.

17 Then the flood came upon the earth for forty days, and the water increased and lifted up the ark, so that it rose above the earth.

18 The water prevailed and increased greatly upon the earth, and the ark floated on the surface of the water.

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

19 The water prevailed more and more upon the earth, so that all the high mountains everywhere under the heavens were covered.

20 The water prevailed fifteen cubits higher, and the mountains were covered.

21 All flesh that moved on the earth perished, birds and cattle and beasts and every swarming thing that swarms upon the earth, and all mankind;

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

23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah was left, together with those that were with him in the ark. [cf. [1 Pet 3:19–20](#); [2 Pet 2:5](#)]

24 The water prevailed upon 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 shows that they are consistent:

<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.

- (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 But God remembered Noah and all the beasts and all the cattle that were with him in the ark; and God caused a wind to pass over the earth, and the water subsided.

2 Also the fountains of the deep and the floodgates of the sky were closed, and the rain from the sky was restrained;

3 and the water receded steadily from the earth, and at the end of one hundred and fifty days the water decreased.

4 In the seventh month, on the seventeenth day of the month, the ark rested upon the mountains of Ararat.

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

5a The water decreased steadily until the tenth month;

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

5b In the tenth month, on the first day of the month, the tops of the mountains became visible.

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

6 Then it came about at the end of forty days, that Noah opened the window of the ark which he had made;

7 and he sent out a raven, and it flew here and there until the water was dried up from the earth.

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

8 Then he sent out a dove from him, to see if the water was abated from the face of the land;

9 but the dove found no resting place for the sole of her foot, so she returned to him into the ark, for the water was on the surface of all the earth. Then he put out his hand and took her, and brought her into the ark to himself.

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

10 So he waited yet another seven days; and again he sent out the dove from the ark.

11 The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.

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

12 Then he waited yet another seven days, and sent out the dove; but she did not return to him again.

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

13 Now it came about in the six hundred and first year, in the first *month*, on the first of the month, the water was dried up from the earth. Then Noah removed the covering of the ark, and looked, and behold, the surface of the ground was dried up.

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

14 In the second month, on the twenty-seventh day of the month, the earth was dry.

15 Then God spoke to Noah, saying,

16 "Go out of the ark, you and your wife and your sons and your sons' wives with you.

17 Bring out with you every living thing of all flesh that is with you, birds and animals and every creeping thing that creeps on the earth, that they may breed abundantly on the earth, and be fruitful and multiply on the earth."

18 So Noah went out, and his sons and his wife and his sons' wives with him.

19 Every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families from the ark.

## The Noahic Covenant (2517 BC)

Genesis 8:20–9:17

8:20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar.

21 The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.

22 "While the earth remains,  
Seedtime and harvest,  
And cold and heat,  
And summer and winter,  
And day and night

Shall not cease.”

9:1 And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and fill the earth.

2 The fear of you and the terror of you will be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given.

3 Every moving thing that is alive shall be food for you; I give all to you, as *I gave* the green plant.

4 Only you shall not eat flesh with its life, *that is*, its blood.

5 Surely I will require your lifeblood; from every beast I will require it. And from *every* man, from every man’s brother I will require the life of man.

6 “Whoever sheds man’s blood,  
By man his blood shall be shed,  
For in the image of God He made man.

7 “As for you, be fruitful and multiply;  
Populate the earth abundantly and multiply in it.”

8 Then God spoke to Noah and to his sons with him, saying,

9 “Now behold, I Myself do establish My covenant with you, and with your descendants after you;

10 and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that comes out of the ark, even every beast of the earth.

11 I establish My covenant with you; and all flesh shall never again be cut off by the water of the flood, neither shall there again be a flood to destroy the earth.”

12 God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations;

13 I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.

14 It shall come about, when I bring a cloud over the earth, that the bow will be seen in the cloud,

15 and I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

16 When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

17 And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on 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 and Ham and Japheth; and Ham was the father of Canaan.

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

20 Then Noah began farming and planted a vineyard.

21 He drank of the wine and became drunk, and uncovered himself inside his tent.

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

23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father’s nakedness.

24 When Noah awoke from his wine, he knew what his youngest son had done to him.

25 So he said,

“Cursed be Canaan;  
A servant of servants  
He shall be to his brothers.”

26 He also said,

“Blessed be the LORD,  
The God of Shem;  
And let Canaan be his servant.

27 “May God enlarge Japheth,  
And let him dwell in the tents of Shem;  
And let Canaan be his servant.”

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

Genesis 10

### Introduction

1 Now these are *the records of the generations* of Shem, Ham, and Japheth, the sons of Noah; and sons were born to them after the flood.

### Japheth's Descendants

2 The sons of Japheth *were* Gomer and Magog and Madai and Javan and Tubal and Meshech and Tiras.

3 The sons of Gomer *were* Ashkenaz and Riphath and Togarmah.

4 The sons of Javan *were* Elishah and Tarshish, Kittim and Dodanim.

5 From these the coastlands of the nations were separated into their lands, every one according to his language, according to their families, into their nations.

### Ham's Descendants

6 The sons of Ham *were* Cush and Mizraim and Put and Canaan.

7 The sons of Cush *were* Seba and Havilah and Sabtah and Raamah and Sabteca; and the sons of Raamah *were* Sheba and Dedan.

8 Now Cush became the father of Nimrod; he became a mighty one on the earth.

9 He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD."

10 The beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.

11 From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah,

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

13 Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim

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

15 Canaan became the father of Sidon, his firstborn, and Heth

16 and the Jebusite and the Amorite and the Girgashite

17 and the Hivite and the Arkite and the Sinite

18 and the Arvadite and the Zemarite and the Hamathite; and afterward the families of the Canaanite were spread abroad.

19 The territory of the Canaanite extended from Sidon as you go toward Gerar, as far as Gaza; as you go toward Sodom and Gomorrah and Admah and Zeboiim, as far as Lasha.

20 These are the sons of Ham, according to their families, according to their languages, by their lands, by their nations.

### Shem's Descendants

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

22 The sons of Shem *were* Elam and Asshur and Arpachshad and Lud and Aram.

23 The sons of Aram *were* Uz and Hul and Gether and Mash.

24 Arpachshad became the father of Shelah; and Shelah became the father of Eber.

25 Two sons were born to Eber; the name of the one *was* Peleg, for in his days the earth was divided; and his brother's name *was* Joktan.

26 Joktan became the father of Almodad and Sheleph and Hazarmaveth and Jerah

27 and Hadoram and Uzal and Diklah

28 and Obal and Abimael and Sheba

29 and Ophir and Havilah and Jobab; all these were the sons of Joktan.

30 Now their settlement extended from Mesha as you go toward Sephar, the hill country of the east.

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

### Conclusion

32 These are the families of the sons of Noah, according to their genealogies, by their nations; and out of these the nations were separated on the earth after the flood.

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

Genesis 11:10–19

10 These are *the records of the generations* of Shem. Shem was one hundred years old, and became the father of Arpachshad two years after the flood;

11 and Shem lived five hundred years after he became the father of Arpachshad, and he had *other* sons and daughters.

12 Arpachshad lived thirty-five years, and became the father of Shelah;

13 and Arpachshad lived four hundred and three years after he became the father of Shelah, and he had *other* sons and daughters.

14 Shelah lived thirty years, and became the father of Eber;  
 15 and Shelah lived four hundred and three years after he became the father of Eber, and he had *other* sons and daughters.  
 16 Eber lived thirty-four years, and became the father of Peleg;  
 17 and Eber lived four hundred and thirty years after he became the father of Peleg, and he had *other* sons and daughters.  
 18 Peleg lived thirty years, and became the father of Reu;  
 19 and Peleg lived two hundred and nine years after he became the father of Reu, and he had *other* sons and daughters.

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

Genesis 11:1–9

1 Now the whole earth used the same language and the same words.  
 2 It came about as they journeyed east, that they found a plain in the land of Shinar and settled there.  
 3 They said to one another, "Come, let us make bricks and burn *them* thoroughly." And they used brick for stone, and they used tar for mortar.  
 4 They said, "Come, let us build for ourselves a city, and a tower whose top *will reach* into heaven, and let us make for ourselves a name, otherwise we will be scattered abroad over the face of the whole earth."  
 5 The LORD came down to see the city and the tower which the sons of men had built.  
 6 The LORD said, "Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.  
 7 Come, let Us go down and there confuse their language, so that they will not understand one another's speech."  
 8 So the LORD scattered them abroad from there over the face of the whole earth; and they stopped building the city.  
 9 Therefore its name was called Babel, because there the LORD confused the language of the whole earth; and from there the LORD scattered them abroad over the face of the whole earth.

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

Genesis 11:20–26

20 Reu lived thirty-two years, and became the father of Serug;  
 21 and Reu lived two hundred and seven years after he became the father of Serug, and he had *other* sons and daughters.  
 22 Serug lived thirty years, and became the father of Nahor;  
 23 and Serug lived two hundred years after he became the father of Nahor, and he had *other* sons and daughters.  
 24 Nahor lived twenty-nine years, and became the father of Terah;  
 25 and Nahor lived one hundred and nineteen years after he became the father of Terah, and he had *other* sons and daughters.  
 26 Terah lived seventy years, and became the father of 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>

<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

- 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>

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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; and that man was blameless, upright, fearing God and turning away from evil.

2 Seven sons and three daughters were born to him.

3 His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants; and that man was the greatest of all the men of the east.

4 His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them.

5 When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings *according to* the number of them all; for Job said, “Perhaps my sons have sinned and cursed God in their hearts.” Thus Job did continually.

**“Have you considered my servant Job?”**

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

7 The LORD said to Satan, “From where do you come?” Then Satan answered the LORD and said, “From roaming about on the earth and walking around on it.”

8 The LORD said to Satan, “Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.”

9 Then Satan answered the LORD, “Does Job fear God for nothing?”

10 Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land.

11 But put forth Your hand now and touch all that he has; he will surely curse You to Your face.”

12 Then the LORD said to Satan, “Behold, all that he has is in your power, only do not put forth your hand on him.” So Satan departed from the presence of the LORD.

**The First Test**

13 Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother’s house,

14 a messenger came to Job and said, “The oxen were plowing and the donkeys feeding beside them,

15 and the Sabeans attacked and took them. They also slew the servants with the edge of the sword, and I alone have escaped to tell you.”

16 While he was still speaking, another also came and said, “The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you.”

17 While he was still speaking, another also came and said, “The Chaldeans formed three bands and made a raid on the camels and took them and slew the servants with the edge of the sword, and I alone have escaped to tell you.”

18 While he was still speaking, another also came and said, “Your sons and your daughters were eating and drinking wine in their oldest brother’s house,

19 and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you.”

20 Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped.

21 He said, “Naked I came from my mother’s womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD.”

22 Through all this Job did not sin nor did he blame God.

**“He still holds fast his integrity”**

2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

2 The LORD said to Satan, “Where have you come from?” Then Satan answered the LORD and said, “From roaming about on the earth and walking around on it.”

3 The LORD said to Satan, “Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him to ruin him without cause.”

4 Satan answered the LORD and said, “Skin for skin! Yes, all that a man has he will give for his life.

5 However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face.”

6 So the LORD said to Satan, “Behold, he is in your power, only spare his life.”

**The Second Test**

7 Then Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head.

8 And he took a potsherd to scrape himself while he was sitting among the ashes.

9 Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!"

10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?" In all this Job did not sin with his lips.

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

11 Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

12 When they lifted up their eyes at a distance and did not recognize him, they raised their voices and wept. And each of them tore his robe and they threw dust over their heads toward the sky.

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

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

1 Afterward Job opened his mouth and cursed the day of his *birth*.

2 And Job said,

3 "Let the day perish on which I was to be born,  
And the night *which* said, 'A boy is conceived.'

4 "May that day be darkness;  
Let not God above care for it,  
Nor light shine on it.

5 "Let darkness and black gloom claim it;  
Let a cloud settle on it;  
Let the blackness of the day terrify it.

6 "As *for* that night, let darkness seize it;  
Let it not rejoice among the days of the year;  
Let it not come into the number of the months.

7 "Behold, let that night be barren;  
Let no joyful shout enter it.

8 "Let those curse it who curse the day,  
Who are prepared to rouse Leviathan.

9 "Let the stars of its twilight be darkened;  
Let it wait for light but have none,  
And let it not see the breaking dawn;

10 Because it did not shut the opening of my *mother's* womb,  
Or hide trouble from my eyes.

**Job Wishes He Had Died at Birth**

11 "Why did I not die at birth,  
Come forth from the womb and expire?

12 "Why did the knees receive me,  
And why the breasts, that I should suck?

13 "For now I would have lain down and been quiet;  
I would have slept then, I would have been at rest,

14 With kings and *with* counselors of the earth,  
Who rebuilt ruins for themselves;

15 Or with princes who had gold,  
Who were filling their houses *with* silver.

16 "Or like a miscarriage which is discarded, I would not be,  
As infants that never saw light.

- 17 “There the wicked cease from raging,  
And there the weary are at rest.
- 18 “The prisoners are at ease together;  
They do not hear the voice of the taskmaster.
- 19 “The small and the great are there,  
And the slave is free from his master.

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

- 20 “Why is light given to him who suffers,  
And life to the bitter of soul,
- 21 Who long for death, but there is none,  
And dig for it more than for hidden treasures,
- 22 Who rejoice greatly,  
And exult when they find the grave?
- 23 “Why is light given to a man whose way is hidden,  
And whom God has hedged in?
- 24 “For my groaning comes at the sight of my food,  
And my cries pour out like water.
- 25 “For what I fear comes upon me,  
And what I dread befalls me.
- 26 “I am not at ease, nor am I quiet,  
And I am not at rest, but turmoil comes.”

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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,

- 2 "If one ventures a word with you, will you become impatient?  
But who can refrain from speaking?
- 3 "Behold you have admonished many,  
And you have strengthened weak hands.
- 4 "Your words have helped the tottering to stand,  
And you have strengthened feeble knees.
- 5 "But now it has come to you, and you are impatient;  
It touches you, and you are dismayed.
- 6 "Is not your fear *of God* your confidence,  
And the integrity of your ways your hope?

### Eliphaz Voices His Worldview

- 7 "Remember now, who *ever* perished being innocent?  
Or where were the upright destroyed?
- 8 "According to what I have seen, those who plow iniquity  
And those who sow trouble harvest it.
- 9 "By the breath of God they perish,  
And by the blast of His anger they come to an end.
- 10 "The roaring of the lion and the voice of the *fierce* lion,  
And the teeth of the young lions are broken.
- 11 "The lion perishes for lack of prey,  
And the whelps of the lioness are scattered.

### Eliphaz's Vision

- 12 "Now a word was brought to me stealthily,  
And my ear received a whisper of it.
- 13 "Amid disquieting thoughts from the visions of the night,  
When deep sleep falls on men,  
14 Dread came upon me, and trembling,  
And made all my bones shake.
- 15 "Then a spirit passed by my face;  
The hair of my flesh bristled up.
- 16 "It stood still, but I could not discern its appearance;  
A form *was* before my eyes;  
*There was* silence, then I heard a voice:
- 17 'Can mankind be just before God?  
Can a man be pure before his Maker?
- 18 'He puts no trust even in His servants;  
And against His angels He charges error.
- 19 'How much more those who dwell in houses of clay,  
Whose foundation is in the dust,  
Who are crushed before the moth!
- 20 'Between morning and evening they are broken in pieces;  
Unobserved, they perish forever.
- 21 'Is not their tent-cord plucked up within them?  
They die, yet without wisdom.'

### "Man is born to trouble"

- 5:1 "Call now, is there anyone who will answer you?  
And to which of the holy ones will you turn?
- 2 "For anger slays the foolish man,  
And jealousy kills the simple.
- 3 "I have seen the foolish taking root,

And I cursed his abode immediately.

4 “His sons are far from safety,  
They are even oppressed in the gate,  
And there is no deliverer.

5 “His harvest the hungry devour  
And take it to a *place of thorns*,  
And the schemer is eager for their wealth.

6 “For affliction does not come from the dust,  
Nor does trouble sprout from the ground,

7 For man is born for trouble,  
As sparks fly upward.

#### **Eliphaz’s Advice—Appeal to the God of Justice**

8 “But as for me, I would seek God,  
And I would place my cause before God;  
9 Who does great and unsearchable things,  
Wonders without number.

10 “He gives rain on the earth  
And sends water on the fields,  
11 So that He sets on high those who are lowly,  
And those who mourn are lifted to safety.

12 “He frustrates the plotting of the shrewd,  
So that their hands cannot attain success.

13 “He captures the wise by their own shrewdness, [cf. [1 Cor 3:19](#)]  
And the advice of the cunning is quickly thwarted.

14 “By day they meet with darkness,  
And grope at noon as in the night.

15 “But He saves from the sword of their mouth,  
And the poor from the hand of the mighty.

16 “So the helpless has hope,  
And unrighteousness must shut its mouth.

#### **Eliphaz’s Advice—The God Who Disciplines Also Restores**

17 “Behold, how happy is the man whom God reproves,  
So do not despise the discipline of the Almighty. [cf. [Prov 3:11–12](#); [Heb 12:5–6](#)]

18 “For He inflicts pain, and gives relief;  
He wounds, and His hands *also* heal.

19 “From six troubles He will deliver you,  
Even in seven evil will not touch you.

20 “In famine He will redeem you from death,  
And in war from the power of the sword.

21 “You will be hidden from the scourge of the tongue,  
And you will not be afraid of violence when it comes.

22 “You will laugh at violence and famine,  
And you will not be afraid of wild beasts.

23 “For you will be in league with the stones of the field,  
And the beasts of the field will be at peace with you.

24 “You will know that your tent is secure,  
For you will visit your abode and fear no loss.

25 “You will know also that your descendants will be many,  
And your offspring as the grass of the earth.

26 “You will come to the grave in full vigor,  
Like the stacking of grain in its season.

27 “Behold this; we have investigated it, *and* so it is.  
Hear it, and know for yourself.”

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

Job 6–7

**Job Defends His Bitter Words**

6:1 Then Job answered,

- 2 "Oh that my grief were actually weighed  
And laid in the balances together with my calamity!  
3 "For then it would be heavier than the sand of the seas;  
Therefore my words have been rash.  
4 "For the arrows of the Almighty are within me,  
Their poison my spirit drinks;  
The terrors of God are arrayed against me.  
5 "Does the wild donkey bray over *his* grass,  
Or does the ox low over his fodder?  
6 "Can something tasteless be eaten without salt,  
Or is there any taste in the white of an egg?  
7 "My soul refuses to touch *them*;  
They are like loathsome food to me.

**Job's Desire for Death**

- 8 "Oh that my request might come to pass,  
And that God would grant my longing!  
9 "Would that God were willing to crush me,  
That He would loose His hand and cut me off!  
10 "But it is still my consolation,  
And I rejoice in unsparing pain,  
That 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 endure?  
12 "Is my strength the strength of stones,  
Or is my flesh bronze?  
13 "Is it that my help is not within me,  
And that deliverance is driven from me?

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

- 14 "For the despairing man *there should be* kindness from his friend;  
So that he does not forsake the fear of the Almighty.  
15 "My brothers have acted deceitfully like a wadi,  
Like the torrents of wadis which vanish,  
16 Which are turbid because of ice  
*And* into which the snow melts.  
17 "When they become waterless, they are silent,  
When it is hot, they vanish from their place.  
18 "The paths of their course wind along,  
They go up into nothing and perish.  
19 "The caravans of Tema looked,  
The travelers of Sheba hoped for them.  
20 "They were disappointed for they had trusted,  
They came there and were confounded.

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

- 21 "Indeed, you have now become such,  
You see a terror and are afraid.  
22 "Have I said, 'Give me *something*,'  
Or, 'Offer a bribe for me from your wealth,'  
23 Or, 'Deliver me from the hand of the adversary,'  
Or, 'Redeem me from the hand of the tyrants'?

**Job Pleads for Genuine Help**

- 24 “Teach me, and I will be silent;  
And show me how I have erred.
- 25 “How painful are honest words!  
But what does your argument prove?
- 26 “Do you intend to reprove *my* words,  
When the words of one in despair belong to the wind?
- 27 “You would even cast *lots* for the orphans  
And barter over your friend.

**Job Insists that He is Innocent**

- 28 “Now please look at me,  
And see if I lie to your face.
- 29 “Desist now, let there be no injustice;  
Even desist, my righteousness is yet in it.
- 30 “Is there injustice on my tongue?  
Cannot my palate discern calamities?

**Job Describes His Suffering**

- 7:1 “Is not man forced to labor on earth,  
And *are not* his days like the days of a hired man?
- 2 “As a slave who pants for the shade,  
And as a hired man who eagerly waits for his wages,  
3 So am I allotted months of vanity,  
And nights of trouble are appointed me.
- 4 “When I lie down I say, ‘When shall I arise?’  
But the night continues,  
And I am continually tossing until dawn.
- 5 “My flesh is clothed with worms and a crust of dirt,  
My skin hardens and runs.
- 6 “My days are swifter than a weaver’s shuttle,  
And come to an end without hope.

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

- 7 “Remember that my life is *but* breath;  
My eye will not again see good.
- 8 “The eye of him who sees me will behold me no longer;  
Your eyes *will be* on me, but I will not be.
- 9 “When a cloud vanishes, it is gone,  
So he who goes down to Sheol does not come up.
- 10 “He will not return again to his house,  
Nor will his place know him anymore.

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

- 11 “Therefore I will not restrain my mouth;  
I will speak in the anguish of my spirit,  
I will complain in the bitterness of my soul.
- 12 “Am I the sea, or the sea monster,  
That You set a guard over me?
- 13 “If I say, ‘My bed will comfort me,  
My couch will ease my complaint,’  
14 Then You frighten me with dreams  
And terrify me by visions;  
15 So that my soul would choose suffocation,  
Death rather than my pains.
- 16 “I waste away; I will not live forever.  
Leave me alone, for my days are *but* a breath.

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

- 17 “What is man that You magnify him,  
And that You are concerned about him,  
18 That You examine him every morning  
And try him every moment?  
19 “Will You never turn Your gaze away from me,  
Nor let me alone until I swallow my spittle?  
20 “Have I sinned? What have I done to You,  
O watcher of men?  
Why have You set me as Your target,  
So that I am a burden to myself?  
21 “Why then do You not pardon my transgression  
And take away my iniquity?  
For now I will lie down in the dust;  
And You will seek me, but I will not be.”

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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,  
2 "How long will you say these things,  
And the words of your mouth be a mighty wind?  
3 "Does God pervert justice?  
Or does the Almighty pervert what is right?  
4 "If your sons sinned against Him,  
Then He delivered them into the power of their transgression.

**Bildad Encourages Job to Repent**

- 5 "If you would seek God  
And implore the compassion of the Almighty,  
6 If you are pure and upright,  
Surely now He would rouse Himself for you  
And restore your righteous estate.  
7 "Though your beginning was insignificant,  
Yet your end will increase greatly.

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

- 8 "Please inquire of past generations,  
And consider the things searched out by their fathers.  
9 "For we are *only* of yesterday and know nothing,  
Because our days on earth are as a shadow.  
10 "Will they not teach you *and* tell you,  
And bring forth words from their minds?  
11 "Can the papyrus grow up without a marsh?  
Can the rushes grow without water?  
12 "While it is still green *and* not cut down,  
Yet it withers before any *other* plant.  
13 "So are the paths of all who forget God;  
And the hope of the godless will perish,  
14 Whose confidence is fragile,  
And whose trust a spider's web.  
15 "He trusts in his house, but it does not stand;  
He holds fast to it, but it does not endure.  
16 "He thrives before the sun,  
And his shoots spread out over his garden.  
17 "His roots wrap around a rock pile,  
He grasps a house of stones.  
18 "If he is removed from his place,  
Then it will deny him, *saying*, 'I never saw you.'  
19 "Behold, this is the joy of His way;  
And out of the dust others will spring.

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

- 20 "Lo, God will not reject *a man of* integrity,  
Nor will He support the evildoers.  
21 "He will yet fill your mouth with laughter  
And your lips with shouting.  
22 "Those who hate you will be clothed with shame,  
And the tent of the wicked will be no longer."

## 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,

- 2 "In truth I know that this is so;  
But how can a man be in the right before God?
- 3 "If one wished to dispute with Him,  
He could not answer Him once in a thousand *times*.
- 4 "Wise in heart and mighty in strength,  
Who has defied Him without harm?
- 5 "*It is God* who removes the mountains, they know not *how*,  
When He overturns them in His anger;
- 6 Who shakes the earth out of its place,  
And its pillars tremble;
- 7 Who commands the sun not to shine,  
And sets a seal upon the stars;
- 8 Who alone stretches out the heavens  
And tramples down the waves of the sea;
- 9 Who makes the Bear, Orion and the Pleiades,  
And the chambers of the south;
- 10 Who does great things, unfathomable,  
And wondrous works without number.
- 11 "Were He to pass by me, I would not see Him;  
Were He to move past *me*, I would not perceive Him.
- 12 "Were He to snatch away, who could restrain Him?  
Who could say to Him, 'What are You doing?'
- 13 "God will not turn back His anger;  
Beneath Him crouch the helpers of Rahab.
- 14 "How then can I answer Him,  
*And* choose my words before Him?
- 15 "For though I were right, I could not answer;  
I would have to implore the mercy of my judge.
- 16 "If I called and He answered me,  
I could not believe that He was listening to my voice.
- 17 "For He bruises me with a tempest  
And multiplies my wounds without cause.
- 18 "He will not allow me to get my breath,  
But saturates me with bitterness.
- 19 "If *it is a matter* of power, behold, *He is* the strong one!  
And if *it is a matter* of justice, who can summon Him?
- 20 "Though I am righteous, my mouth will condemn me;  
Though I am guiltless, He will declare me guilty.

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

- 21 "I am guiltless;  
I do not take notice of myself;  
I despise my life.
- 22 "It is *all* one; therefore I say,  
'He destroys the guiltless and the wicked.'
- 23 "If the scourge kills suddenly,  
He mocks the despair of the innocent.
- 24 "The earth is given into the hand of the wicked;  
He covers the faces of its judges.  
*If it is not He*, then who is it?

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

- 25 "Now my days are swifter than a runner;

- They flee away, they see no good.  
 26 “They slip by like reed boats,  
 Like an eagle that swoops on its prey.  
 27 “Though I say, ‘I will forget my complaint,  
 I will leave off my *sad* countenance and be cheerful,’  
 28 I am afraid of all my pains,  
 I know that You will not acquit me.  
 29 “I am accounted wicked,  
 Why then should I toil in vain?  
 30 “If I should wash myself with snow  
 And cleanse my hands with lye,  
 31 Yet You would plunge me into the pit,  
 And my own clothes would abhor me.

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

- 32 “For *He is* not a man as I am that I may answer Him,  
 That we may go to court together.  
 33 “There is no umpire [arbiter/mediator] between us,  
 Who may lay his hand upon us both.  
 34 “Let Him remove His rod from me,  
 And let not dread of Him terrify me.  
 35 “*Then* I would speak and not fear Him;  
 But I am not like that in myself.

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

- 10:1 “I loathe my own life;  
 I will give full vent to my complaint;  
 I will speak in the bitterness of my soul.  
 2 “I will say to God, ‘Do not condemn me;  
 Let me know why You contend with me.  
 3 ‘Is it right for You indeed to oppress,  
 To reject the labor of Your hands,  
 And to look favorably on the schemes of the wicked?  
 4 ‘Have You eyes of flesh?  
 Or do You see as a man sees?  
 5 ‘Are Your days as the days of a mortal,  
 Or Your years as man’s years,  
 6 That You should seek for my guilt  
 And search after my sin?  
 7 ‘According to Your knowledge I am indeed not guilty,  
 Yet there is no deliverance from Your hand.

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

- 8 ‘Your hands fashioned and made me altogether,  
 And would You destroy me?  
 9 ‘Remember now, that You have made me as clay;  
 And would You turn me into dust again?  
 10 ‘Did You not pour me out like milk  
 And curdle me like cheese;  
 11 Clothe me with skin and flesh,  
 And knit me together with bones and sinews?  
 12 ‘You have granted me life and lovingkindness;  
 And Your care has preserved my spirit.  
 13 ‘Yet these things You have concealed in Your heart;  
 I know that this is within You:  
 14 If I sin, then You would take note of me,  
 And would not acquit me of my guilt.  
 15 ‘If I am wicked, woe to me!

And if I am righteous, I dare not lift up my head.  
*I am* sated with disgrace and conscious of my misery.

- 16 'Should *my head* be lifted up, You would hunt me like a lion;  
And again You would show Your power against me.
- 17 'You renew Your witnesses against me  
And increase Your anger toward me;  
Hardship after hardship is with me.

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

- 18 'Why then have You brought me out of the womb?  
Would that I had died and no eye had seen me!
- 19 'I should have been as though I had not been,  
Carried from womb to tomb.'
- 20 "Would He not let my few days alone?  
Withdraw from me that I may have a little cheer
- 21 Before I go—and I shall not return—  
To the land of darkness and deep shadow,
- 22 The land of utter gloom as darkness *itself*,  
Of deep shadow without order,  
And which shines as the 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,
- 2 “Shall a multitude of words go unanswered,  
And a talkative man be acquitted?
- 3 “Shall your boasts silence men?  
And shall you scoff and none rebuke?
- 4 “For you have said, ‘My teaching is pure,  
And I am innocent in your eyes.’
- 5 “But would that God might speak,  
And open His lips against you,
- 6 And show you the secrets of wisdom!  
For sound wisdom has two sides.  
Know then that God forgets a part of your iniquity.

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

- 7 “Can you discover the depths of God?  
Can you discover the limits of the Almighty?
- 8 “*They are* high as the heavens, what can you do?  
Deeper than Sheol, what can you know?
- 9 “Its measure is longer than the earth  
And broader than the sea.
- 10 “If He passes by or shuts up,  
Or calls an assembly, who can restrain Him?
- 11 “For He knows false men,  
And He sees iniquity without investigating.
- 12 “An idiot will become intelligent  
When the foal of a wild donkey is born a man.

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

- 13 “If you would direct your heart right  
And spread out your hand to Him,
- 14 If iniquity is in your hand, put it far away,  
And do not let wickedness dwell in your tents;
- 15 “Then, indeed, you could lift up your face without *moral* defect,  
And you would be steadfast and not fear.
- 16 “For you would forget *your* trouble,  
As waters that have passed by, you would remember *it*.
- 17 “Your life would be brighter than noonday;  
Darkness would be like the morning.
- 18 “Then you would trust, because there is hope;  
And you would look around and rest securely.
- 19 “You would lie down and none would disturb *you*,  
And many would entreat your favor.
- 20 “But the eyes of the wicked will fail,  
And there will be no escape for them;  
And their hope is to breathe their last.”

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

Job 12–14

### Job Responds With Sarcasm

- 12:1 Then Job responded,
- 2 “Truly then you are the people,  
And with you wisdom will die!

3 “But I have intelligence as well as you;  
I am not inferior to you.  
And who does not know such things as these?

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

4 “I am a joke to my friends,  
The one who called on God and He answered him;  
The just *and* blameless *man* is a joke.  
5 “He who is at ease holds calamity in contempt,  
As prepared for those whose feet slip.  
6 “The tents of the destroyers prosper,  
And those who provoke God are secure,  
Whom God brings into their power.

**Even the Animals Know Your “Wisdom”**

7 “But now ask the beasts, and let them teach you;  
And the birds of the heavens, and let them tell you.  
8 “Or speak to the earth, and let it teach you;  
And let the fish of the sea declare to you.  
9 “Who among all these does not know  
That the hand of the LORD has done this,  
10 In whose hand is the life of every living thing,  
And the breath of all mankind?  
11 “Does not the ear test words,  
As the palate tastes its food?  
12 “Wisdom is with aged men,  
*With* long life is understanding.

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

13 “With Him are wisdom and might;  
To Him belong counsel and understanding.  
14 “Behold, He tears down, and it cannot be rebuilt;  
He imprisons a man, and there can be no release.  
15 “Behold, He restrains the waters, and they dry up;  
And He sends them out, and they inundate the earth.  
16 “With Him are strength and sound wisdom,  
The misled and the misleader belong to Him.  
17 “He makes counselors walk barefoot  
And makes fools of judges.  
18 “He loosens the bond of kings  
And binds their loins with a girdle.  
19 “He makes priests walk barefoot  
And overthrows the secure ones.  
20 “He deprives the trusted ones of speech  
And takes away the discernment of the elders.  
21 “He pours contempt on nobles  
And loosens the belt of the strong.  
22 “He reveals mysteries from the darkness  
And brings the deep darkness into light.  
23 “He makes the nations great, then destroys them;  
He enlarges the nations, then leads them away.  
24 “He deprives of intelligence the chiefs of the earth’s people  
And makes them wander in a pathless waste.  
25 “They grope in darkness with no light,  
And He makes them stagger like a drunken man.

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

13:1 “Behold, my eye has seen all *this*,

- My ear has heard and understood it.  
2 “What you know I also know;  
I am not inferior to you.  
3 “But I would speak to the Almighty,  
And I desire to argue with God.  
4 “But you smear with lies;  
You are all worthless physicians.  
5 “O that you would be completely silent,  
And that it would become your wisdom!  
6 “Please hear my argument  
And listen to the contentions of my lips.  
7 “Will you speak what is unjust for God,  
And speak what is deceitful for Him?  
8 “Will you show partiality for Him?  
Will you contend for God?  
9 “Will it be well when He examines you?  
Or will you deceive Him as one deceives a man?  
10 “He will surely reprove you  
If you secretly show partiality.  
11 “Will not His majesty terrify you,  
And the dread of Him fall on you?  
12 “Your memorable sayings are proverbs of ashes,  
Your defenses are defenses of clay.

**Job Is Certain of His Vindication**

- 13 “Be silent before me so that I may speak;  
Then let come on me what may.  
14 “Why should I take my flesh in my teeth  
And put my life in my hands?  
15 “Though He slay me,  
I will hope in Him.  
Nevertheless I will argue my ways before Him.  
16 “This also will be my salvation,  
For a godless man may not come before His presence.  
17 “Listen carefully to my speech,  
And let my declaration *fill* your ears.  
18 “Behold now, I have prepared my case;  
I know that I will be vindicated.  
19 “Who will contend with me?  
For then I would be silent and die.

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

- 20 “Only two things do not do to me,  
Then I will not hide from Your face:  
21 Remove Your hand from me,  
And let not the dread of You terrify me.  
22 “Then call, and I 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 rebellion and my sin.  
24 “Why do You hide Your face  
And consider me Your enemy?  
25 “Will You cause a driven leaf to tremble?  
Or will You pursue the dry chaff?  
26 “For You write bitter things against me  
And make me to inherit the iniquities of my youth.

- 27 “You put my feet in the stocks  
And watch all my paths;  
You set a limit for the soles of my feet,  
28 While I am decaying like a rotten thing,  
Like a garment that is moth-eaten.

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

- 14:1 “Man, who is born of woman,  
Is short-lived and full of turmoil.  
2 “Like a flower he comes forth and withers.  
He also flees like a shadow and does not remain.  
3 “You also open Your eyes on him  
And bring him into judgment with Yourself.  
4 “Who can make the clean out of the unclean?  
No one!  
5 “Since his days are determined,  
The number of his months is with You;  
And his limits You have set so that he cannot pass.  
6 “Turn Your gaze from him that he may rest,  
Until he fulfills his day like a hired man.

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

- 7 “For there is hope for a tree,  
When it is cut down, that it will sprout again,  
And its shoots will not fail.  
8 “Though its roots grow old in the ground  
And its stump dies in the dry soil,  
9 At the scent of water it will flourish  
And put forth sprigs like a plant.  
10 “But man dies and lies prostrate.  
Man expires, and where is he?  
11 “As water evaporates from the sea,  
And a river becomes parched and dried up,  
12 So man lies down and does not rise.  
Until the heavens are no longer,  
He will not awake nor be aroused out of his sleep.

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

- 13 “Oh that You would hide me in Sheol,  
That You would conceal me until Your wrath returns *to You*,  
That You would set a limit for me and remember me!  
14 “If a man dies, will he live *again*?  
All the days of my struggle I will wait  
Until my change comes.  
15 “You will call, and I will answer You;  
You will long for the work of Your hands.  
16 “For now You number my steps,  
You do not observe my sin.  
17 “My transgression is sealed up in a bag,  
And You wrap up my iniquity.

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

- 18 “But the falling mountain crumbles away,  
And the rock moves from its place;  
19 Water wears away stones,  
Its torrents wash away the dust of the earth;  
So You destroy man’s hope.  
20 “You forever overpower him and he departs;

You change his appearance and send him away.

- 21 “His sons achieve honor, but he does not know *it*;  
Or they become insignificant, but he does not perceive it.
- 22 “But his body pains him,  
And he mourns only for himself.”

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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 responded,
- 2 “Should a wise man answer with windy knowledge  
And fill himself with the east wind?
- 3 “Should he argue with useless talk,  
Or with words which are not profitable?
- 4 “Indeed, you do away with reverence  
And hinder meditation before God.
- 5 “For your guilt teaches your mouth,  
And you choose the language of the crafty.
- 6 “Your own mouth condemns you, and not I;  
And your own lips testify against you.

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

- 7 “Were you the first man to be born,  
Or were you brought forth before the hills?
- 8 “Do you hear the secret counsel of God,  
And limit wisdom to yourself?
- 9 “What do you know that we do not know?  
*What* do you understand that we do not?
- 10 “Both the gray-haired and the aged are among us,  
Older than your father.
- 11 “Are the consolations of God too small for you,  
Even the word *spoken* gently with you?
- 12 “Why does your heart carry you away?  
And why do your eyes flash,
- 13 That you should turn your spirit against God  
And allow *such* words to go out of your mouth?

**Eliphaz Lectures—The Sinfulness of Man**

- 14 “What is man, that he should be pure,  
Or he who is born of a woman, that he should be righteous?
- 15 “Behold, He puts no trust in His holy ones,  
And the heavens are not pure in His sight;
- 16 How much less one who is detestable and corrupt,  
Man, who drinks iniquity like water!

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

- 17 “I will tell you, listen to me;  
And what I have seen I will also declare;
- 18 What wise men have told,  
And have not concealed from their fathers,
- 19 To whom alone the land was given,  
And no alien passed among them.
- 20 “The wicked man writhes in pain all *his* days,  
And numbered are the years stored up for the ruthless.
- 21 “Sounds of terror are in his ears;  
While at peace the destroyer comes upon him.
- 22 “He does not believe that he will return from darkness,  
And he is destined for the sword.
- 23 “He wanders about for food, saying, ‘Where is it?’  
He knows that a day of darkness is at hand.
- 24 “Distress and anguish terrify him,  
They overpower him like a king ready for the attack,
- 25 Because he has stretched out his hand against God

- And conducts himself arrogantly against the Almighty.
- 26 “He rushes headlong at Him  
With his massive shield.
- 27 “For he has covered his face with his fat  
And made his thighs heavy with flesh.
- 28 “He has lived in desolate cities,  
In houses no one would inhabit,  
Which are destined to become ruins.
- 29 “He will not become rich, nor will his wealth endure;  
And his grain will not bend down to the ground.
- 30 “He will not escape from darkness;  
The flame will wither his shoots,  
And by the breath of His mouth he will go away.
- 31 “Let him not trust in emptiness, deceiving himself;  
For emptiness will be his reward.
- 32 “It will be accomplished before his time,  
And his palm branch will not be green.
- 33 “He will drop off his unripe grape like the vine,  
And will cast off his flower like the olive tree.
- 34 “For the company of the godless is barren,  
And fire consumes the tents of the corrupt.
- 35 “They conceive mischief and bring forth iniquity,  
And their mind prepares deception.”

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

Job 16–17

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

16:1 Then Job answered,

- 2 “I have heard many such things;  
Sorry comforters are you all.
- 3 “Is there *no* limit to windy words?  
Or what plagues you that you answer?
- 4 “I too could speak like you,  
If I were in your place.  
I could compose words against you  
And shake my head at you.
- 5 “I could strengthen you with my mouth,  
And the solace of my lips could lessen *your pain*.

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

- 6 “If I speak, my pain is not lessened,  
And if I hold back, what has left me?
- 7 “But now He has exhausted me;  
You have laid waste all my company.
- 8 “You have shriveled me up,  
It has become a witness;  
And my leanness rises up against me,  
It testifies to my face.
- 9 “His anger has torn me and hunted me down,  
He has gnashed at me with His teeth;  
My adversary glares at me.
- 10 “They have gaped at me with their mouth,  
They have slapped me on the cheek with contempt;  
They have massed themselves against me.
- 11 “God hands me over to ruffians  
And tosses me into the hands of the wicked.

- 12 "I was at ease, but He shattered me,  
And He has grasped me by the neck and shaken me to pieces;  
He has also set me up as His target.
- 13 "His arrows surround me.  
Without mercy He splits my kidneys open;  
He pours out my gall on the ground.
- 14 "He breaks through me with breach after breach;  
He runs at me like a warrior.

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

- 15 "I have sewed sackcloth over my skin  
And thrust my horn in the dust.
- 16 "My face is flushed from weeping,  
And deep darkness is on my eyelids,
- 17 Although there is no violence in my hands,  
And my prayer is pure.

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

- 18 "O earth, do not cover my blood,  
And let there be no *resting* place for my cry.
- 19 "Even now, behold, my witness is in heaven,  
And my advocate is on high.
- 20 "My friends are my scoffers;  
My eye weeps to God.
- 21 "O that a man might plead with God  
As a man with his neighbor!

**Job's Thoughts Return to Death...**

- 22 "For when a few years are past,  
I shall go the way of no return.
- 17:1 "My spirit is broken, my days are extinguished,  
The grave is *ready* for me.

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

- 2 "Surely mockers are with me,  
And my eye gazes on their provocation.
- 3 "Lay down, now, a pledge for me with Yourself;  
Who is there that will be my guarantor?
- 4 "For You have kept their heart from understanding,  
Therefore You will not exalt *them*.
- 5 "He who informs against friends for a share *of the spoil*,  
The eyes of his children also will languish.
- 6 "But He has made me a byword of the people,  
And I am one at whom men spit.
- 7 "My eye has also grown dim because of grief,  
And all my members are as a shadow.
- 8 "The upright will be appalled at this,  
And the innocent will stir up himself against the godless.
- 9 "Nevertheless the righteous will hold to his way,  
And he who has clean hands will grow stronger and stronger.

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

- 10 "But come again all of you now,  
For I do not find a wise man among you.
- 11 "My days are past, my plans are torn apart,  
*Even* the wishes of my heart.
- 12 "They make night into day, *saying*,  
'The light is near,' in the presence of darkness.

- |    |   |
|----|---|
| 13 | “If I look for Sheol as my home,<br>I make my bed in the darkness;                    |
| 14 | If I call to the pit, ‘You are my father’;<br>To the worm, ‘my mother and my sister’; |
| 15 | Where now is my hope?<br>And who regards my hope?                                     |
| 16 | “Will it go down with me to Sheol?<br>Shall we together go down 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 responded,
- 2 “How long will you hunt for words?  
Show understanding and then we can talk.
- 3 “Why are we regarded as beasts,  
As stupid in your eyes?
- 4 “O you who tear yourself in your anger—  
For your sake is the earth to be abandoned,  
Or the rock to be moved from its place?

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

- 5 “Indeed, the light of the wicked goes out,  
And the flame of his fire gives no light.
- 6 “The light in his tent is darkened,  
And his lamp goes out above him.
- 7 “His vigorous stride is shortened,  
And his own scheme brings him down.
- 8 “For he is thrown into the net by his own feet,  
And he steps on the webbing.
- 9 “A snare seizes *him* by the heel,  
And a trap snaps shut on him.
- 10 “A noose for him is hidden in the ground,  
And a trap for him on the path.
- 11 “All around terrors frighten him,  
And harry him at every step.
- 12 “His strength is famished,  
And calamity is ready at his side.
- 13 “His skin is devoured by disease,  
The firstborn of death devours his limbs.
- 14 “He is torn from the security of his tent,  
And they march him before the king of terrors.
- 15 “There dwells in his tent nothing of his;  
Brimstone is scattered on his habitation.
- 16 “His roots are dried below,  
And his branch is cut off above.
- 17 “Memory of him perishes from the earth,  
And he has no name abroad.
- 18 “He is driven from light into darkness,  
And chased from the inhabited world.
- 19 “He has no offspring or posterity among his people,  
Nor any survivor where he sojourned.
- 20 “Those in the west are appalled at his fate,  
And those in the east are seized with horror.
- 21 “Surely such are the dwellings of the wicked,  
And this is the place of him who does not know God.”

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

Job 19

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

- 1 Then Job responded,
- 2 “How long will you torment me  
And crush me with words?
- 3 “These ten times you have insulted me;

- You are not ashamed to wrong me.  
4 “Even if I have truly erred,  
My error lodges with me.  
5 “If indeed you vaunt yourselves against me  
And prove my disgrace to me,  
6 Know then that God has wronged me  
And has closed His net around me.

**Job Complains that Nobody Helps Him**

- 7 “Behold, I cry, ‘Violence!’ but I get no answer;  
I shout for help, but there is no justice.  
8 “He has walled up my way so that I cannot pass,  
And He has put darkness on my paths.  
9 “He has stripped my honor from me  
And removed the crown from my head.  
10 “He breaks me down on every side, and I am gone;  
And He has uprooted my hope like a tree.  
11 “He has also kindled His anger against me  
And considered me as His enemy.  
12 “His troops come together,  
And build up their way against me  
And camp around my tent.

**Job Feels Isolated and Alone**

- 13 “He has removed my brothers far from me,  
And my acquaintances are completely estranged from me.  
14 “My relatives have failed,  
And my intimate friends have forgotten me.  
15 “Those who live in my house and my maids consider me a stranger.  
I am a foreigner in their sight.  
16 “I call to my servant, but he does not answer;  
I have to implore him with my mouth.  
17 “My breath is offensive to my wife,  
And I am loathsome to my own brothers.  
18 “Even young children despise me;  
I rise up and they speak against me.  
19 “All my associates abhor me,  
And those I love have turned against me.  
20 “My bone clings to my skin and my flesh,  
And I have escaped *only* by the skin of my teeth.

**Job Cries Out for Mercy**

- 21 “Pity me, pity me, O you my friends,  
For the hand of God has struck me.  
22 “Why do you persecute me as God *does*,  
And are not satisfied with my flesh?

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

- 23 “Oh that my words were written!  
Oh that they were inscribed in a book!  
24 “That with an iron stylus and lead  
They were engraved in the rock forever!  
25 “As for me, I know that my Redeemer lives,  
And at the last He will take His stand on the earth.  
26 “Even after my skin is destroyed,  
Yet from my flesh I shall see God;  
27 Whom I myself shall behold,  
And whom my eyes will see and not another.

My heart faints within me!

**Job Warns His Friends**

- 28 “If you say, ‘How shall we persecute him?’  
And ‘What pretext for a case against him can we find?’
- 29 “*Then* be afraid of the sword for yourselves,  
For wrath *brings* the punishment of the sword,  
So that you may know 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,  
2 "Therefore my disquieting thoughts make me respond,  
Even because of my inward agitation.  
3 "I listened to the reproof which insults me,  
And the spirit of my understanding makes me answer.

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

- 4 "Do you know this from of old,  
From the establishment of man on earth,  
5 That the triumphing of the wicked is short,  
And the joy of the godless momentary?  
6 "Though his loftiness reaches the heavens,  
And his head touches the clouds,  
7 He perishes forever like his refuse;  
Those who have seen him will say, 'Where is he?'  
8 "He flies away like a dream, and they cannot find him;  
Even like a vision of the night he is chased away.  
9 "The eye which saw him sees him no longer,  
And his place no longer beholds him.  
10 "His sons favor the poor,  
And his hands give back his wealth.  
11 "His bones are full of his youthful vigor,  
But it lies down with him in the dust.  
12 "Though evil is sweet in his mouth  
And he hides it under his tongue,  
13 *Though* he desires it and will not let it go,  
But holds it in his mouth,  
14 *Yet* his food in his stomach is changed  
To the venom of cobras within him.  
15 "He swallows riches,  
But will vomit them up;  
God will expel them from his belly.  
16 "He sucks the poison of cobras;  
The viper's tongue slays him.  
17 "He does not look at the streams,  
The rivers flowing with honey and curds.  
18 "He returns what he has attained  
And cannot swallow *it*;  
As to the riches of his trading,  
He cannot even enjoy *them*.  
19 "For he has oppressed *and* forsaken the poor;  
He has seized a house which he has not built.  
20 "Because he knew no quiet within him,  
He does not retain anything he desires.  
21 "Nothing remains for him to devour,  
Therefore his prosperity does not endure.  
22 "In the fullness of his plenty he will be cramped;  
The hand of everyone who suffers will come *against* him.  
23 "When he fills his belly, *God* will send His fierce anger on him  
And will rain *it* on him while he is eating.  
24 "He may flee from the iron weapon,  
*But* the bronze bow will pierce him.  
25 "It is drawn forth and comes out of his back,  
Even the glittering point from his gall.

- Terrors come upon him,  
 26 Complete darkness is held in reserve for his treasures,  
 And unfanned fire will devour him;  
 It will consume the survivor in his tent.  
 27 “The heavens will reveal his iniquity,  
 And the earth will rise up against him.  
 28 “The increase of his house will depart;  
*His possessions* will flow away in the day of His anger.  
 29 “This is the wicked man’s portion from God,  
 Even the heritage decreed to him by God.”

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

### Job 21

#### Job Tells His Friends to Listen

- 1 Then Job answered,  
 2 “Listen carefully to my speech,  
 And let this be your *way of* consolation.  
 3 “Bear with me that I may speak;  
 Then after I have spoken, you may mock.  
 4 “As for me, is my complaint to man?  
 And why should I not be impatient?  
 5 “Look at me, and be astonished,  
 And put *your* hand over *your* mouth.  
 6 “Even when I remember, I am disturbed,  
 And horror takes hold of my flesh.

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

- 7 “Why do the wicked *still* live,  
 Continue on, also become very powerful?  
 8 “Their descendants are established with them in their sight,  
 And their offspring before their eyes,  
 9 Their houses are safe from fear,  
 And the rod of God is not on them.  
 10 “His ox mates without fail;  
 His cow calves and does not abort.  
 11 “They send forth their little ones like the flock,  
 And their children skip about.  
 12 “They sing to the timbrel and harp  
 And rejoice at the sound of the flute.  
 13 “They spend their days in prosperity,  
 And suddenly they go down to Sheol.  
 14 “They say to God, ‘Depart from us!  
 We do not even desire the knowledge of Your ways.  
 15 ‘Who is the Almighty, that we should serve Him,  
 And what would we gain if we entreat Him?’  
 16 “Behold, their prosperity is not in their hand;  
 The counsel of the wicked is far from me.

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

- 17 “How often is the lamp of the wicked put out,  
 Or does their calamity fall on them?  
 Does God apportion destruction in His anger?  
 18 “Are they as straw before the wind,  
 And like chaff which the storm carries away?  
 19 “*You say*, ‘God stores away a man’s iniquity for his sons.’  
 Let God repay him so that he may know *it*.

- 20 “Let his own eyes see his decay,  
And let him drink of the wrath of the Almighty.  
21 “For what does he care for his household 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 God knowledge,  
In that He judges those on high?  
23 “One dies in his full strength,  
Being wholly at ease and satisfied;  
24 His sides are filled out with fat,  
And the marrow of his bones is moist,  
25 While another dies with a bitter soul,  
Never even tasting *anything* good.  
26 “Together they lie down in the dust,  
And worms cover them. [cf. [Ecc 2:15–17](#)]

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

- 27 “Behold, I know your thoughts,  
And the plans by which you would wrong me.  
28 “For you say, ‘Where is the house of the nobleman,  
And where is the tent, the dwelling places of the wicked?’  
29 “Have you not asked wayfaring men,  
And do you not recognize their witness?  
30 “For the wicked is reserved for the day of calamity;  
They will be led forth at the day of fury.  
31 “Who will confront him with his actions,  
And who will repay him for what he has done?  
32 “While he is carried to the grave,  
*Men* will keep watch over *his* tomb.  
33 “The clods of the valley will gently cover him;  
Moreover, all men will follow after him,  
While countless ones *go* before him.  
34 “How then will you vainly comfort me,  
For your answers remain *full of falsehood?*”

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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 responded,
- 2 "Can a vigorous man be of use to God,  
Or a wise man be useful to himself?
- 3 "Is there any pleasure to the Almighty if you are righteous,  
Or profit if you make your ways perfect?
- 4 "Is it because of your reverence that He reproves you,  
That He enters into judgment against you?
- 5 "Is not your wickedness great,  
And your iniquities without end?
- 6 "For you have taken pledges of your brothers without cause,  
And stripped men naked.
- 7 "To the weary you have given no water to drink,  
And from the hungry you have withheld bread.
- 8 "But the earth belongs to the mighty man,  
And the honorable man dwells in it.
- 9 "You have sent widows away empty,  
And the strength of the orphans has been crushed.
- 10 "Therefore snares surround you,  
And sudden dread terrifies you,
- 11 Or darkness, so that you cannot see,  
And an abundance of water covers you.

**You Cannot Escape Punishment for Sin**

- 12 "Is not God *in* the height of heaven?  
Look also at the distant stars, how high they are!
- 13 "You say, 'What does God know?  
Can He judge through the thick darkness?
- 14 'Clouds are a hiding place for Him, so that He cannot see;  
And He walks on the vault of heaven.'
- 15 "Will you keep to the ancient path  
Which wicked men have trod,  
16 Who were snatched away before their time,  
Whose foundations were washed away by a river?
- 17 "They said to God, 'Depart from us!  
And 'What can the Almighty do to them?'
- 18 "Yet He filled their houses with good *things*;  
But the counsel of the wicked is far from me.
- 19 "The righteous see and are glad,  
And the innocent mock them,
- 20 *Saying*, 'Truly our adversaries are cut off,  
And their abundance the fire has consumed.'

**Eliphaz Urges Job to Repent**

- 21 "Yield now and be at peace with Him;  
Thereby good will come to you.
- 22 "Please receive instruction from His mouth  
And establish His words in your heart.
- 23 "If you return to the Almighty, you will be restored;  
If you remove unrighteousness far from your tent,
- 24 And place *your* gold in the dust,  
And *the gold of* Ophir among the stones of the brooks,
- 25 Then the Almighty will be your gold  
And choice silver to you.
- 26 "For then you will delight in the Almighty  
And lift up your face to God.

- 27 “You will pray to Him, and He will hear you;  
And you will pay your vows.
- 28 “You will also decree a thing, and it will be established for you;  
And light will shine on your ways.
- 29 “When you are cast down, you will speak with confidence,  
And the humble person He will save.
- 30 “He will deliver one who is not innocent,  
And he will be delivered through 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 replied,

- 2 “Even today my complaint is rebellion;  
His hand is heavy despite my groaning.
- 3 “Oh that I knew where I might find Him,  
That I might come to His seat!
- 4 “I would present *my* case before Him  
And fill my mouth with arguments.
- 5 “I would learn the words *which* He would answer,  
And perceive what He would say to me.
- 6 “Would He contend with me by the greatness of *His* power?  
No, surely He would pay attention to me.
- 7 “There the upright would reason with Him;  
And I would be delivered forever from my Judge.

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

- 8 “Behold, I go forward but He is not *there*,  
And backward, but I cannot perceive Him;
- 9 When He acts on the left, I cannot behold *Him*;  
He turns on the right, I cannot see Him.
- 10 “But He knows the way I take;  
*When* He has tried me,  
I shall come forth as gold.
- 11 “My foot has held fast to His path;  
I have kept His way and not turned aside.
- 12 “I have not departed from the command of His lips;  
I have treasured the words of His mouth more than my necessary food.

#### Job Believes That God Decreed His Suffering

- 13 “But He is unique and who can turn Him?  
And *what* His soul desires, that He does.
- 14 “For He performs what is appointed for me,  
And many such *decrees* are with Him.
- 15 “Therefore, I would be dismayed at His presence;  
*When* I consider, I am terrified of Him.
- 16 “*It is* God *who* has made my heart faint,  
And the Almighty *who* has dismayed me,
- 17 But I am not silenced by the darkness,  
Nor deep gloom *which* covers me.

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

- 24:1 “Why are times not stored up by the Almighty,  
And why do those who know Him not see His days?
- 2 “Some remove the landmarks;  
They seize and devour flocks.
- 3 “They drive away the donkeys of the orphans;  
They take the widow’s ox for a pledge.

- 4 “They push the needy aside from the road;  
The poor of the land are made to hide themselves altogether.
- 5 “Behold, as wild donkeys in the wilderness  
They go forth seeking food in their activity,  
As bread for *their* children in the desert.
- 6 “They harvest their fodder in the field  
And glean the vineyard of the wicked.
- 7 “They spend the night naked, without clothing,  
And have no covering against the cold.
- 8 “They are wet with the mountain rains  
And hug the rock for want of a shelter.
- 9 “Others snatch the orphan from the breast,  
And against the poor they take a pledge.
- 10 “They cause *the poor* to go about naked without clothing,  
And they take away the sheaves from the hungry.
- 11 “Within the walls they produce oil;  
They tread wine presses but thirst.
- 12 “From the city men groan,  
And the souls of the wounded cry out;  
Yet God does not pay attention to folly.
- 13 “Others have been with those who rebel against the light;  
They do not want to know its ways  
Nor abide in its paths.
- 14 “The murderer arises at dawn;  
He kills the poor and the needy,  
And at night he is as a thief.
- 15 “The eye of the adulterer waits for the twilight,  
Saying, ‘No eye will see me.’  
And he disguises his face.
- 16 “In the dark they dig into houses,  
They shut themselves up by day;  
They do not know the light.
- 17 “For the morning is the same to him as thick darkness,  
For he is familiar with the terrors of thick darkness.

**Let the Wicked Be Accursed**

- 18 “They are insignificant on the surface of the water;  
Their portion is cursed on the earth.  
They do not turn toward the vineyards.
- 19 “Drought and heat consume the snow waters,  
*So does Sheol those who* have sinned.
- 20 “A mother will forget him;  
The worm feeds sweetly till he is no longer remembered.  
And wickedness will be broken like a tree.
- 21 “He wrongs the barren woman  
And does no good for the widow.
- 22 “But He drags off the valiant by His power;  
He rises, but no one has assurance of life.
- 23 “He provides them with security, and they are supported;  
And His eyes are on their ways.
- 24 “They are exalted a little while, then they are gone;  
Moreover, they are brought low and like everything gathered up;  
Even like the heads of grain they are cut off.
- 25 “Now if it is not so, who can prove me a liar,  
And make my speech worthless?”

**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,
- 2 "Dominion and awe belong to Him  
Who establishes peace in His heights.
- 3 "Is there any number to His troops?  
And upon whom does His light not rise?
- 4 "How then can a man be just with God?  
Or how can he be clean who is born of woman?
- 5 "If even the moon has no brightness  
And the stars are not pure in His sight,
- 6 How much less man, *that* maggot,  
And the son of man, *that* worm!"

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

Job 26

**Job Responds With Sarcasm**

- 1 Then Job responded,
- 2 "What a help you are to the weak!  
How you have saved the arm without strength!
- 3 "What counsel you have given to *one* without wisdom!  
What helpful insight you have abundantly provided!
- 4 "To whom have you uttered words?  
And whose spirit was expressed through you?

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

- 5 "The departed spirits tremble  
Under the waters and their inhabitants.
- 6 "Naked is Sheol before Him,  
And Abaddon has no covering.
- 7 "He stretches out the north over empty space  
And hangs the earth on nothing.
- 8 "He wraps up the waters in His clouds,  
And the cloud does not burst under them.
- 9 "He obscures the face of the full moon  
And spreads His cloud over it.
- 10 "He has inscribed a circle on the surface of the waters  
At the boundary of light and darkness.
- 11 "The pillars of heaven tremble  
And are amazed at His rebuke.
- 12 "He quieted the sea with His power,  
And by His understanding He shattered Rahab.
- 13 "By His breath the heavens are cleared;  
His hand has pierced the fleeing serpent.
- 14 "Behold, these are the fringes of His ways;  
And how faint a word we hear of Him!  
But His mighty thunder, who can understand?"

**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 continued his discourse and said,

- 2 “As God lives, who has taken away my right,  
And the Almighty, who has embittered my soul,  
3 For as long as life is in me,  
And the breath of God is in my nostrils,  
4 My lips certainly will not speak unjustly,  
Nor will my tongue mutter deceit.  
5 “Far be it from me that I should declare you right;  
Till I die I will not put away my integrity from me.  
6 “I hold fast my righteousness and will not let it go.  
My heart does not reproach 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 “May my enemy be as the wicked  
And my opponent as the unjust.  
8 “For what is the hope of the godless when he is cut off,  
When God requires his life?  
9 “Will God hear his cry  
When distress comes upon him?  
10 “Will he take delight in the Almighty?  
Will he call on God at all times?  
11 “I will instruct you in the power of God;  
What is with the Almighty I will not conceal.  
12 “Behold, all of you have seen *it*;  
Why then do you act foolishly?  
13 “This is the portion of a wicked man from God,  
And the inheritance *which* tyrants receive from the Almighty.  
14 “Though his sons are many, they are destined for the sword;  
And his descendants will not be satisfied with bread.  
15 “His survivors will be buried because of the plague,  
And their widows will not be able to weep.  
16 “Though he piles up silver like dust  
And prepares garments as *plentiful as* the clay,  
17 He may prepare *it*, but the just will wear *it*  
And the innocent will divide the silver.  
18 “He has built his house like the spider’s web,  
Or as a hut *which* the watchman has made.  
19 “He lies down rich, but never again;  
He opens his eyes, and it is no longer.  
20 “Terrors overtake him like a flood;  
A tempest steals him away in the night.  
21 “The east wind carries him away, and he is gone,  
For it whirls him away from his place.  
22 “For it will hurl at him without sparing;  
He will surely try to flee from its power.  
23 “*Men* will clap their hands at him  
And will hiss him from his place.

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

### Job 28

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

- 1 “Surely there is a mine for silver  
And a place where they refine gold.  
2 “Iron is taken from the dust,  
And copper is smelted from rock.  
3 “*Man* puts an end to darkness,  
And to the farthest limit he searches out  
The rock in gloom and deep shadow.

- 4 “He sinks a shaft far from habitation,  
Forgotten by the foot;  
They hang and swing to and fro far from men.
- 5 “The earth, from it comes food,  
And underneath it is turned up as fire.
- 6 “Its rocks are the source of sapphires,  
And its dust *contains* gold.
- 7 “The path no bird of prey knows,  
Nor has the falcon’s eye caught sight of it.
- 8 “The proud beasts have not trodden it,  
Nor has the *fierce* lion passed over it.
- 9 “He puts his hand on the flint;  
He overturns the mountains at the base.
- 10 “He hews out channels through the rocks,  
And his eye sees anything precious.
- 11 “He dams up the streams from flowing,  
And what is hidden he brings out to the light.

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

- 12 “But where can wisdom be found?  
And where is the place of understanding?
- 13 “Man does not know its value,  
Nor is it 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 “Pure gold cannot be given in exchange for it,  
Nor can silver be weighed as its price.
- 16 “It cannot be valued in the gold of Ophir,  
In precious onyx, or sapphire.
- 17 “Gold or glass cannot equal it,  
Nor can it be exchanged for articles of fine gold.
- 18 “Coral and crystal are not to be mentioned;  
And the acquisition of wisdom is above *that of* pearls.
- 19 “The topaz of Ethiopia cannot equal it,  
Nor can it be valued in pure gold.

#### **Wisdom is Found Only With God**

- 20 “Where then does wisdom come from?  
And where is the place of understanding?
- 21 “Thus it is hidden from the eyes of all living  
And concealed from the birds of the sky.
- 22 “Abaddon and Death say,  
‘With our ears we have heard a report of it.’
- 23 “God understands its way,  
And He knows its place.
- 24 “For He looks to the ends of the earth  
And sees everything under the heavens.
- 25 “When He imparted weight to the wind  
And meted out the waters by measure,
- 26 When He set a limit for the rain  
And a course for the thunderbolt,
- 27 Then He saw it and declared it;  
He established it and also searched it out.
- 28 “And to man He said, ‘Behold, the fear of the Lord, that 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 And Job again took up his discourse and said,

- 2 "Oh that I were as in months gone by,  
As in the days when God watched over me;  
3 When His lamp shone over my head,  
*And* by His light I walked through darkness;  
4 As I was in the prime of my days,  
When the friendship of God *was* over my tent;  
5 When the Almighty was yet with me,  
*And* my children were around me;  
6 When my steps were bathed in butter,  
And the rock poured out for me streams of oil!  
7 "When I went out to the gate of the city,  
When I took my seat in the square,  
8 The young men saw me and hid themselves,  
And the old men arose *and* stood.  
9 "The princes stopped talking  
And put *their* hands on their mouths;  
10 The voice of the nobles was hushed,  
And their tongue stuck to their palate.  
11 "For when the ear heard, it called me blessed,  
And when the eye saw, it gave witness of me,  
12 Because I delivered the poor who cried for help,  
And the orphan who had no helper.  
13 "The blessing of the one ready to perish came upon me,  
And I made the widow's heart sing for joy.  
14 "I put on righteousness, and it clothed me;  
My justice was like a robe and a turban.  
15 "I was eyes to the blind  
And feet to the lame.  
16 "I was a father to the needy,  
And I investigated the case which I did not know.  
17 "I broke the jaws of the wicked  
And snatched the prey from his teeth.  
18 "Then I thought, 'I shall die in my nest,  
And I shall multiply *my* days as the sand.  
19 'My root is spread out to the waters,  
And dew lies all night on my branch.  
20 'My glory is *ever* new with me,  
And my bow is renewed in my hand.'  
21 "To me they listened and waited,  
And kept silent for my counsel.  
22 "After my words they did not speak again,  
And my speech dropped on them.  
23 "They waited for me as for the rain,  
And opened their mouth as for the spring rain.  
24 "I smiled on them when they did not believe,  
And the light of my face they did not cast down.  
25 "I chose a way for them and sat as chief,  
And dwelt as a king among the troops,  
As one who comforted the mourners.

**Job Mourns His Present Disgrace**

30:1 "But now those younger than I mock me,  
Whose fathers I disdained to put with the dogs of my flock.

2 “Indeed, what *good* was the strength of their hands to me?  
Vigor had perished from them.

3 “From want and famine they are gaunt  
Who gnaw the dry ground by night in waste and desolation,

4 Who pluck mallow by the bushes,  
And whose food is the root of the broom shrub.

5 “They are driven from the community;  
They shout against them as *against* a thief,

6 So that they dwell in dreadful valleys,  
In holes of the earth and of the rocks.

7 “Among the bushes they cry out;  
Under the nettles they are gathered together.

8 “Fools, even those without a name,  
They were scourged from the land.

9 “And now I have become their taunt,  
I have even become a byword to them.

10 “They abhor me *and* stand aloof from me,  
And they do not refrain from spitting at my face.

11 “Because He has loosed His bowstring and afflicted me,  
They have cast off the bridle before me.

12 “On the right hand their brood arises;  
They thrust aside my feet and build up against me their ways of destruction.

13 “They break up my path,  
They profit from my destruction;  
No one restrains them.

14 “As *through* a wide breach they come,  
Amid the tempest they roll on.

15 “Terrors are turned against me;  
They pursue my honor as the wind,  
And my prosperity has passed away like a cloud.

16 “And now my soul is poured out within me;  
Days of affliction have seized me.

17 “At night it pierces my bones within me,  
And my gnawing *pains* take no rest.

18 “By a great force my garment is distorted;  
It binds me about as the collar of my coat.

19 “He has cast me into the mire,  
And I have become like dust and ashes.

20 “I cry out to You for help, but You do not answer me;  
I stand up, and You turn Your attention against me.

21 “You have become cruel to me;  
With the might of Your hand You persecute me.

22 “You lift me up to the wind *and* cause me to ride;  
And You dissolve me in a storm.

23 “For I know that You will bring me to death  
And to the house of meeting for all living.

24 “Yet does not one in a heap of ruins stretch out *his* hand,  
Or in his disaster therefore cry out for help?

25 “Have I not wept for the one whose life is hard?  
Was not my soul grieved for the needy?

26 “When I expected good, then evil came;  
When I waited for light, then darkness came.

27 “I am seething within and cannot relax;  
Days of affliction confront me.

28 “I go about mourning without comfort;  
I stand up in the assembly *and* cry out for help.

29 “I have become a brother to jackals  
And a companion of ostriches.

- 30 “My skin turns black on me,  
And my bones burn with fever.  
31 “Therefore my harp is turned to mourning,  
And my flute to the sound of those who weep.

**Job’s Final Defense—“If...”**

- 31:1 “I have made a covenant with my eyes;  
How then could I gaze at a virgin?  
2 “And what is the portion of God from above  
Or the heritage of the Almighty from on high?  
3 “Is it not calamity to the unjust  
And disaster to those who work iniquity?  
4 “Does He not see my ways  
And number all my steps?  
5 “If I have walked with falsehood,  
And my foot has hastened after deceit,  
6 Let Him weigh me with accurate scales,  
And let God know my integrity.  
7 “If my step has turned from the way,  
Or my heart followed my eyes,  
Or if any spot has stuck to my hands,  
8 Let me sow and another eat,  
And let my crops be uprooted.  
9 “If my heart has been enticed by a woman,  
Or I have lurked at my neighbor’s doorway,  
10 May my wife grind for another,  
And let others kneel down over her.  
11 “For that would be a lustful crime;  
Moreover, it would be an iniquity *punishable by judges*.  
12 “For it would be fire that consumes to Abaddon,  
And would uproot all my increase.  
13 “If I have despised the claim of my male or female slaves  
When they filed a complaint against me,  
14 What then could I do when God arises?  
And when He calls me to account, what will I answer Him?  
15 “Did not He who made me in the womb make him,  
And the same one fashion us in the womb?  
16 “If I have kept the poor from *their* desire,  
Or have caused the eyes of the widow to fail,  
17 Or have eaten my morsel alone,  
And the orphan has not shared it  
18 (But from my youth he grew up with me as with a father,  
And from infancy I guided her),  
19 If I have seen anyone perish for lack of clothing,  
Or that the needy had no covering,  
20 If his loins have not thanked me,  
And if he has not been warmed with the fleece of my sheep,  
21 If I have lifted up my hand against the orphan,  
Because I saw I had support in the gate,  
22 Let my shoulder fall from the socket,  
And my arm be broken off at the elbow.  
23 “For calamity from God is a terror to me,  
And because of His majesty I can do nothing.  
24 “If I have put my confidence *in* gold,  
And called fine gold my trust,  
25 If I have gloated because my wealth was great,  
And because my hand had secured *so* much;  
26 If I have looked at the sun when it shone

Or the moon going in splendor,  
27 And my heart became secretly enticed,  
And my hand threw a kiss from my mouth,  
28 That too would have been an iniquity *calling for* judgment,  
For I would have denied God above.  
29 “Have I rejoiced at the extinction of my enemy,  
Or exulted when evil befell him?  
30 “No, I have not allowed my mouth to sin  
By asking for his life in a curse.  
31 “Have the men of my tent not said,  
‘Who can find one who has not been satisfied with his meat’?  
32 “The alien has not lodged outside,  
*For* I have opened my doors to the traveler.  
33 “Have I covered my transgressions like Adam,  
By hiding my iniquity in my bosom,  
34 Because I feared the great multitude,  
And the contempt of families terrified me,  
And kept silent and did not go out of doors?  
35 “Oh that I had one to hear me!  
Behold, here is my signature;  
Let the Almighty answer me!  
And the indictment which my adversary has written,  
36 Surely I would carry it on my shoulder,  
I would bind it to myself like a crown.  
37 “I would declare to Him the number of my steps;  
Like a prince I would approach Him.  
38 “If my land cries out against me,  
And its furrows weep together;  
39 If I have eaten its fruit without money,  
Or have caused its owners to lose their lives,  
40 Let briars grow instead of wheat,  
And stinkweed instead 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 answering Job, because he was righteous in his own eyes.  
 2 But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned; against Job his anger burned because he justified himself before God.  
 3 And his anger burned against his three friends because they had found no answer, and yet had condemned Job.  
 4 Now Elihu had waited to speak to Job because they were years older than he.  
 5 And when Elihu saw that there was no answer in the mouth of the three men his anger burned.

### Elihu Explains Why He Remained Silent Until Now

- 6 So Elihu the son of Barachel the Buzite spoke out and said,
- “I am young in years and you are old;  
 Therefore I was shy and afraid to tell you what I think.
- 7 “I thought age should speak,  
 And increased years should teach wisdom.
- 8 “But it is a spirit in man,  
 And the breath of the Almighty gives them understanding.
- 9 “The abundant *in years* may not be wise,  
 Nor may elders understand justice.

### Elihu Rebukes Job's Three Friends

- 10 “So I say, ‘Listen to me,  
 I too will tell what I think.’
- 11 “Behold, I waited for your words,  
 I listened to your reasonings,  
 While you pondered what to say.
- 12 “I even paid close attention to you;  
 Indeed, there was no one who refuted Job,  
 Not one of you who answered his words.
- 13 “Do not say, ‘We have found wisdom;  
 God will rout him, not man.’
- 14 “For he has not arranged *his* words against me,  
 Nor will I reply to him with your arguments.
- 15 “They are dismayed, they no longer answer;  
 Words have failed them.
- 16 “Shall I wait, because they do not speak,  
 Because they stop *and* no longer answer?

### Elihu's Compulsion to Speak

- 17 “I too will answer my share,  
 I also will tell my opinion.
- 18 “For I am full of words;  
 The spirit within me constrains me.
- 19 “Behold, my belly is like unvented wine,  
 Like new wineskins it is about to burst.
- 20 “Let me speak that I may get relief;  
 Let me open my lips and answer.
- 21 “Let me now be partial to no one,  
 Nor flatter *any* man.
- 22 “For I do not know how to flatter,  
*Else* my Maker would soon take me away.

### Elihu Tells Job to Listen

- 33:1 “However now, Job, please hear my speech,  
 And listen to all my words.
- 2 “Behold now, I open my mouth,

My tongue in my mouth speaks.

- 3 “My words are *from* the uprightness of my heart,  
And my lips speak knowledge sincerely.  
4 “The Spirit of God has made me,  
And the breath of the Almighty gives me life.  
5 “Refute me if you can;  
Array yourselves before me, take your stand.  
6 “Behold, I belong to God like you;  
I too have been formed out of the clay.  
7 “Behold, no fear of me should terrify you,  
Nor should my pressure weigh heavily on you.

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

- 8 “Surely you have spoken in my hearing,  
And I have heard the sound of *your* words:  
9 ‘I am pure, without transgression;  
I am innocent and there is no guilt in me.  
10 ‘Behold, He invents pretexts against me;  
He counts me as His enemy.  
11 ‘He puts my feet in the stocks;  
He watches all my paths.’

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

- 12 “Behold, let me tell you, you are not right in this,  
For God is greater than man.  
13 “Why do you complain against Him  
That He does not give an account of all His doings?  
14 “Indeed God speaks once,  
Or twice, *yet* no one notices it.

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

- 15 “In a dream, a vision of the night,  
When sound sleep falls on men,  
While they slumber in their beds,  
16 Then He opens the ears of men,  
And seals their instruction,  
17 That He may turn man aside *from his* conduct,  
And keep man from pride;  
18 He keeps back his soul from the pit,  
And his life from passing over into Sheol.

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

- 19 “Man is also chastened with pain on his bed,  
And with unceasing complaint in his bones;  
20 So that his life loathes bread,  
And his soul favorite food.  
21 “His flesh wastes away from sight,  
And his bones which were not seen stick out.  
22 “Then his soul draws near to the pit,  
And his life to those who bring death.

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

- 23 “If there is an angel *as* mediator for him,  
One out of a thousand,  
To remind a man what is right for him,  
24 Then let him be gracious to him, and say,  
‘Deliver him from going down to the pit,  
I have found a ransom’;

25 Let his flesh become fresher than in youth,  
Let him return to the days of his youthful vigor;

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

26 Then he will pray to God, and He will accept him,  
That he may see His face with joy,  
And He may restore His righteousness to man.  
27 “He will sing to men and say,  
‘I have sinned and perverted what is right,  
And it is not proper for me.  
28 ‘He has redeemed my soul from going to the pit,  
And my life shall see the light.’  
29 “Behold, God does all these oftentimes with men,  
30 To bring back his soul from the pit,  
That he may be enlightened with the light of life.

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

31 “Pay attention, O Job, listen to me;  
Keep silent, and let me speak.  
32 “*Then* if you have anything to say, answer me;  
Speak, for I desire to justify you.  
33 “If not, listen to me;  
Keep silent, and I will teach you wisdom.”

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

Job 34

#### **Job Remains Silent and Elihu Continues**

1 Then Elihu continued and said,  
2 “Hear my words, you wise men,  
And listen to me, you who know.  
3 “For the ear tests words  
As the palate tastes food.  
4 “Let us choose for ourselves what is right;  
Let us know among ourselves what is good.

#### **Elihu Twists Job’s Words**

5 “For Job has said, ‘I am righteous,  
But God has taken away my right;  
6 Should I lie concerning my right?  
My wound is incurable, *though I am* without transgression.’  
7 “What man is like Job,  
Who drinks up derision like water,  
8 Who goes in company with the workers of iniquity,  
And walks with wicked men?  
9 “For he has said, ‘It profits a man nothing  
When he is pleased with God.’

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

10 “Therefore, listen to me, you men of understanding.  
Far be it from God to do wickedness,  
And from the Almighty to do wrong.  
11 “For He pays a man according to his work,  
And makes him find it according to his way.  
12 “Surely, God will not act wickedly,  
And the Almighty will not pervert justice.  
13 “Who gave Him authority over the earth?

And who has laid *on Him* the whole world?

- 14 “If He should determine to do so,  
If He should gather to Himself His spirit and His breath,  
15 All flesh would perish together,  
And man would return to dust.

#### Defense of the Premise

- 16 “But if *you have* understanding, hear this;  
Listen to the sound of my words.  
17 “Shall one who hates justice rule?  
And will you condemn the righteous mighty One,  
18 Who says to a king, ‘Worthless one,’  
To nobles, ‘Wicked ones’;  
19 Who shows no partiality to princes  
Nor regards the rich above the poor,  
For they all are the work of His hands?  
20 “In a moment they die, and at midnight  
People are shaken and pass away,  
And the mighty are taken away without a hand.  
21 “For His eyes are upon the ways of a man,  
And He sees all his steps.  
22 “There is no darkness or deep shadow  
Where the workers of iniquity may hide themselves.  
23 “For He does not *need to* consider a man further,  
That he should go before God in judgment.  
24 “He breaks in pieces mighty men without inquiry,  
And sets others in their place.  
25 “Therefore He knows their works,  
And He overthrows *them* in the night,  
And they are crushed.  
26 “He strikes them like the wicked  
In a public place,  
27 Because they turned aside from following Him,  
And had no regard for any of His ways;  
28 So that they caused the cry of the poor to come to Him,  
And that He might hear the cry of the afflicted—  
29 When He keeps quiet, who then can condemn?  
And when He hides His face, who then can behold Him,  
That is, in regard to both nation and man?—  
30 So that godless men would not rule  
Nor be snares of the people.

#### Elihu Challenges Job to Repent

- 31 “For has anyone said to God,  
‘I have borne *chastisement*;  
I will not offend *anymore*;  
32 Teach me what I do not see;  
If I have done iniquity,  
I will not do it again’?  
33 “Shall He recompense on your terms, because you have rejected *it*?  
For you must choose, and not I;  
Therefore declare what you know.

#### Elihu Condemns Job When He Does Not

- 34 “Men of understanding will say to me,  
And a wise man who hears me,  
35 ‘Job speaks without knowledge,  
And his words are without wisdom.

- |    |   |
|----|---|
| 36 | 'Job ought to be tried to the limit,<br>Because he answers like wicked men.                                   |
| 37 | 'For he adds rebellion to his sin;<br>He claps his hands among us,<br>And multiplies his words against God.'" |

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

Job 35

### Elihu Again Twists Job's Words

1 Then Elihu continued and said,

- 2 "Do you think this is according to justice?  
Do you say, 'My righteousness is more than God's?'
- 3 "For you say, 'What advantage will it be to You?  
What profit will I have, more than if I had sinned?'

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

- 4 "I will answer you,  
And your friends with you.
- 5 "Look at the heavens and see;  
And behold the clouds—they are higher than you.
- 6 "If you have sinned, what do you accomplish against Him?  
And if your transgressions are many, 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 is for a man like yourself,  
And your righteousness is for a son of man.

### 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 beasts 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 evil men.
- 13 "Surely God will not listen to an empty cry,  
Nor will the Almighty regard it.
- 14 "How much less when you say you do not behold Him,  
The case is before Him, and you must wait for Him!
- 15 "And now, because He has not visited *in* His anger,  
Nor has He acknowledged transgression well,

### Elihu Concludes With a Harsh Judgment against Job

- 16 So Job opens his mouth emptily;  
He multiplies words without knowledge."

## 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 "Wait for me a little, and I will show you  
That there is yet more to be said in God's behalf.
- 3 "I will fetch my knowledge from afar,  
And I will ascribe righteousness to my Maker.
- 4 "For truly my words are not false;  
One who is perfect in knowledge is with you.

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

- 5 "Behold, God is mighty but does not despise *any*;

*He is mighty in strength of understanding.*

- 6 “He does not keep the wicked alive,  
But gives justice to the afflicted.
- 7 “He does not withdraw His eyes from the righteous;  
But with kings on the throne  
He has seated them forever, and they are exalted.
- 8 “And if they are bound in fetters,  
And are caught in the cords of affliction,  
9 Then He declares to them their work  
And their transgressions, that they have magnified themselves.
- 10 “He opens their ear to instruction,  
And commands that they return from evil.
- 11 “If they hear and serve *Him*,  
They will end their days in prosperity  
And their years in pleasures.
- 12 “But if they do not hear, they shall perish by the sword  
And they will die without knowledge.
- 13 “But the godless in heart lay up anger;  
They do not cry for help when He binds them.
- 14 “They die in youth,  
And their life *perishes* among the cult prostitutes.
- 15 “He delivers the afflicted in their affliction,  
And opens their ear in *time of* oppression.

#### **Elihu Again Urges Job to Repent**

- 16 “Then indeed, He enticed you from the mouth of distress,  
Instead of it, a broad place with no constraint;  
And that which was set on your table was full of fatness.
- 17 “But you were full of judgment on the wicked;  
Judgment and justice take hold *of you*.
- 18 “*Beware* that wrath does not entice you to scoffing;  
And do not let the greatness of the ransom turn you aside.
- 19 “Will your riches keep you from distress,  
Or all the forces of *your* strength?
- 20 “Do not long for the night,  
When people vanish in their place.
- 21 “Be careful, do not turn to evil,  
For you have preferred this to affliction.

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

- 22 “Behold, God is exalted in His power;  
Who is a teacher like Him?
- 23 “Who has appointed Him His way,  
And who has said, ‘You have done wrong’?
- 24 “Remember that you should exalt His work,  
Of which men have sung.
- 25 “All men have seen it;  
Man beholds from afar.
- 26 “Behold, God is exalted, and we do not know *Him*;  
The number of His years is unsearchable.
- 27 “For He draws up the drops of water,  
They distill rain from the mist,  
28 Which the clouds pour down,  
They drip upon man abundantly.
- 29 “Can anyone understand the spreading of the clouds,  
The thundering of His pavilion?
- 30 “Behold, He spreads His lightning about Him,  
And He covers the depths of the sea.

- 31 “For by these He judges peoples;  
He gives food in abundance.
- 32 “He covers *His* hands with the lightning,  
And commands it to strike the mark.
- 33 “Its noise declares His presence;  
The cattle also, concerning what is coming up.

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

- 37:1 “At this also my heart trembles,  
And leaps from its place.
- 2 “Listen closely to the thunder of His voice,  
And the rumbling that goes out from His mouth.
- 3 “Under the whole heaven He lets it loose,  
And His lightning to the ends of the earth.
- 4 “After it, a voice roars;  
He thunders with His majestic voice,  
And He does not restrain the lightnings when His voice is heard.
- 5 “God thunders with His voice wondrously,  
Doing great things which we cannot comprehend.
- 6 “For to the snow He says, ‘Fall on the earth,’  
And to the downpour and the rain, ‘Be strong.’
- 7 “He seals the hand of every man,  
That all men may know His work.
- 8 “Then the beast goes into its lair  
And remains in its den.
- 9 “Out of the south comes the storm,  
And out of the north the cold.
- 10 “From the breath of God ice is made,  
And the expanse of the waters is frozen.
- 11 “Also with moisture He loads the thick cloud;  
He disperses the cloud of His lightning.
- 12 “It changes direction, turning around by His guidance,  
That it may do whatever He commands it  
On the face of the inhabited earth.
- 13 “Whether for correction, or for His world,  
Or for lovingkindness, He causes it to happen.

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

- 14 “Listen to this, O Job,  
Stand and consider the wonders of God.
- 15 “Do you know how God establishes them,  
And makes the lightning of His cloud to shine?
- 16 “Do you know about the layers of the thick clouds,  
The wonders of one perfect in knowledge,
- 17 You whose garments are hot,  
When the land is still because of the south wind?
- 18 “Can you, with Him, spread out the skies,  
Strong as a molten mirror?
- 19 “Teach us what we shall say to Him;  
We cannot arrange *our case* because of darkness.
- 20 “Shall it be told Him that I would speak?  
Or should a man say that he would be swallowed up?

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

- 21 “Now men do not see the light which is bright in the skies;  
But the wind has passed and cleared them.
- 22 “Out of the north comes golden *splendor*;  
Around God is awesome majesty.

- |    |   |
|----|---|
| 23 | “The Almighty—we cannot find Him;<br>He is exalted in power<br>And He will not do violence to justice and abundant righteousness. |
| 24 | “Therefore men fear Him;<br>He does not regard any who are wise of heart.”  |

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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 the LORD answered Job out of the whirlwind and said,

- 2 "Who is this that darkens counsel  
By words without knowledge?  
3 "Now gird up your loins like a man,  
And I will ask you, and you instruct Me!

### Creation of the Earth

- 4 "Where were you when I laid the foundation of the earth?  
Tell *Me*, if you have understanding,  
5 Who set its measurements? Since you know.  
Or who stretched the line on it?  
6 "On what were its bases sunk?  
Or who laid its cornerstone,  
7 When the morning stars sang together  
And all the sons of God shouted for joy?

### The Sea

- 8 "Or *who* enclosed the sea with doors  
When, bursting forth, it went out from the womb;  
9 When I made a cloud its garment  
And thick darkness its swaddling band,  
10 And I placed boundaries on it  
And set a bolt and doors,  
11 And I said, 'Thus far you shall come, but no farther;  
And here shall your proud waves stop'?

### The Rotation of the Earth

- 12 "Have you ever in your life commanded the morning,  
*And* caused the dawn to know its place,  
13 That it might take hold of the ends of the earth,  
And the wicked be shaken out of it?  
14 "It is changed like clay *under* the seal;  
And they stand forth like a garment.  
15 "From the wicked their light is withheld,  
And the uplifted arm is broken.

### The Underworld

- 16 "Have you entered into the springs of the sea  
Or walked in the recesses of the deep?  
17 "Have the gates of death been revealed to you,  
Or have you seen the gates of deep darkness?  
18 "Have you understood the expanse of the earth?  
Tell *Me*, if you know all this.

### Light and Darkness

- 19 "Where is the way to the dwelling of light?  
And darkness, where is its place,  
20 That you may take it to its territory  
And that you may 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 the storehouses of the snow,

- 23 Or have you seen the storehouses of the hail,  
Which I have reserved for the time of distress,  
For the day of war and battle?
- 24 “Where is the way that the light is divided,  
*Or* the east wind scattered on the earth?
- 25 “Who has cleft a channel for the flood,  
*Or* a way for the thunderbolt,  
26 To bring rain on a land without people,  
*On* a desert without a man in it,  
27 To satisfy the waste and desolate land  
And to make the seeds of grass to sprout?
- 28 “Has the rain a father?  
*Or* who has begotten the drops of dew?
- 29 “From whose womb has come the ice?  
And the frost of heaven, who has given it birth?
- 30 “Water becomes hard like stone,  
And the surface of the deep is imprisoned.

**The Stars**

- 31 “Can you bind the chains of the Pleiades,  
*Or* loose the cords of Orion?
- 32 “Can you lead forth a constellation in its season,  
And guide the Bear with her satellites?
- 33 “Do you know the ordinances of the heavens,  
*Or* fix their rule over the earth?

**The Clouds**

- 34 “Can you lift up your voice to the clouds,  
So that an abundance of water will cover you?
- 35 “Can you send forth lightnings that they may go  
And say to you, ‘Here we are’?
- 36 “Who has put wisdom in the innermost being  
*Or* given understanding to the mind?
- 37 “Who can count the clouds by wisdom,  
*Or* tip the water jars of the heavens,  
38 When the dust hardens into a mass  
And the clods stick together?

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

Job 38:39–39:30

**Lions and Ravens**

- 38:39 “Can you hunt the prey for the lion,  
*Or* satisfy the appetite of the young lions,  
40 When they crouch in *their* dens  
And lie in wait in *their* lair?
- 41 “Who prepares for the raven its nourishment  
When its young cry to God  
And wander about without food?

**Mountain Goats**

- 39:1 “Do you know the time the mountain goats give birth?  
Do you observe the calving of the deer?
- 2 “Can you count the months they fulfill,  
*Or* do you know the time they give birth?
- 3 “They kneel down, they bring forth their young,  
They get rid of their labor pains.
- 4 “Their offspring become strong, they grow up in the open field;

They leave and do not return to them.

### Wild Donkeys

- 5 “Who sent out the wild donkey free?  
And who loosed the bonds of the swift donkey,  
6 To whom I gave the wilderness for a home  
And the salt land for his dwelling place?  
7 “He scorns the tumult of the city,  
The shoutings of the driver he does not hear.  
8 “He explores the mountains for his pasture  
And searches after every green thing.

### Wild Oxen

- 9 “Will the wild ox consent to serve you,  
Or will he spend the night at your manger?  
10 “Can you bind the wild ox in a furrow with ropes,  
Or will he harrow the valleys after you?  
11 “Will you trust him because his strength is great  
And leave your labor to him?  
12 “Will you have faith in him that he will return your grain  
And gather *it from* your threshing floor?

### Ostriches

- 13 “The ostriches’ wings flap joyously  
With the pinion and plumage of love,  
14 For she abandons her eggs to the earth  
And warms them in the dust,  
15 And she forgets that a foot may crush them,  
Or that a wild beast may trample them.  
16 “She treats her young cruelly, as if *they* were not hers;  
Though her labor be in vain, *she* is unconcerned;  
17 Because God has made her forget wisdom,  
And has not given her a share of understanding.  
18 “When she lifts herself on high,  
She laughs at the horse and his rider.

### Horses

- 19 “Do you give the horse *his* might?  
Do you clothe his neck with a mane?  
20 “Do you make him leap like the locust?  
His majestic snorting is terrible.  
21 “He paws in the valley, and rejoices in *his* strength;  
He goes out to meet the weapons.  
22 “He laughs at fear and is not dismayed;  
And he does not turn back from the sword.  
23 “The quiver rattles against him,  
The flashing spear and javelin.  
24 “With shaking and rage he races over the ground,  
And he does not stand still at the voice of the trumpet.  
25 “As often as the trumpet *sounds* he says, ‘Aha!’  
And he scents the battle from afar,  
And the thunder of the captains and the war cry.

### Hawks

- 26 “Is it by your understanding that the hawk soars,  
Stretching his wings toward the south?  
27 “Is it at your command that the eagle mounts up  
And makes his nest on high?

- 28 “On the cliff he dwells and lodges,  
Upon the rocky crag, an inaccessible place.
- 29 “From there he spies out food;  
His eyes see *it* from afar.
- 30 “His young ones also suck up blood;  
And where the slain are, there is he.”

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

Job 40–41

### Concluding Challenge

40:1 Then the LORD said to Job,

- 2 “Will the faultfinder contend with the Almighty?  
Let him who reproves God answer it.”

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

3 Then Job answered the LORD and said,

- 4 “Behold, I am insignificant; what can I reply to You?  
I lay my hand on my mouth.
- 5 “Once I have spoken, and I will not answer;  
Even twice, and I will add nothing more.”

### Yahweh Continues to Question Job

6 Then the LORD answered Job out of the storm and said,

- 7 “Now gird up your loins like a man;  
I will ask you, and you instruct Me.

### God’s Justice

- 8 “Will you really annul My judgment?  
Will you condemn Me that you may be justified?
- 9 “Or do you have an arm like God,  
And can you thunder with a voice like His?
- 10 “Adorn yourself with eminence and dignity,  
And clothe yourself with honor and majesty.
- 11 “Pour out the overflowings of your anger,  
And look on everyone who is proud, and make him low.
- 12 “Look on everyone who is proud, *and* humble him,  
And tread down the wicked where they stand.
- 13 “Hide them in the dust together;  
Bind them in the hidden *place*.
- 14 “Then I will also confess to you,  
That your own right hand can save you.

### The “Behemoth”

- 15 “Behold now, Behemoth, which I made as well as you;  
He eats grass like an ox.
- 16 “Behold now, his strength in his loins  
And his power in the muscles of his belly.
- 17 “He bends his tail like a cedar;  
The sinews of his thighs are knit together.
- 18 “His bones are tubes of bronze;  
His limbs are like bars of iron.
- 19 “He is the first of the ways of God;  
Let his maker bring near his sword.
- 20 “Surely the mountains bring him food,

- And all the beasts of the field play there.  
 21 “Under the lotus plants he lies down,  
 In the covert of the reeds and the marsh.  
 22 “The lotus plants cover him with shade;  
 The willows of the brook surround him.  
 23 “If a river rages, he is not alarmed;  
 He is confident, though the Jordan rushes to his mouth.  
 24 “Can anyone capture him when he is on watch,  
 With barbs can anyone pierce *his* nose?

### The “Leviathan”

- 41:1 “Can you draw out Leviathan with a fishhook?  
 Or press down his tongue with a cord?  
 2 “Can you put a rope in his nose  
 Or pierce his jaw with a hook?  
 3 “Will he make many supplications to you,  
 Or will he speak to you soft words?  
 4 “Will he make a covenant with you?  
 Will you take him for a servant forever?  
 5 “Will you play with him as with a bird,  
 Or will you bind him for your maidens?  
 6 “Will the traders bargain over him?  
 Will they divide him among the merchants?  
 7 “Can you fill his skin with harpoons,  
 Or his head with fishing spears?  
 8 “Lay your hand on him;  
 Remember the battle; you will not do it again!  
 9 “Behold, your expectation is false;  
 Will you be laid low even at the sight of him?  
 10 “No one is so fierce that he dares to arouse him;  
 Who then is he that can stand before Me?  
 11 “Who has given to Me that I should repay *him*?  
*Whatever* is under the whole heaven is Mine.  
 12 “I will not keep silence concerning his limbs,  
 Or his mighty strength, or his orderly frame.  
 13 “Who can strip off his outer armor?  
 Who can come within his double mail?  
 14 “Who can open the doors of his face?  
 Around his teeth there is terror.  
 15 “*His* strong scales are *his* pride,  
 Shut up *as with* a tight seal.  
 16 “One is so near to another  
 That no air can come between them.  
 17 “They are joined one to another;  
 They clasp each other and cannot be separated.  
 18 “His sneezes flash forth light,  
 And his eyes are like the eyelids of the morning.  
 19 “Out of his mouth go burning torches;  
 Sparks of fire leap forth.  
 20 “Out of his nostrils smoke goes forth  
 As *from* a boiling pot and *burning* rushes.  
 21 “His breath kindles coals,  
 And a flame goes forth from his mouth.  
 22 “In his neck lodges strength,  
 And dismay leaps before him.  
 23 “The folds of his flesh are joined together,  
 Firm on him and immovable.  
 24 “His heart is as hard as a stone,

- Even as hard as a lower millstone.
- 25 “When he raises himself up, the mighty fear;  
Because of the crashing they are bewildered.
- 26 “The sword that reaches him cannot avail,  
Nor the spear, the dart or the javelin.
- 27 “He regards iron as straw,  
Bronze as rotten wood.
- 28 “The arrow cannot make him flee;  
Slingstones are turned into stubble for him.
- 29 “Clubs are regarded as stubble;  
He laughs at the rattling of the javelin.
- 30 “His underparts are *like* sharp potsherds;  
He spreads out *like* a threshing sledge on the mire.
- 31 “He makes the depths boil like a pot;  
He makes the sea like a jar of ointment.
- 32 “Behind him he makes a wake to shine;  
One would think the deep to be gray-haired.
- 33 “Nothing on earth is like him,  
One made without fear.
- 34 “He looks on everything that is high;  
He is king over all the sons of pride.”

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

Job 42

### Job Humbles Himself Before Yahweh

- 1 Then Job answered the LORD and said,
- 2 “I know that You can do all things,  
And that no purpose of Yours can be thwarted.
- 3 ‘Who is this that hides counsel without knowledge?’  
Therefore I have declared that which I did not understand,  
Things too wonderful for me, which I did not know.”
- 4 ‘Hear, now, and I will speak;  
I will ask You, and You instruct me.’
- 5 “I have heard of You by the hearing of the ear;  
But now my eye sees You;
- 6 Therefore I retract,  
And I repent in dust and ashes.”

### God Is Angry With Job’s Friends

- 7 It came about after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.
- 8 Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will accept him so that I may not do with you *according to your folly*, because you have not spoken of 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 as the LORD told them; and the LORD accepted Job.

### God Restores the Fortunes of Job

- 10 The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold.
- 11 Then all his brothers and all his sisters and all who had known him before came to him, and they ate bread with him in his house; and they consoled him and comforted him for all the adversities that the LORD had brought on him. And each one gave him one piece of money, and each a ring of gold.
- 12 The LORD blessed the latter *days* of Job more than his beginning; and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and 1,000 female donkeys.
- 13 He had seven sons and three daughters.
- 14 He named the first Jemimah, and the second Keziah, and the third Keren-happuch.

15 In all the land no women were found so fair as Job's daughters; and their father gave them inheritance among their brothers.  
16 After this, Job lived 140 years, and saw his sons and his grandsons, four generations.  
17 And Job died, an old man and full of days.

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### The Death of Noah (2168 BC)

Genesis 9:28–29

28 Noah lived three hundred and fifty years after the flood.

29 So 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 records of* the generations of Terah.

Terah became the father of Abram, Nahor and Haran;  
and Haran became the father of Lot.

28 Haran died in the presence of his father Terah in the land of  
his birth, in Ur of the Chaldeans.

29 Abram and Nahor took wives for themselves. The name of  
Abram's wife was Sarai; and the name of Nahor's wife was  
Milcah, the daughter of Haran, the father of Milcah and Iscah.

30 Sarai was barren; she had no child.

Joshua 24:2

2 Joshua said to all the people, "Thus says the LORD, the God of  
Israel, 'From ancient times your fathers lived beyond the River,  
*namely*, Terah, the father of Abraham and the father of Nahor,

and they served other gods.

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

Genesis 12:1

1 Now the LORD said to Abram,

"Go forth from your country,  
And from your relatives  
And from your father's house,  
To the land which I will show you; [[Heb 11:8](#)]

Acts 7:2–3

2 And he said, "Hear me, brethren and fathers! The God of glory  
appeared to our father Abraham when he was in Mesopotamia,  
before he lived in Haran,  
3 and said to him,

'LEAVE YOUR COUNTRY  
AND YOUR RELATIVES,

AND COME INTO 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 make your name great;

And so you shall be a blessing;  
3 And I will bless those who bless you,  
And the one who curses you I will curse.  
And in you all the families of the earth will be blessed."

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

Genesis 11:31–32

31 Terah took Abram his son, and Lot the son of Haran, his  
grandson, and Sarai his daughter-in-law, his son Abram's wife;  
and they went out together from Ur of the Chaldeans in order to  
enter the land of Canaan;

and they went as far as Haran, and settled there.

32 The days of Terah were two hundred and five years;  
and Terah died in Haran.

Acts 7:4

4 "Then he left the land of the Chaldeans  
and settled in Haran.

From there, after his father died,  
*God* had him move to this country in which you are now living.

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

Genesis 12:4–9

- 4 So Abram went forth as the LORD had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.
- 5 Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.
- 6 Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite *was* then in the land.
- 7 The LORD appeared to Abram and said, "To your descendants I will give this land." So he built an altar there to the LORD who had appeared to him.
- 8 Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the LORD and called upon the name of the LORD.
- 9 Abram journeyed on, continuing toward the Negev. [[Heb 11:9–10](#)]

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

Genesis 12:10–20

- 10 Now there was a famine in the land; so Abram went down to Egypt to sojourn there, for the famine was severe in the land.
- 11 It came about when he came near to Egypt, that he said to Sarai his wife, "See now, I know that you are a beautiful woman; 12 and when the Egyptians see you, they will say, 'This is his wife'; and they will kill me, but they will let you live. 13 Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you."
- 14 It came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful.
- 15 Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house.
- 16 Therefore he treated Abram well for her sake; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels.
- 17 But the LORD struck Pharaoh and his house with great plagues because of Sarai, Abram's wife.
- 18 Then Pharaoh called 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 for my wife? Now then, here is your wife, take her and go."
- 20 Pharaoh commanded *his* men concerning him; and they escorted him away, with his wife and all that belonged to him.

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

Genesis 13

- 1 So Abram went up from Egypt to the Negev, he and his wife and all that belonged to him, and Lot with him.
- 2 Now Abram was very rich in livestock, in silver and in gold.
- 3 He went on his journeys from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai,
- 4 to the place of the altar which he had made there formerly; and there Abram called on the name of the LORD.
- 5 Now Lot, who went with Abram, also had flocks and herds and tents.
- 6 And the land could not sustain them while dwelling together, for their possessions were so great that they were not able to remain together.
- 7 And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. Now the Canaanite and the Perizzite were dwelling then in the land.
- 8 So Abram said to Lot, "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are brothers. 9 Is not the whole land before you? Please separate from me; if *to* the left, then I will go to the right; or if *to* the right, then I will go to the left."
- 10 Lot lifted up his eyes and saw all the valley of the Jordan, that it was well watered everywhere—*this was* before the LORD destroyed Sodom and Gomorrah—like the garden of the LORD, like the land of Egypt as you go to Zoar.
- 11 So Lot chose for himself all the valley of the Jordan, and Lot journeyed eastward. Thus they separated from each other.
- 12 Abram settled in the land of Canaan, while Lot settled in the cities of the valley, and moved his tents as far as Sodom.
- 13 Now the men of Sodom were wicked exceedingly and sinners against the LORD.
- 14 The LORD said to Abram, after Lot had separated from him, "Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward; 15 for all the land which you see, I will give it to you and to your descendants forever. 16 I will make your descendants as the dust of the earth, so that if anyone can number the dust of the earth, then your descendants can also be numbered. 17 Arise, walk about the land through its length and breadth; for I will give it to you."

18 Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the LORD.

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

Genesis 14:1–17

1 And it came about in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of Goiim,  
 2 *that* they made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).  
 3 All these came as allies to the valley of Siddim (that is, the Salt Sea).  
 4 Twelve years they had served Chedorlaomer, but the thirteenth year they rebelled.  
 5 In the fourteenth year Chedorlaomer and the kings that 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 Mount Seir, as far as El-paran, which is by the wilderness.  
 7 Then they turned back and came to En-mishpat (that is, Kadesh), and conquered all the country of the Amalekites, and also the Amorites, who lived in Hazazon-tamar.  
 8 And the king of Sodom and the king of Gomorrah and the king of Admah and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the valley of Siddim,  
 9 against Chedorlaomer 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 they fell into them. But those who survived fled to the hill country.  
 11 Then they took all the goods of Sodom and Gomorrah and all their food supply, and departed.  
 12 They also took Lot, Abram’s nephew, and his possessions and departed, for he was living in Sodom.  
 13 Then a fugitive came and told Abram the Hebrew. Now he was living by the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, and these were allies with Abram.  
 14 When Abram heard that his relative had been taken captive, he led out his trained men, born in his house, three hundred and eighteen, and went in pursuit as far as Dan.  
 15 He divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus.  
 16 He brought back all the goods, and also brought back his relative Lot with his possessions, and also the women, and the people.  
 17 Then after his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the valley of Shaveh (that is, the King’s Valley).

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

Genesis 14:18–24

18 And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.  
 19 He blessed him and said,  
     “Blessed be Abram of God Most High,  
     Possessor of heaven and earth;  
 20 And blessed be God Most High,  
     Who has delivered your enemies into your hand.”  
 He gave him a tenth of all.  
 21 The king of Sodom said to Abram,  
 “Give the people to me and take the goods for yourself.”

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 part of all *the spoils*, was first of all, by the translation of *his name*, king of righteousness, and then also king of Salem, which is king of peace.  
 3 Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.  
 4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.

<p>22 Abram said to the king of Sodom, “I have sworn to the LORD God Most High, possessor of heaven and earth, 23 that I will not take a thread or a sandal thong or anything that is yours, for fear you would say, ‘I have made Abram rich.’ 24 I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them 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 the LORD came to Abram in a vision, saying,

“Do not fear, Abram,  
I am a shield to you;  
Your reward shall be very great.”

2 Abram said, “O Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?”

3 And Abram said, “Since You have given no offspring to me, one born in my house is my heir.”

4 Then behold, the word of the LORD came to him, saying, “This man will not be your heir; but one who will come forth from your own body, he shall be your heir.”

5 And He took him outside and said, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.”

6 Then he believed in the LORD; and He reckoned it to him as righteousness. [[Rom 4:18–25](#)]

#### Cutting the Covenant

7 And He said to him, “I am the LORD who brought you out of Ur of the Chaldeans, to give you this land to possess it.”

8 He said, “O Lord GOD, how may I know that I will possess it?”

9 So He said to him, “Bring 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 Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.

11 The birds of prey came down upon the carcasses, and Abram drove them away.

12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror *and* great darkness fell upon him.

13 *God* said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.

14 But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.

15 As for you, you shall go to your fathers in peace; you will be buried at a good old age.

16 Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.”

17 It came about when the sun had set, that it was very dark, and behold, *there appeared* a smoking oven and a flaming torch which passed between these pieces.

18 On that day the LORD made a covenant with Abram, saying,

“To your descendants I have given this land,  
From the river of Egypt as far as the great river, the river Euphrates:

19 the Kenite and the Kenizzite and the Kadmonite

20 and the Hittite and the Perizzite and the Rephaim

21 and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

## Birth of Ishmael (2080 BC)

### Genesis 16

1 Now Sarai, Abram’s wife had borne him no *children*, and she had an Egyptian maid whose name was Hagar.

2 So Sarai said to Abram, “Now behold, the LORD has prevented me from bearing *children*. Please go in to my maid; perhaps I will obtain children through her.” And Abram listened to the voice of Sarai.

3 After Abram had lived ten years in the land of Canaan, Abram’s wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife.

4 He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight.

5 And Sarai said to Abram, “May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the LORD judge between you and me.”

6 But Abram said to Sarai, “Behold, your maid is in your power; do to her what is good in your sight.” So Sarai treated her harshly, and she fled from her presence.

7 Now the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.

8 He said, “Hagar, Sarai’s maid, where have you come from and where are you going?” And she said, “I am fleeing from the presence of my mistress Sarai.”

9 Then the angel of the LORD said to her, "Return to your mistress, and submit yourself to her authority."

10 Moreover, the angel of the LORD said to her, "I will greatly multiply your descendants so that they will be too many to count."

11 The angel of the LORD said to her further,

"Behold, you are with child,  
And you will bear a son;  
And you shall call his name Ishmael,  
Because the LORD has given heed to your affliction.

12 "He will be a wild donkey of a man,

His hand *will be* against everyone,  
And everyone's hand *will be* against him;  
And he will live to the east of all his brothers."

13 Then she called the name of the LORD who spoke to her, "You are a God who sees"; for she said, "Have I even remained alive here after seeing Him?"

14 Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

15 So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.

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

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

### Genesis 17

#### Yahweh Appears to Abram

1 Now when Abram was ninety-nine years old, the LORD appeared to Abram and said to him,

"I am God Almighty;  
Walk before Me, and be blameless.

2 "I will establish My covenant between Me and you,  
And I will multiply you exceedingly."

#### Abraham: Father of Many Nations

3 Abram fell on his face, and God talked with him, saying,

4 "As for Me, behold, My covenant is with you,  
And you will be the father of a multitude of nations.

5 "No longer shall your name 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 I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.

7 I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you.

8 I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

#### The Covenant of Circumcision

9 God said further to Abraham, "Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations.

10 This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised.

11 And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

12 And every male among you who is eight days old shall be circumcised throughout your generations, a *servant* who is born in the house or who is bought with money from any foreigner, who is not of your descendants.

13 A *servant* who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant.

14 But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

**Sarah: Mother of Nations**

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

16 I will bless her, and indeed I will give you a son by her. Then I will bless her, and she shall be *a mother of nations*; kings of peoples will come from her.”

**Abraham’s Reaction of Disbelief**

17 Then Abraham fell on his face and laughed, and said in his heart, “Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear *a child*?”

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

**The Promise of Isaac**

19 But God said, “No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his descendants after him.

20 As for Ishmael, I have heard you; behold, I will bless him, and will make him fruitful and will multiply him exceedingly. He shall become the father of twelve princes, and I will make him a great nation.

21 But My covenant I will establish with Isaac, whom Sarah will bear to you at this season next year.”

22 When He finished talking with him, God went up from Abraham.

**Abraham Obeys Yahweh**

23 Then Abraham took Ishmael his son, and all *the servants* who were born in his house and all who were bought with his money, every male among the men of Abraham’s household, and circumcised the flesh of their foreskin in the very same day, as God had said to him.

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

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

26 In the very same day Abraham was circumcised, and Ishmael his son. [[Rom 4:9–12](#)]

27 All the men of his household, who were born in the house or bought with 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 Now the LORD appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day.  
 2 When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw *them*, he ran from the tent door to meet them and bowed himself to the earth,  
 3 and said, “My lord, if now I have found favor in your sight, please do not pass your servant by.  
 4 Please let a little water be brought and wash your feet, and rest yourselves under the tree;  
 5 and I will bring a piece of bread, that you may refresh yourselves; after that you may go on, since you have visited your servant.”  
 And they said, “So do, as you have said.”  
 6 So Abraham hurried into the tent to Sarah, and said, “Quickly, prepare three measures of fine flour, knead *it* and make bread cakes.”  
 7 Abraham also ran to the herd, and took a tender and choice calf and gave *it* to the servant, and he hurried to prepare it.  
 8 He took curds and milk and the calf which he had prepared, and placed *it* before them; and he was standing by them under the tree as they ate.  
 9 Then they said to him, “Where is Sarah your wife?” And he said, “There, in the tent.”  
 10 He said, “I will surely return to you at this time next year; and behold, Sarah your wife will have a son.” And Sarah was listening at the tent door, which was behind him. [\[Rom 9:9\]](#)  
 11 Now Abraham and Sarah were old, advanced in age; Sarah was past childbearing.  
 12 Sarah laughed to herself, saying, “After I have become old, shall I have pleasure, my lord being old also?”  
 13 And the LORD said to Abraham, “Why did Sarah laugh, saying, ‘Shall I indeed bear *a child*, when I am *so old*?’  
 14 Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son.”  
 15 Sarah denied *it* however, saying, “I did not laugh”; for she was afraid. And He said, “No, but you did laugh.”

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

- 16 Then the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off.  
 17 The LORD said, “Shall I hide from Abraham what I am about to do,  
 18 since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?  
 19 For I have chosen him, so that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring upon Abraham what He has spoken about him.”  
 20 And the LORD said, “The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.  
 21 I will go down now, and see if they have done entirely according to its outcry, which has come to Me; and if not, I will know.”  
 22 Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD.  
 23 Abraham came near and said, “Will You indeed sweep away the righteous with the wicked?  
 24 Suppose there are fifty righteous within the city; will You indeed sweep *it* away and not spare the place for the sake of the fifty righteous who are in it?  
 25 Far be it from You to do such a thing, to slay the righteous with the wicked, so that the righteous and the wicked are *treated* alike.  
 Far be it from You! Shall not the Judge of all the earth deal justly?”  
 26 So the LORD said, “If I find in Sodom fifty righteous within the city, then I will spare the whole place on their account.”  
 27 And Abraham replied, “Now behold, I have ventured to speak to the Lord, although I am *but* dust and ashes.  
 28 Suppose the fifty righteous are lacking five, will You destroy the whole city because of five?” And He said, “I will not destroy *it* if I find forty-five there.”  
 29 He spoke to Him yet again and said, “Suppose forty are found there?” And He said, “I will not do *it* on account of the forty.”  
 30 Then he said, “Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?” And He said, “I will not do *it* if I find thirty there.”  
 31 And he said, “Now behold, I have ventured to speak to the Lord; suppose twenty are found there?” And He said, “I will not destroy *it* on account of the twenty.”  
 32 Then he said, “Oh may the Lord not be angry, and I shall speak only this once; suppose ten are found there?” And He said, “I will not destroy *it* on account of the ten.”  
 33 As soon as He had finished speaking to Abraham the LORD departed, 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 Now the two angels came to Sodom in the evening as Lot was sitting in the gate of Sodom. When Lot saw *them*, he rose to meet them and bowed down *with his face* to the ground.

2 And he said, “Now behold, my lords, please turn aside into your servant’s house, and spend the night, and wash your feet; then you may rise early and go on your way.” They said however, “No, but we shall spend the night in the square.”

3 Yet he urged them strongly, so they turned aside to him and entered his house; and he prepared a feast for them, and baked unleavened bread, and they ate.

4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter;

5 and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may have relations with them.”

6 But Lot went out to them at the doorway, and shut the door behind him,

7 and said, “Please, my brothers, do not act wickedly.

8 Now behold, I have two daughters who have not had relations with man; please let me bring them out to you, and do to them whatever you like; only do nothing to these men, inasmuch as they have come under the shelter of my roof.”

9 But they said, “Stand aside.” Furthermore, they said, “This one came in as an alien, and already he is acting like a judge; now we will treat you worse than them.” So they pressed hard against Lot and came near to break the door.

10 But the men reached out their hands and brought Lot into the house with them, and shut the door.

11 They struck the men who were at the doorway of the house with blindness, both small and great, so that they wearied *themselves trying* to find the doorway.

#### **Lot Tries to Warn His Family**

12 Then the *two* men said to Lot, “Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring *them* out of the place;

13 for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it.”

14 Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, “Up, get out of this place, for the LORD will destroy the city.” But he appeared to his sons-in-law to be jesting.

#### **The Angels Force Lot to Leave**

15 When morning dawned, the angels urged Lot, saying, “Up, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.”

16 But he hesitated. So the men seized his hand and the hand of his wife and the hands of his two daughters, for the compassion of the LORD *was* upon him; and they brought him out, and put him outside the city. [cf. [2 Pet 2:4–9](#)]

17 When they had brought them outside, one said, “Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, or you will be swept away.”

18 But Lot said to them, “Oh no, my lords!

19 Now behold, your servant has found favor in your sight, and you have magnified your lovingkindness, which you have shown me by saving my life; but I cannot escape to the mountains, for the disaster will overtake me and I will die;

20 now behold, this town is near *enough* to flee to, and it is small. Please, let me escape there (is it not small?) that my life may be saved.”

21 He said to him, “Behold, I grant you this request also, not to overthrow the town of which you have spoken.

22 Hurry, escape there, for I cannot do anything until you arrive there.” Therefore the name of the town was called Zoar.

23 The sun had risen over the earth when Lot came to Zoar.

#### **The Destruction of Sodom and Gomorrah**

24 Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven,

25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

26 But his wife, from behind him, looked *back*, and she became a pillar of salt. [cf. [Luke 17:28–33](#)]

27 Now Abraham arose early in the morning *and went* to the place where he had stood before the LORD;

28 and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.

29 Thus it came about, when God destroyed the cities of the valley, that God remembered Abraham, and sent Lot out of 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 Lot went up from Zoar, and stayed in the mountains, and his two daughters with him; for he was afraid to stay in Zoar; and he stayed in a cave, he and his two daughters.

31 Then the firstborn said to the younger, “Our father is old, and there is not a man on earth to come in to us after the manner of

the earth.

32 Come, let us make our father drink wine, and let us lie with him that we may preserve our family through our father.”

33 So they made their father drink wine that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose.

34 On the following day, the firstborn said to the younger, “Behold, I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, that we may preserve our family through our father.”

35 So they made their father drink wine that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose.

36 Thus both the daughters of Lot were with child by their father.

37 The firstborn bore a son, and called his name Moab; he is the father of the Moabites to this day.

38 As for the younger, she also bore a son, and called his name Ben-ammi; he is the father of the sons of Ammon to this day.

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### Abraham Deceives King Abimelech (2066 BC)

#### Genesis 20

- 1 Now Abraham journeyed from there toward the land of the Negev, and settled between Kadesh and Shur; then he sojourned in Gerar.
- 2 Abraham said of Sarah his wife, "She is my sister." So Abimelech king of Gerar sent and took Sarah.
- 3 But God came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is married."
- 4 Now Abimelech had not come near her; and he said, "Lord, will You slay a nation, even *though* blameless?"
- 5 Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this."
- 6 Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.
- 7 Now therefore, restore the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not restore *her*, know that you shall surely die, you and all who are yours."
- 8 So Abimelech arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened.
- 9 Then Abimelech called Abraham and said to him, "What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done."
- 10 And Abimelech said to Abraham, "What have you encountered, that you have done this thing?"
- 11 Abraham said, "Because I thought, surely there is no fear of God in this place, and they will kill me because of my wife.
- 12 Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife;
- 13 and it came about, when God caused me to wander from my father's house, that I said to her, 'This is the kindness which you will show to me: everywhere we go, say of me, "He is my brother."'"
- 14 Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him.
- 15 Abimelech said, "Behold, my land is before you; settle wherever you please."
- 16 To Sarah he said, "Behold, I have given your brother a thousand pieces of silver; behold, it is your vindication before all who are with you, and before all men you are cleared."
- 17 Abraham prayed to God, and God healed Abimelech and his wife and his maids, so that they bore *children*.
- 18 For the LORD had closed fast all the wombs of the household of Abimelech because of Sarah, Abraham's wife.

### The Birth of Isaac (2066 BC)

#### Genesis 21:1–7

- 1 Then the LORD took note of Sarah as He had said, and the LORD did for Sarah as He had promised.
- 2 So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. [[Heb 11:11](#)]
- 3 Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.
- 4 Then Abraham circumcised his son Isaac when he was eight days old, as God had commanded him.
- 5 Now Abraham was one hundred years old when his son Isaac was born to him.
- 6 Sarah said, "God has made laughter for me; everyone who hears will laugh with me."
- 7 And she said, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

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

#### Genesis 21:8–21

- 8 The child grew and was weaned, and Abraham made a great feast on the day that Isaac was weaned.
- 9 Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.
- 10 Therefore she said to Abraham, "Drive out this maid and her son, for the son of this maid shall not be an heir with my son Isaac." [[Gal 4:30](#)]
- 11 The matter distressed Abraham greatly because of his son.
- 12 But God said to Abraham, "Do not be distressed because of the lad and your maid; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named. [[Rom 9:6–8](#); [Heb 11:18](#)]
- 13 And of the son of the maid I will make a nation also, because he is your descendant."
- 14 So Abraham rose early in the morning and took bread and a skin of water and gave *them* to Hagar, putting *them* on her shoulder, and gave *her* the boy, and sent her away. And she departed and wandered about in the wilderness of Beersheba.
- 15 When the water in the skin was used up, she left the boy under one of the bushes.
- 16 Then she went and sat down opposite him, about a bowshot away, for she said, "Do not let me see the boy die." And she sat

opposite him, and lifted up her voice and wept.

17 God heard the lad crying; and the angel of God called to Hagar from heaven and said to her, “What is the matter with you, Hagar? Do not fear, for God has heard the voice of the lad where he is.

18 Arise, lift up the lad, and hold him by the hand, for I will make a great nation of him.”

19 Then God opened her eyes and she saw a well of water; and she went and filled the skin with water and gave the lad a drink.

20 God was with the lad, and he grew; and he lived in the wilderness and became an archer.

21 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 Now it came about at that time that Abimelech and Phicol, the commander of his army, spoke to Abraham, saying, “God is with you in all that you do;

23 now therefore, swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity, but according to the kindness that I have shown to you, you shall show to me and to the land in which you have sojourned.”

24 Abraham said, “I swear it.”

25 But Abraham complained to Abimelech because of the well of water which the servants of Abimelech had seized.

26 And Abimelech said, “I do not know who has done this thing; you did not tell me, nor did I hear of it until today.”

27 Abraham took sheep and oxen and gave them to Abimelech, and the two of them made a covenant.

28 Then Abraham set seven ewe lambs of the flock by themselves.

29 Abimelech said to Abraham, “What do these seven ewe lambs mean, which you have set by themselves?”

30 He said, “You shall take these seven ewe lambs from my hand so that it may be a witness to me, that I dug this well.”

31 Therefore he called that place Beersheba, because there the two of them took an oath.

32 So they made a covenant at Beersheba; and Abimelech and Phicol, the commander of his army, arose and returned to the land of the Philistines.

33 *Abraham* planted a tamarisk tree at Beersheba, and there he called on the name of the LORD, the Everlasting God.

34 And Abraham sojourned in the land of the Philistines for many days.

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

Genesis 22:1–19

1 Now it came about after these things, that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.”

2 He said, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.”

3 So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him.

4 On the third day Abraham raised his eyes and saw the place from a distance.

5 Abraham said to his young men, “Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you.”

6 Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.

7 Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?”

8 Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.

9 Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood.

10 Abraham stretched out his hand and took the knife to slay his son.

11 But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.”

12 He said, “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.”

13 Then Abraham raised his eyes and looked, and behold, behind *him* a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son.

14 Abraham called the name of that place The LORD Will Provide, as it is said to this day, “In the mount of the LORD it will be provided.” [[Heb 11:17–19](#); [Jam 2:20–24](#)]

15 Then the angel of the LORD called to Abraham a second time from heaven,

16 and said, “By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son,

17 indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. [\[Heb 6:13–14\]](#)

18 In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” [\[Gal 3:16\]](#)

19 So Abraham returned to his young men, and they arose and went together to Beersheba; and Abraham lived at Beersheba.

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

Genesis 22:20–24

20 Now it came about after these things, that it was told Abraham, saying, “Behold, Milcah also has borne children to your brother Nahor:

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

22 and Chesed and Hazo and Pildash and Jidlaph and Bethuel.”

23 Bethuel became the father of Rebekah; these eight Milcah bore to Nahor, Abraham's brother.

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

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## The Death of Sarah (2029 BC)

### Genesis 23

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

2 Sarah died in Kiriath-arba (that is, Hebron) in the land of Canaan; and Abraham went in to mourn for Sarah and to weep for her.

3 Then Abraham rose from before his dead, and spoke to the sons of Heth, saying,

4 “I am a stranger and a sojourner among you; give me a burial site among you that I may bury my dead out of my sight.”

5 The sons of Heth answered Abraham, saying to him,

6 “Hear us, my lord, you are a mighty prince among us; bury your dead in the choicest of our graves; none of us will refuse you his grave for burying your dead.”

7 So Abraham rose and bowed to the people of the land, the sons of Heth.

8 And he spoke with them, saying, “If it is your wish *for me* to bury my dead out of my sight, hear me, and approach Ephron the son of Zohar for me,

9 that he may give me the cave of Machpelah which he owns, which is at the end of his field; for the full price let him give it to me in your presence for a burial site.”

10 Now Ephron was sitting among the sons of Heth; and Ephron the Hittite answered Abraham in the hearing of the sons of Heth; *even* of all who went in at the gate of his city, saying,

11 “No, my lord, hear me; I give you the field, and I give you the cave that is in it. In the presence of the sons of my people I give it to you; bury your dead.”

12 And Abraham bowed before the people of the land.

13 He spoke to Ephron in the hearing of the people of the land, saying, “If you will only please listen to me; I will give the price of the field, accept *it* from me that I may bury my dead there.”

14 Then Ephron answered Abraham, saying to him,

15 “My lord, listen to me; a piece of land worth four hundred shekels of silver, what is that between me and you? So bury your dead.”

16 Abraham listened to Ephron; and Abraham weighed out for Ephron the silver which he had named in the hearing of the sons of Heth, four hundred shekels of silver, commercial standard.

17 So Ephron’s field, which was in Machpelah, which faced Mamre, the field and cave which was in it, and all the trees which were in the field, that were within all the confines of its border, were deeded over

18 to Abraham for a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

19 After this, Abraham buried Sarah his wife in the cave of the field at Machpelah facing Mamre (that is, Hebron) in the land of Canaan.

20 So the field and the cave that is in it, were deeded over to Abraham for a burial site by the sons of Heth.

## A Wife for Isaac (2026 BC)

### Genesis 24

#### Abraham’s Charge to His Servant

1 Now Abraham was old, advanced in age; and the LORD had blessed Abraham in every way.

2 Abraham said to his servant, the oldest of his household, who had charge of all that he owned, “Please place your hand under my thigh,

3 and I will make you swear by the LORD, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live,

4 but you will go to my country and to my relatives, and take a wife for my son Isaac.”

5 The servant said to him, “Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?”

6 Then Abraham said to him, “Beware that you do not take my son back there!

7 The LORD, the God of heaven, who took me from my father’s house and from the land of my birth, and who spoke to me and who swore to me, saying, ‘To your descendants I will give this land,’ He will send His angel before you, and you will take a wife for my son from there.

8 But if the woman is not willing to follow you, then you will be free from this my oath; only do not take my son back there.”

9 So the servant placed his hand under the thigh of Abraham his master, and swore to him concerning this matter.

#### The Servant’s Prayer

10 Then the servant took ten camels from the camels of his master, and set out with a variety of good things of his master’s in his hand; and he arose and went to Mesopotamia, to the city of Nahor.

11 He made the camels kneel down outside the city by the well of water at evening time, the time when women go out to draw water.

12 He said, “O LORD, the God of my master Abraham, please grant me success today, and show lovingkindness to my master

Abraham.

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

14 now may it be that the girl to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also'—*may she be the one* whom You have appointed for Your servant Isaac; and by this I will know that You have shown lovingkindness to my master."

#### God's Answer

15 Before he had finished speaking, behold, Rebekah who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder.

16 The girl was very beautiful, a virgin, and no man had had relations with her; and she went down to the spring and filled her jar and came up.

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

18 She said, "Drink, my lord"; and she quickly lowered her jar to her hand, and gave him a drink.

19 Now when she had finished giving him a drink, she said, "I will draw also for your camels until they have finished drinking."

20 So she quickly emptied her jar into the trough, and ran back to the well to draw, and she drew for all his camels.

21 Meanwhile, the man was gazing at her in silence, to know whether the LORD had made his journey successful or not.

22 When the camels had finished drinking, the man took a gold ring weighing a half-shekel and two bracelets for her wrists weighing ten shekels in gold,

23 and said, "Whose daughter are you? Please tell me, is there room for us to lodge in your father's house?"

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

25 Again she said to him, "We have plenty of both straw and feed, and room to lodge in."

26 Then the man bowed low and worshiped the LORD.

27 He said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken His lovingkindness and His truth toward my master; as for me, the LORD has guided me in the way to the house of my master's brothers."

28 Then the girl ran and told her mother's household about these things.

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

29 Now Rebekah had a brother whose name was Laban; and Laban ran outside to the man at the spring.

30 When he saw the ring and the bracelets on his sister's wrists, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he went to the man; and behold, he was standing by the camels at the spring.

31 And he said, "Come in, blessed of the LORD! Why do you stand outside since I have prepared the house, and a place for the camels?"

32 So the man entered the house. Then Laban unloaded the camels, and he gave straw and feed to the camels, and water to wash his feet and the feet of the men who were with him.

33 But when *food* was set before him to eat, he said, "I will not eat until I have told my business." And he said, "Speak on."

34 So he said, "I am Abraham's servant.

35 The LORD has greatly blessed my master, so that he has become rich; and He has given him flocks and herds, and silver and gold, and servants and maids, and camels and donkeys.

36 Now Sarah my master's wife bore a son to my master in her old age, and he has given him all that he has.

37 My master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I live;

38 but you shall go to my father's house and to my relatives, and take a wife for my son.'

39 I said to my master, 'Suppose the woman does not follow me.'

40 He said to me, 'The LORD, before whom I have walked, will send His angel with you to make your journey successful, and you will take a wife for my son from my relatives and from my father's house;

41 then you will be free from my oath, when you come to my relatives; and if they do not give her to you, you will be free from my oath.'

42 "So I came today to the spring, and said, 'O LORD, the God of my master Abraham, if now You will make my journey on which I go successful;

43 behold, I am standing by the spring, and may it be that the maiden who comes out to draw, and to whom I say, "Please let me drink a little water from your jar";

44 and she will say to me, "You drink, and I will draw for your camels also"; let her be the woman whom the LORD has appointed for my master's son.'

45 "Before I had finished speaking in my heart, behold, Rebekah came out with her jar on her shoulder, and went down to the spring and drew, and I said to her, 'Please let me drink.'

46 She quickly lowered her jar from her *shoulder*, and said, 'Drink, and I will water your camels also'; so I drank, and she watered the camels also.

47 Then I asked her, and said, 'Whose daughter are you?' And she said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to

him'; and I put the ring on her nose, and the bracelets on her wrists.

48 And I bowed low and worshiped the LORD, and blessed the LORD, the God of my master Abraham, who had guided me in the right way to take the daughter of my master's kinsman for his son.

49 So now if you are going to deal kindly and truly with my master, tell me; and if not, let me know, that I may turn to the right hand or the left."

#### **Bethuel and Laban Agree to Give Rebekah in Marriage**

50 Then Laban and Bethuel replied, "The matter comes from the LORD; so we cannot speak to you bad or good.

51 Here is Rebekah before you, take *her* and go, and let her be the wife of your master's son, as the LORD has spoken."

52 When Abraham's servant heard their words, he bowed himself to the ground before the LORD.

53 The servant brought out articles of silver and articles of gold, and garments, and gave them to Rebekah; he also gave precious things to her brother and to her mother.

54 Then he and the men who were with him ate and drank and spent the night. When they arose in the morning, he said, "Send me away to my master."

55 But her brother and her mother said, "Let the girl stay with us *a few days*, say ten; afterward she may go."

56 He said to them, "Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master."

#### **Rebekah Agrees to Marry Isaac**

57 And they said, "We will call the girl and consult her wishes."

58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."

59 Thus they sent away their sister Rebekah and her nurse with Abraham's servant and his men.

60 They blessed Rebekah and said to her,

"May you, our sister,  
Become thousands of ten thousands,  
And may your descendants possess  
The gate of those who hate them."

#### **The Journey Home**

61 Then Rebekah arose with her maids, and they mounted the camels and followed the man. So the servant took Rebekah and departed.

62 Now Isaac had come from going to Beer-lahai-roi; for he was living in the Negev.

63 Isaac went out to meditate in the field toward evening; and he lifted up his eyes and looked, and behold, camels were coming.

64 Rebekah lifted up her eyes, and when she saw Isaac she dismounted from the camel.

65 She said to the servant, "Who is that man walking in the field to meet us?" And the servant said, "He is my master." Then she took her veil and covered herself.

66 The servant told Isaac all the things that he had done.

67 Then Isaac brought her into his mother Sarah's tent, and he took Rebekah, and she became his wife, and he loved her; thus Isaac was comforted after his mother's death.

### **Abraham Marries Keturah – Origin of the Midianites (c. 2020 BC)**

Genesis 25:1–6

1 Now Abraham took another wife, whose name was Keturah.

2 She bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah.

3 Jokshan became the father of Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim.

4 The sons of Midian were Ephah and Epher and Hanoch and Abida and Eldaah. All these were the sons of Keturah.

5 Now Abraham gave all that he had to Isaac;

6 but to the sons of his concubines, Abraham gave gifts while he was still living, and sent them away from his son Isaac eastward, to the land of the east.

### **Toledot of Ishmael (c. 2050–1900 BC)**

Genesis 25:12–16

12 Now these are *the records of* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's maid, bore to Abraham;

13 and these are the names of the sons of Ishmael, by their names, in the order of their birth: Nebaioth, the firstborn of Ishmael,

and Kedar and Adbeel and Mibsam  
 14 and Mishma and Dumah and Massa,  
 15 Hadad and Tema, Jetur, Naphish and Kedemah.  
 16 These are the sons of Ishmael and these are their names, by their villages, and by their camps; twelve princes according to their tribes.

### Toledot of Isaac (2006 BC)

Genesis 25:19–26

19 Now these are *the records of* the generations of Isaac, Abraham's son: Abraham became the father of 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, to be his wife.  
 21 Isaac prayed to the LORD on behalf of his wife, because she was barren; and the LORD answered him and Rebekah his wife conceived.  
 22 But the children struggled together within her; and she said, "If it is so, why then am I *this way*?" So she went to inquire of the LORD.  
 23 The LORD said to her,  
  
     "Two nations are in your womb;  
     And two peoples will be separated from your body;  
     And one people shall be stronger than the other;  
     And the older shall serve the younger." [[Rom 9:12](#)]  
  
 24 When her days to be delivered were fulfilled, behold, there were twins in her womb.  
 25 Now the first came forth red, all over like a hairy garment; and they named him Esau.  
 26 Afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them.

### The Death of Abraham (1991 BC)

Genesis 25:7–11

7 These are all the years of Abraham's life that he lived, one hundred and seventy-five years. [[Heb 11:13–16](#)]  
 8 Abraham breathed his last and died in a ripe old age, an old man and satisfied *with life*; and he was gathered to his people.  
 9 Then his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, facing Mamre,  
 10 the field which Abraham purchased from the sons of Heth; there Abraham was buried with Sarah his wife.  
 11 It came about after the death of Abraham, that God blessed his son Isaac; and Isaac lived by Beer-lahai-roi.

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### Esau Despises His Birthright (1991–1966 BC)

Genesis 25:27–34

27 When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents.  
 28 Now Isaac loved Esau, because he had a taste for game, but Rebekah loved Jacob.  
 29 When Jacob had cooked stew, Esau came in from the field and he was famished;  
 30 and Esau said to Jacob, “Please let me have a swallow of that red stuff there, for I am famished.” Therefore his name was called Edom.  
 31 But Jacob said, “First sell me your birthright.”  
 32 Esau said, “Behold, I am about to die; so of what *use* then is the birthright to me?”  
 33 And Jacob said, “First swear to me”; so he swore to him, and sold his birthright to Jacob.  
 34 Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright. [[Heb 12:16](#)]

### Isaac Deceives King Abimelech (1991–1966 BC)

Genesis 26:1–11

1 Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines.  
 2 The LORD appeared to him and said, “Do not go down to Egypt; stay in the land of which I shall tell you.  
 3 Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.  
 4 I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed;  
 5 because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws.”  
 6 So Isaac lived in Gerar.  
 7 When the men of the place asked about his wife, he said, “She is my sister,” for he was afraid to say, “my wife,” *thinking*, “the men of the place might kill me on account of Rebekah, for she is beautiful.”  
 8 It came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah.  
 9 Then Abimelech called Isaac and said, “Behold, certainly she is your wife! How then did you say, ‘She is my sister’?” And Isaac said to him, “Because I said, ‘I might die on account of her.’”  
 10 Abimelech said, “What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us.”  
 11 So Abimelech charged all the people, saying, “He who touches this man or his wife shall surely be put to death.”

### The Covenant Between Isaac and King Abimelech (1991–1966 BC)

Genesis 26:12–33

12 Now Isaac sowed in that land and reaped in the same year a hundredfold. And the LORD blessed him,  
 13 and the man became rich, and continued to grow richer until he became very wealthy;  
 14 for he had possessions of flocks and herds and a great household, so that the Philistines envied him.  
 15 Now all the wells which his father’s servants had dug in the days of Abraham his father, the Philistines stopped up by filling them with earth.  
 16 Then Abimelech said to Isaac, “Go away from us, for you are too powerful for us.”  
 17 And Isaac departed from there and camped in the valley of Gerar, and settled there.  
 18 Then Isaac dug again the wells of water which had been dug in the days of his father Abraham, for the Philistines had stopped them up after the death of Abraham; and he gave them the same names which his father had given them.  
 19 But when Isaac’s servants dug in the valley and found there a well of flowing water,  
 20 the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, “The water is ours!” So he named the well Esek, because they contended with him.  
 21 Then they dug another well, and they quarreled over it too, so he named it Sitnah.  
 22 He moved away from there and dug another well, and they did not quarrel over it; so he named it Rehoboth, for he said, “At last the LORD has made room for us, and we will be fruitful in the land.”  
 23 Then he went up from there to Beersheba.  
 24 The LORD appeared to him the same night and said, “I am the God of your father Abraham; Do not fear, for I am with you. I will bless you, and multiply your descendants, For the sake of My servant Abraham.”  
 25 So he built an altar there and called upon the name of the LORD, and pitched his tent there; and there Isaac’s servants dug a well.

26 Then Abimelech came to him from Gerar with his adviser Ahuzzath and Phicol the commander of his army.  
 27 Isaac said to them, “Why have you come to me, since you hate me and have sent me away from you?”  
 28 They said, “We see plainly that the LORD has been with you; so we said, ‘Let there now be an oath between us, *even* between you and us, and let us make a covenant with you,  
 29 that you will do us no harm, just as we have not touched you and have done to you nothing but good and have sent you away in peace. You are now the blessed of the LORD.’”  
 30 Then he made them a feast, and they ate and drank.  
 31 In the morning they arose early and exchanged oaths; then Isaac sent them away and they departed from him in peace.  
 32 Now it came about on the same day, that Isaac’s servants came in and told him about the well which they had dug, and said to him, “We have found water.”  
 33 So he called it Shibah; therefore the name of the city is Beersheba to this day.

### Esau’s Wives Make Life Bitter for Isaac and Rebekah (1966 BC)

Genesis 26:34–35

34 When Esau was forty years old he married Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite;  
 35 and they brought grief to Isaac and Rebekah.

### The Death of Ishmael (1943 BC)

Genesis 25:17–18

17 These are the years of the life of Ishmael, one hundred and thirty-seven years; and he breathed his last and died, and was gathered to his people.  
 18 They settled from Havilah to Shur which is east of Egypt as one goes toward Assyria; he settled in defiance of all his relatives.

### Rebekah and Jacob Deceive Isaac (1930 BC)

Genesis 27:1–40

#### Isaac Sends Esau to Prepare a Meal for the Blessing

1 Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, “My son.” And he said to him, “Here I am.”  
 2 Isaac said, “Behold now, I am old *and* I do not know the day of my death.  
 3 Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me;  
 4 and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die.”

#### Rebekah Acts Quickly

5 Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring *home*,  
 6 Rebekah said to her son Jacob, “Behold, I heard your father speak to your brother Esau, saying,  
 7 ‘Bring me *some* game and prepare a savory dish for me, that I may eat, and bless you in the presence of the LORD before my death.’  
 8 Now therefore, my son, listen to me as I command you.  
 9 Go now to the flock and bring me two choice young goats from there, that I may prepare them *as* a savory dish for your father, such as he loves.  
 10 Then you shall bring *it* to your father, that he may eat, so that he may bless you before his death.”  
 11 Jacob answered his mother Rebekah, “Behold, Esau my brother is a hairy man and I am a smooth man.  
 12 Perhaps my father will feel me, then I will be as a deceiver in his sight, and I will bring upon myself a curse and not a blessing.”  
 13 But his mother said to him, “Your curse be on me, my son; only obey my voice, and go, get *them* for me.”  
 14 So he went and got *them*, and brought *them* to his mother; and his mother made savory food such as his father loved.  
 15 Then Rebekah took the best garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son.  
 16 And she put the skins of the young goats on his hands and on the smooth part of his neck.  
 17 She also gave the savory food and the bread, which she had made, to her son Jacob.

#### Jacob Deceives His Father

18 Then he came to his father and said, “My father.” And he said, “Here I am. Who are you, my son?”  
 19 Jacob said to his father, “I am Esau your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that you may bless me.”  
 20 Isaac said to his son, “How is it that you have *it* so quickly, my son?” And he said, “Because the LORD your God caused *it* to happen

to me.”

21 Then Isaac said to Jacob, “Please come close, that I may feel you, my son, whether you are really my son Esau or not.”

22 So Jacob came close 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 He did not recognize him, because his hands were hairy like his brother Esau’s hands; so he blessed him.

24 And he said, “Are you really my son Esau?” And he said, “I am.”

25 So he said, “Bring *it* to me, and I will eat of my son’s game, that I may bless you.” And he brought *it* to him, and he ate; he also brought him wine and he drank.

26 Then his father Isaac said to him, “Please come close and kiss me, my son.”

27 So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said,

“See, the smell of my son  
Is like the smell of a field which the LORD has blessed;

28 Now may God give you of the dew of heaven,  
And of the fatness of the earth,  
And an abundance of grain and new wine;

29 May peoples serve you,  
And nations bow down to you;  
Be master of your brothers,  
And may your mother’s sons bow down to you.  
Cursed be those who curse you,  
And blessed be those who bless you.”

#### Isaac Realizes the Truth

30 Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 Then he also made savory food, and brought it to his father; and he said to his father, “Let my father arise and eat of his son’s game, that you may bless me.”

32 Isaac his father said to him, “Who are you?” And he said, “I am your son, your firstborn, Esau.”

33 Then Isaac trembled violently, and said, “Who was he then that hunted game and brought *it* to me, so that I ate of all *of it* before you came, and blessed him? Yes, and he shall 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 an exceedingly great and bitter cry, and said to his father, “Bless me, *even* me also, O my father!”

35 And he said, “Your brother came deceitfully and has taken away your blessing.”

36 Then he said, “Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing.” And he said, “Have you not reserved a blessing for me?”

37 But Isaac replied to Esau, “Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?”

38 Esau said to his father, “Do you have only one blessing, my father? Bless me, *even* me also, O my father.” So Esau lifted his voice and wept. [[Heb 12:17](#)]

39 Then Isaac his father answered and said to him,

“Behold, away from the fertility of the earth shall be your dwelling,  
And away from the dew of heaven from above.

40 “By your sword you shall live,  
And your brother you shall serve;  
But it shall come about when you become restless,  
That you will break 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 So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, “The days of mourning for my father are near; then I will kill my brother Jacob.”

42 Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to

him, “Behold your brother Esau is consoling himself concerning you *by planning* to kill you.

43 Now therefore, my son, obey my voice, and arise, flee to Haran, to my brother Laban!

44 Stay with him a few days, until your brother’s fury subsides,

45 until your brother’s anger against you subsides and he forgets what you did to him. Then I will send and get you from there. Why should I be bereaved of you both in one day?”

#### **Isaac Blesses Jacob**

46 Rebekah said to Isaac, “I am tired of living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?”

28:1 So Isaac called Jacob and blessed him and charged him, and said to him, “You shall 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 from there take to yourself a wife from the daughters of Laban your mother’s brother.

3 May God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples.

4 May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham.” [[Heb 11:20](#)]

5 Then Isaac sent Jacob away, and he went to Paddan-aram to Laban, 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 to himself a wife from there, *and that* when he blessed him he charged him, saying, “You shall not take a wife from the daughters of Canaan,”

7 and that Jacob had obeyed his father and his mother and had gone to Paddan-aram.

8 So Esau saw that the daughters of Canaan displeased his father Isaac;

9 and Esau went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham’s son, the sister of Nebaioth.

#### **Jacob’s Vision at Bethel**

10 Then Jacob departed from Beersheba and went toward Haran.

11 He came to 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 lay down in that place.

12 He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.

13 And behold, the LORD stood above it and said, “I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.

14 Your descendants will also 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 in you and in your descendants shall all the families of the earth be blessed.

15 Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.”

16 Then Jacob awoke from his sleep and said, “Surely the LORD is in this place, and I did not know it.”

17 He was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”

18 So Jacob rose early in the morning, and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.

19 He called the name of that place Bethel; however, previously the name of the city had been Luz.

20 Then Jacob made a vow, saying, “If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear,

21 and I return to my father’s house in safety, then the LORD will be my God.

22 This stone, which I have set up as a pillar, will be God’s house, and of all that You give me I will surely give a tenth to You.”

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**Jacob Works Seven Years for Rachel (1930–1923 BC)**

Genesis 29:1–20

- 1 Then Jacob went on his journey, and came to the land of the sons of the east.
- 2 He looked, and saw a well in the field, and behold, three flocks of sheep were lying there beside it, for from that well they watered the flocks. Now the stone on the mouth of the well was large.
- 3 When all the flocks were gathered there, they would then roll the stone from the mouth of the well and water the sheep, and put the stone back in its place on the mouth of the well.
- 4 Jacob said to them, “My brothers, where are you from?” And they said, “We are from Haran.”
- 5 He said to them, “Do you know Laban the son of Nahor?” And they said, “We know *him*.”
- 6 And he said to them, “Is it well with him?” And they said, “It is well, and here is Rachel his daughter coming with the sheep.”
- 7 He said, “Behold, it is still high day; it is not time for the livestock to be gathered. Water the sheep, and go, pasture them.”
- 8 But they said, “We cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep.”
- 9 While he was still speaking with them, Rachel came with her father’s sheep, for she was a shepherdess.
- 10 When Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, Jacob went up and rolled the stone from the mouth of the well and watered the flock of Laban his mother’s brother.
- 11 Then Jacob kissed Rachel, and lifted his voice and wept.
- 12 Jacob told Rachel that he was a relative of her father and that he was Rebekah’s son, and she ran and told her father.
- 13 So when Laban heard the news of Jacob his sister’s son, he ran to meet him, and embraced him and kissed him and brought him to his house. Then he related to Laban all these things.
- 14 Laban said to him, “Surely you are my bone and my flesh.” And he stayed with him a month.
- 15 Then Laban said to Jacob, “Because you are my relative, should you therefore serve me for nothing? Tell me, what shall your wages be?”
- 16 Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.
- 17 And Leah’s eyes were weak, but Rachel was beautiful of form and face.
- 18 Now Jacob loved Rachel, so he said, “I will serve you seven years for your younger daughter Rachel.”
- 19 Laban said, “It is better that I give her to you than to give her to another man; stay with me.”
- 20 So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her.

**Laban Deceives Jacob / Jacob Works Seven Years for Leah (1923–1916 BC)**

Genesis 29:21–30

- 21 Then Jacob said to Laban, “Give *me* my wife, for my time is completed, that I may go in to her.”
- 22 Laban gathered all the men of the place and made a feast.
- 23 Now in the evening he took his daughter Leah, and brought her to him; and *Jacob* went in to her.
- 24 Laban also gave his maid Zilpah to his daughter Leah as a maid.
- 25 So it came about in the morning that, behold, it was Leah! And he said to Laban, “What is this you have done to me? Was it not for Rachel that I served with you? Why then have you deceived me?”
- 26 But Laban said, “It is not the practice in our place to marry off the younger before the firstborn.
- 27 Complete the week of this one, and we will give you the other also for the service which you shall serve with me for another seven years.”
- 28 Jacob did so and completed her week, and he gave him his daughter Rachel as his wife.
- 29 Laban also gave his maid Bilhah to his daughter Rachel as her maid.
- 30 So *Jacob* went in to Rachel also, and indeed he loved Rachel more than Leah, and he served with Laban for another seven years.

**God Opens Leah’s Womb (1922–1919 BC)**

Genesis 29:31–35

- 31 Now the LORD saw that Leah was unloved, and He opened her womb, but Rachel was barren.
- 32 Leah conceived and bore a son and named him Reuben, for she said, “Because the LORD has seen my affliction; surely now my husband will love me.”
- 33 Then she conceived again and bore a son and said, “Because the LORD has heard that I am unloved, He has therefore given me this *son* also.” So she named him Simeon.
- 34 She conceived again and bore a son and said, “Now this time my husband will become attached to me, because I have borne him three sons.” Therefore he was named Levi.
- 35 And she conceived again and bore a son and said, “This time I will praise the LORD.” Therefore she named him Judah. Then she stopped bearing.

**War Between Sisters (1919–1916 BC)**

Genesis 30:1–21

**Jacob's Children by Bilhah**

- 1 Now when Rachel saw that she bore Jacob no children, she became jealous of her sister; and she said to Jacob, "Give me children, or else I die."  
 2 Then Jacob's anger burned against Rachel, and he said, "Am I in the place of God, who has withheld from you the fruit of the womb?"  
 3 She said, "Here is my maid Bilhah, go in to her that she may bear on my knees, that through her I too may have children."  
 4 So she gave him her maid Bilhah as a wife, and Jacob went in to her.  
 5 Bilhah conceived and bore Jacob a son.  
 6 Then Rachel said, "God has vindicated me, and has indeed heard my voice and has given me a son." Therefore she named him Dan.  
 7 Rachel's maid Bilhah conceived again and bore Jacob a second son.  
 8 So Rachel said, "With mighty wrestlings I have wrestled with my sister, *and* I have indeed prevailed." And she named him Naphtali.

**Jacob's Children by Zilpah**

- 9 When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Jacob as a wife.  
 10 Leah's maid Zilpah bore Jacob a son.  
 11 Then Leah said, "How fortunate!" So she named him Gad.  
 12 Leah's maid Zilpah bore Jacob a second son.  
 13 Then Leah said, "Happy am I! For women will call me happy." So she named him Asher.

**Leah Bears More Children to Jacob**

- 14 Now in the days of wheat harvest Reuben went and found mandrakes in the field, and brought them to his mother Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."  
 15 But she said to her, "Is it a small matter for you to take my husband? And would you take my son's mandrakes also?" So Rachel said, "Therefore he may lie with you tonight in return for your son's mandrakes."  
 16 When Jacob came in from the field in the evening, then Leah went out to meet him and said, "You must come in to me, for I have surely hired you with my son's mandrakes." So he lay with her that night.  
 17 God gave heed to Leah, and she conceived and bore Jacob a fifth son.  
 18 Then Leah said, "God has given me my wages because I gave my maid to my husband." So she named him Issachar.  
 19 Leah conceived again and bore a sixth son to Jacob.  
 20 Then Leah said, "God has endowed me with a good gift; now my husband will dwell with me, because I have borne him six sons." So she named him Zebulun.  
 21 Afterward she bore a daughter and named her Dinah.

**The Birth of Joseph (1916 BC)**

Genesis 30:22–24

- 22 Then God remembered Rachel, and God gave heed to her and opened her womb.  
 23 So she conceived and bore a son and said, "God has taken away my reproach."  
 24 She named him Joseph, saying, "May the LORD give me another son."

**Jacob Prospers in Spite of Laban's Attempts to Cheat Him (c. 1916–10 BC)**

Genesis 30:25–43

- 25 Now it came about when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my own country.  
 26 Give *me* my wives and my children for whom I have served you, and let me depart; for you yourself know my service which I have rendered you."  
 27 But Laban said to him, "If now it pleases you, *stay with me*; I have divined that the LORD has blessed me on your account."  
 28 He continued, "Name me your wages, and I will give it."  
 29 But he said to him, "You yourself know how I have served you and how your cattle have fared with me.  
 30 For you had little before I came and it has increased to a multitude, and the LORD has blessed you wherever I turned. But now, when shall I provide for my own household also?"  
 31 So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this *one* thing for me, I will again pasture *and* keep your flock:  
 32 let me pass through your entire flock today, removing from there every speckled and spotted sheep and every black one among

the lambs and the spotted and speckled among the goats; and *such* shall be my wages.

33 So my honesty will answer for me later, when you come concerning my wages. Every one that is not speckled and spotted among the goats and black among the lambs, *if found* with me, will be considered stolen.”

34 Laban said, “Good, let it be according to your word.”

35 So he removed on that day the striped and spotted male goats and all the speckled and spotted female goats, every one with white in it, and all the black ones among the sheep, and gave them into the care of his sons.

36 And he put *a distance of* three days’ journey between himself and Jacob, and Jacob fed the rest of Laban’s flocks.

37 Then Jacob took fresh rods of poplar and almond and plane trees, and peeled white stripes in them, exposing the white which *was* in the rods.

38 He set the rods which he had peeled in front of the flocks in the gutters, *even* in the watering troughs, where the flocks came to drink; and they mated when they came to drink.

39 So the flocks mated by the rods, and the flocks brought forth striped, speckled, and spotted.

40 Jacob separated the lambs, and made the flocks face toward the striped and all the black in the flock of Laban; and he put his own herds apart, and did not put them with Laban’s flock.

41 Moreover, whenever the stronger of the flock were mating, Jacob would place the rods in the sight of the flock in the gutters, so that they might mate by the rods;

42 but when the flock was feeble, he did not put *them* in; so the feeble were Laban’s and the stronger Jacob’s.

43 So the man became exceedingly prosperous, and had large flocks and female and male servants and 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 Jacob heard the words of Laban's sons, saying, "Jacob has taken away all that was our father's, and from what belonged to our father he has made all this wealth."

2 Jacob saw the attitude of Laban, and behold, it was not *friendly* toward him as formerly.

#### God Tells Jacob to Return to Canaan

3 Then the LORD said to Jacob, "Return to the land of your fathers and to your relatives, and I will be with you."

4 So Jacob sent and called Rachel and Leah to his flock in the field,

5 and said to them, "I see your father's attitude, that it is not *friendly* toward me as formerly, but the God of my father has been with me.

6 You know that I have served your father with all my strength.

7 Yet your father has cheated me and changed my wages ten times; however, God did not allow him to hurt me.

8 If he spoke thus, 'The speckled shall be your wages,' then all the flock brought forth speckled; and if he spoke thus, 'The striped shall be your wages,' then all the flock brought forth striped.

9 Thus God has taken away your father's livestock and given *them* to me.

10 And it came about at the time when the flock were mating that I lifted up my eyes and saw in a dream, and behold, the male goats which were mating *were* striped, speckled, and mottled.

11 Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.'

12 He said, 'Lift up now your eyes and see *that* all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you.

13 I am the God *of* Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth."

14 Rachel and Leah said to him, "Do we still have any portion or inheritance in our father's house?"

15 Are we not reckoned by him as foreigners? For he has sold us, and has also entirely consumed our purchase price.

16 Surely all the wealth which God has taken away from our father belongs to us and our children; now then, do whatever God has said to you."

#### Jacob Tricks Laban

17 Then Jacob arose and put his children and his wives upon camels;

18 and he drove away all his livestock and all his property which he had gathered, his acquired livestock which he had gathered in Paddan-aram, to go to the land of Canaan to his father Isaac.

19 When Laban had gone to shear his flock, then Rachel stole the household idols that were her father's.

20 And Jacob deceived Laban the Aramean by not telling him that he was fleeing.

21 So he fled with all that he had; and he arose and crossed the *Euphrates* River, and set his face toward the hill country of Gilead.

#### Laban Pursues Jacob

22 When it was told Laban on the third day that Jacob had fled,

23 then he took his kinsmen with him and pursued him *a distance of* seven days' journey, and he overtook him in the hill country of Gilead.

24 God came to Laban the Aramean in a dream of the night and said to him, "Be careful that you do not speak to Jacob either good or bad."

25 Laban caught up with Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen camped in the hill country of Gilead.

26 Then Laban said to Jacob, "What have you done by deceiving me and carrying away my daughters like captives of the sword?"

27 Why did you flee secretly and deceive me, and did not tell me so that I might have sent you away with joy and with songs, with timbrel and with lyre;

28 and did not allow me to kiss my sons and my daughters? Now you have done foolishly.

29 It is in my power to do you harm, but the God of your father spoke to me last night, saying, 'Be careful not to speak either good or bad to Jacob.'

30 Now you have indeed gone away because you longed greatly for your father's house; *but* why did you steal my gods?"

31 Then Jacob replied to Laban, "Because I was afraid, for I thought that you would take your daughters from me by force.

32 The one with whom you find your gods shall not live; in the presence of our kinsmen point out what is yours among my belongings and take *it* for yourself." For Jacob did not know that Rachel had stolen them.

#### The Search for Laban's gods

33 So Laban went into Jacob's tent and into Leah's tent and into the tent of the two maids, but he did not find *them*. Then he went

out of Leah's tent and entered Rachel's tent.

34 Now Rachel had taken the household idols and put them in the camel's saddle, and she sat on them. And Laban felt through all the tent but did not find *them*.

35 She said to her father, "Let not my lord be angry that I cannot rise before you, for the manner of women is upon me." So he searched but did not find the household idols.

#### **Jacob's Tirade**

36 Then Jacob became angry and contended with Laban; and Jacob said to Laban, "What is my transgression? What is my sin that you have hotly pursued me?"

37 Though you have felt through all my goods, what have you found of all your household goods? Set *it* here before my kinsmen and your kinsmen, that they may decide between us two.

38 These twenty years I *have been* with you; your ewes and your female goats have not miscarried, nor have I eaten the rams of your flocks.

39 That which was torn *of beasts* I did not bring to you; I bore the loss of it myself. You required it of my hand *whether* stolen by day or stolen by night.

40 *Thus* I was: by day the heat consumed me and the frost 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 changed my wages ten times.

42 If the God of my father, the God of Abraham, and the fear of Isaac, had not been for me, surely now you would have sent me away empty-handed. God has seen my affliction and the toil of my hands, so He rendered judgment last night."

#### **Laban and Jacob Make a Covenant**

43 Then Laban replied to Jacob, "The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters or to 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 you and me."

45 Then Jacob took a stone and set it up *as* a pillar.

46 Jacob said to his kinsmen, "Gather stones." So they took stones and made a heap, and they ate there by the heap.

47 Now Laban called it Jegar-sahadutha, but Jacob called it Galeed.

48 Laban said, "This heap is a witness between you and me this day." Therefore it was named Galeed,

49 and Mizpah, for he said, "May the LORD watch between you and me when we are absent one from the other.

50 If you mistreat my daughters, or if you take wives besides my daughters, *although* no man is with us, see, God is witness between you and me."

51 Laban said to Jacob, "Behold this heap and behold the pillar which I have set between you and me.

52 This heap is a witness, and the pillar is a witness, that I will not pass by this heap to you for harm, and you will not pass by this heap and this pillar to me, for harm.

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

54 Then Jacob offered a sacrifice on the mountain, and called his kinsmen to the meal; and they ate the meal and spent the night on the mountain.

55 Early in the morning Laban arose, and kissed his sons and his daughters and blessed them. Then Laban departed and returned to his place.

## **Jacob And Esau (1910 BC)**

Genesis 32:1–33:17

### **Jacob Is Met by the Angels of God**

32:1 Now as Jacob went on his way, the angels of God met him.

2 Jacob said when he saw them, "This is God's camp." So he named that place Mahanaim.

### **Jacob Sends Messengers to Esau**

3 Then Jacob sent messengers before him to his brother Esau in the land of Seir, the country of Edom.

4 He also commanded them saying, "Thus you shall say to my lord Esau: 'Thus says your servant Jacob, "I have sojourned with Laban, and stayed until now;

5 I have oxen and donkeys *and* flocks and male and female servants; and I have sent to tell my lord, that I may find favor in your sight.'"

6 The messengers returned to Jacob, saying, "We came to your brother Esau, and furthermore 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 greatly afraid and distressed; and he divided the people who were with him, and the flocks and the herds and the camels, into two companies;  
8 for he said, "If Esau comes to the one company and attacks it, then the company which is left will escape."  
9 Jacob said, "O God of my father Abraham and God of my father Isaac, O LORD, who said to me, 'Return to your country and to your relatives, and I will prosper you,'  
10 I am unworthy of all the lovingkindness and of all the faithfulness which You have shown to Your servant; for with my staff *only* I crossed this Jordan, and now I have become two companies.  
11 Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, that he will come and attack me *and* the mothers with the children.  
12 For You said, 'I will surely prosper you and make your descendants as the sand of the sea, which is too great to be numbered.'"  
13 So he spent the night there. Then he selected from what he had with him a present for his brother Esau:  
14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,  
15 thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys.  
16 He delivered *them* into the hand of his servants, every drove by itself, and said to his servants, "Pass on before me, and put a space between droves."  
17 He commanded the one in front, saying, "When my brother Esau meets you and asks you, saying, 'To whom do you belong, and where are you going, and to whom do these *animals* in front of you belong?'  
18 then you shall say, 'These belong to your servant Jacob; it is a present sent to my lord Esau. And behold, he also is behind us.'"  
19 Then he commanded also the second and the third, and all those who followed the droves, saying, "After this manner you shall speak to Esau when you find him;  
20 and you shall say, 'Behold, your servant Jacob also is behind us.'"  
21 For he said, "I will appease him with the present that goes before me. Then afterward I will see his face; perhaps he will accept me."  
21 So the present passed on before him, while he himself spent that night in the camp.

**Jacob Wrestles with the Angel of God**

22 Now he arose that same night and took his two wives and his two maids and his eleven children, and crossed the ford of the Jabbok.  
23 He took them and sent them across the stream. And he sent across whatever he had.  
24 Then Jacob was left alone, and a man wrestled with him until daybreak.  
25 When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him.  
26 Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me."  
27 So he said to him, "What is your name?" And he said, "Jacob."  
28 He said, "Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed."  
29 Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there.  
30 So Jacob named the place Peniel, for *he said*, "I have seen God face to face, yet my life has been preserved."  
31 Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh.  
32 Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob's thigh in the sinew of the hip.

**Jacob and Esau Are Reconciled**

33:1 Then Jacob lifted his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids.  
2 He put the maids and their children in front, and Leah and her children next, and Rachel and Joseph last.  
3 But he himself passed on ahead of them and bowed down to the ground seven times, until he came near to his brother.  
4 Then Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept.  
5 He lifted his eyes and saw the women and the children, and said, "Who are these with you?" So he said, "The children whom God has graciously given your servant."  
6 Then the maids came near with their children, and they bowed down.  
7 Leah likewise came near with her children, and they bowed down; and afterward Joseph came near with Rachel, and they bowed down.  
8 And he said, "What do you mean by all this company which I have met?" And he said, "To find favor in the sight of my lord."  
9 But Esau said, "I have plenty, my brother; let what you have be your own."  
10 Jacob said, "No, please, if now I have found favor in your sight, then take my present from my hand, for I see your face as one sees the face of God, and you have received me favorably.  
11 Please take my gift which has been brought to you, because God has dealt graciously with me and because I have plenty." Thus

he urged him and he took *it*.

12 Then Esau said, “Let us take our journey and go, and I will go before you.”

13 But he said to him, “My lord knows that the children are frail and that the flocks and herds which are nursing are a care to me. And if they are driven hard one day, all the flocks will die.

14 Please let my lord pass on before his servant, and I will proceed at my leisure, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord at Seir.”

15 Esau said, “Please let me leave with you some of the people who are with me.” But he said, “What need is there? Let me find favor in the sight of my lord.”

16 So Esau returned that day on his way to Seir.

17 Jacob journeyed to Succoth, and built for himself a house and made booths for his livestock; therefore the place is named Succoth.

## Toledot of Esau (c. 1966–1910 BC)

### Genesis 36

#### Esau’s Immediate Family

1 Now these are *the records of* the generations of Esau (that is, Edom).

2 Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite;

3 also Basemath, Ishmael’s daughter, the sister of Nebaioth.

4 Adah bore Eliphaz to Esau, 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 Then Esau took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to *another* land away from his brother Jacob.

7 For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock.

8 So Esau lived in the hill country of Seir; Esau is Edom.

#### Esau’s Sons and Grandsons

9 These then are *the records of* the generations of Esau the father of the Edomites in the hill country of Seir.

10 These are the names of Esau’s sons: Eliphaz the son of Esau’s wife Adah, Reuel the son of Esau’s wife Basemath.

11 The sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz.

12 Timna was a concubine of Esau’s son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau’s wife Adah.

13 These are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau’s wife Basemath.

14 These were the sons of Esau’s wife Oholibamah, the daughter of Anah and the granddaughter of Zibeon: she bore to Esau, Jeush and Jalam and Korah.

#### Clans from Esau

15 These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau, are chief Teman, chief Omar, chief Zepho, chief Kenaz,

16 chief Korah, chief Gatam, chief Amalek. These are the chiefs descended from Eliphaz in the land of Edom; these are the sons of Adah.

17 These are the sons of Reuel, Esau’s son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs descended from Reuel in the land of Edom; these are the sons of Esau’s wife Basemath.

18 These are the sons of Esau’s wife Oholibamah: chief Jeush, chief Jalam, chief Korah. These are the chiefs descended from Esau’s wife Oholibamah, the daughter of Anah.

19 These are the sons of Esau (that is, Edom), and these are their chiefs.

#### Genealogy of Seir

20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah,

21 and Dishon and Ezer and Dishan. These are the chiefs descended from the Horites, the sons of Seir in the land of Edom.

22 The sons of Lotan were Hori and Hemam; and Lotan’s sister was Timna.

23 These are the sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam.

24 These are the sons of Zibeon: Aiah and Anah— he is the Anah who found the hot springs in the wilderness when he was pasturing the donkeys of his father Zibeon.

25 These are the children of Anah: Dishon, and Oholibamah, the daughter of Anah.

26 These are the sons of Dishon: Hemdan and Eshban and Ithran and Cheran.

27 These are the sons of Ezer: Bilhan and Zaavan and Akan.

28 These are the sons of Dishan: Uz and Aran.

29 These are the chiefs descended from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

30 chief Dishon, chief Ezer, chief Dishan. These are the chiefs descended from the Horites, according to their *various* 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 reigned over the sons of Israel.

32 Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

33 Then Bela died, and Jobab the son of Zerah of Bozrah became king in his place.

34 Then Jobab died, and Husham of the land of the Temanites became king in his place.

35 Then Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith.

36 Then Hadad died, and Samlah of Masrekah became king in his place.

37 Then Samlah died, and Shaul of Rehoboth on the *Euphrates* River became king in his place.

38 Then Shaul died, and Baal-hanan the son of Achbor became king in his place.

39 Then Baal-hanan the son of Achbor died, and Hadar became king in his place; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

#### **Clans of Esau**

40 Now these are the names of the chiefs descended from Esau, according to their families *and* their localities, by their names: chief Timna, chief Alvah, chief Jetheth,

41 chief Oholibamah, chief Elah, chief Pinon,

42 chief Kenaz, chief Teman, chief Mibzar,

43 chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of the Edomites), according to their habitations 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 Now Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and camped before the city.

19 He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem's father, for one hundred pieces of money.

20 Then he erected there 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 visit the daughters of the land.

2 When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force.

3 He was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her.

### Shechem Asks for Dinah's Hand in Marriage

4 So Shechem spoke to his father Hamor, saying, "Get me this young girl for a wife."

5 Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in.

6 Then Hamor the father of Shechem went out to Jacob to speak with him.

7 Now the sons of Jacob came in from the field when they heard *it*; and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by lying with Jacob's daughter, for such a thing ought not to be done.

8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter; please give her to him in marriage.

9 Intermarry with us; give your daughters to us and take our daughters for yourselves.

10 Thus you shall live with us, and the land shall be *open* before you; live and trade in it and acquire property in it."

11 Shechem also said to her father and to her brothers, "If I find favor in your sight, then I will give whatever you say to me.

12 Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage."

### Jacob's Sons Set Circumcision as Requirement

13 But Jacob's sons answered Shechem and his father Hamor with deceit, because he had defiled Dinah their sister.

14 They said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us.

15 Only on this *condition* will we consent to you: if you will become like us, in that every male of you be circumcised,

16 then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people.

17 But if you will not listen to us to be circumcised, then we will take our daughter and go."

18 Now their words seemed reasonable to Hamor and Shechem, Hamor's son.

19 The young man did not delay to do the thing, because he was delighted with Jacob's daughter. Now he was more respected than all the household of his father.

20 So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying,

21 "These men are friendly with us; therefore let them live in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters in marriage, and give our daughters to them.

22 Only on this *condition* will the men consent to us to live with us, to become one people: that every male among us be circumcised as they are circumcised.

23 Will not their livestock and their property and all their animals be ours? Only let us consent to them, and they will live with us."

24 All who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city.

### Dinah's Brothers, Simeon and Levi, Kill Every Male in Shechem

25 Now it came about on the third day, when they were in pain, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city unawares, and killed every male.

26 They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth.

27 Jacob's sons came upon the slain and looted the city, because they had defiled their sister.

28 They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field;

29 and they captured and looted all their wealth and all their little ones and their wives, even all that *was* in the houses.

30 Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and my men being few in number, they will gather together against me and attack me and I will be destroyed, I and my household."

31 But they said, "Should he treat our sister as a harlot?"

## Jacob's Journeys (c. 1902–1900 BC)

Genesis 35:1–27

### God Tells Jacob to Move to Bethel

1 Then God said to Jacob, “Arise, go up to Bethel and live there, and make an altar there to God, who appeared to you when you fled from your brother Esau.”

2 So Jacob said to his household and to all who were with him, “Put away the foreign gods which are among you, and purify yourselves and change your garments;

3 and let us arise and go up to Bethel, and I will make an altar there to God, who answered me in the day of my distress and has been with me wherever I have gone.”

4 So they gave to Jacob all the foreign gods which they had and the rings which were in their ears, and Jacob hid them under the oak which was near Shechem.

5 As they journeyed, there was a great terror upon the cities which were around them, and they did not pursue the sons of Jacob.

6 So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.

7 He built an altar there, and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

8 Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; it was named Allon-bacuth.

### God Changes Jacob's Name to Israel

9 Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him.

10 God said to him,

“Your name is Jacob;  
You shall no longer be called Jacob,  
But Israel shall be your name.”

Thus He called him Israel.

11 God also said to him,

“I am God Almighty;  
Be fruitful and multiply;  
A nation and a company of nations shall come from you,  
And kings shall come forth from you.

12 “The land which I gave to Abraham and Isaac,  
I will give it to you,  
And I will give the land to your descendants after you.”

13 Then God went up from him in the place where He had spoken with him.

14 Jacob set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a drink offering on it; he also poured oil on it.

15 So Jacob named the place where God had spoken with him, Bethel.

### Rachel Dies During the Birth of Benjamin

16 Then they journeyed from Bethel; and when there was still some distance to go to Ephrath, Rachel began to give birth and she suffered severe labor.

17 When she was in severe labor the midwife said to her, “Do not fear, for now you have another son.”

18 It came about as her soul was departing (for she died), that she named him Ben-oni; but his father called him Benjamin.

19 So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).

20 Jacob set up a pillar over her grave; that is the pillar of Rachel's grave to this day.

### Jacob's Sons

22b Now there were twelve sons of Jacob—

23 the sons of Leah: Reuben, Jacob's firstborn, then Simeon and Levi and Judah and Issachar and Zebulun;

24 the sons of Rachel: Joseph and Benjamin;

25 and the sons of Bilhah, Rachel's maid: Dan and Naphtali;

26 and the sons of Zilpah, Leah's maid: Gad and Asher. These are the sons of Jacob who were born to him in Paddan-aram.

### Reuben Sleeps With Bilhah

21 Then Israel journeyed on and pitched his tent beyond the tower of Eder.

22a It came about while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father's concubine, and Israel heard of it.

**Jacob Returns Home to Isaac**

27 Jacob came to his father Isaac at Mamre of Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned.

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**Toledot of Jacob (1899 BC)****Genesis 37****The Toledot of Jacob**

1 Now Jacob lived in the land where his father had sojourned, in the land of Canaan.

2 These are *the records of* the generations of Jacob. Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was *still* a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a bad report about them to their father.

3 Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic.

4 His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.

**Joseph's Dream**

5 Then Joseph had a dream, and when he told it to his brothers, they hated him even more.

6 He said to them, "Please listen to this dream which I have had;

7 for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf."

8 Then his brothers said to him, "Are you actually going to reign over us? Or are you really going to rule over us?" So they hated him even more for his dreams and for his words.

9 Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me."

10 He related *it* to his father and to his brothers; and his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?"

11 His brothers were jealous of him, but his father kept the saying *in mind*.

**Joseph's Brothers Conspire to Kill Him**

12 Then his brothers went to pasture their father's flock in Shechem.

13 Israel said to Joseph, "Are not your brothers pasturing *the flock* in Shechem? Come, and I will send you to them." And he said to him, "I will go."

14 Then he said to him, "Go now and see about the welfare of your brothers and the welfare of the flock, and bring word back to me." So he sent him from the valley of Hebron, and he came to Shechem.

15 A man found him, and behold, he was wandering in the field; and the man asked him, "What are you looking for?"

16 He said, "I am looking for my brothers; please tell me where they are pasturing *the flock*."

17 Then the man said, "They have moved from here; for I heard *them* say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan.

18 When they saw him from a distance and before he came close to them, they plotted against him to put him to death.

19 They said to one another, "Here comes this dreamer!

20 Now then, come and let us kill him and throw him into one of the pits; and we will say, 'A wild beast devoured him.' Then let us see what will become of his dreams!"

21 But Reuben heard *this* and rescued him out of their hands and said, "Let us not take his life."

22 Reuben further said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him"—that he might rescue him out of their hands, to restore him to his father.

23 So it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him;

24 and they took him and threw him into the pit. Now the pit was empty, without any water in it.

**Judah Sells Joseph Into Slavery**

25 Then they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring *them* down to Egypt.

26 Judah said to his brothers, "What profit is it for us to kill our brother and cover up his blood?"

27 Come and let us sell him to the Ishmaelites and not lay our hands on him, for he is our brother, our *own* flesh." And his brothers listened *to him*.

28 Then some Midianite traders passed by, so they pulled *him* up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty *shekels* of silver. Thus they brought Joseph into Egypt.

**Reuben Returns to Rescue Joseph**

29 Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he tore his garments.

30 He returned to his brothers and said, "The boy is not *there*; as for me, where am I to go?"

31 So they took Joseph's tunic, and slaughtered a male goat and dipped the tunic in the blood;

32 and they sent the varicolored tunic and brought it to their father and said, "We found this; please examine *it* to see whether it is

your son's tunic or not."

33 Then he examined it and said, "It is my son's tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!"

34 So Jacob tore his clothes, and put sackcloth on his loins and mourned for his son many days.

35 Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will go down to Sheol in mourning for my son." So his father wept for him.

36 Meanwhile, the Midianites sold him in Egypt to Potiphar, Pharaoh's officer, the captain of the bodyguard.

### Judah Marries a Canaanite (c. 1899 – c. 1897 BC)

Genesis 38:1–5

1 And it came about at that time, that Judah departed from his brothers and visited a certain Adullamite, whose name was Hirah.

2 Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her.

3 So she conceived and bore a son and he named him Er.

4 Then she conceived again and bore a son and named him Onan.

5 She bore still another son and named him Shelah; and it was at Chezib that she bore him.

### Joseph Serves Potiphar (1899 – c. 1889 BC)

Genesis 39:1–20

#### God Blesses Joseph

1 Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the Ishmaelites, who had taken him down there.

2 The LORD was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian.

3 Now his master saw that the LORD was with him and *how* the LORD caused all that he did to prosper in his hand.

4 So Joseph found favor in his sight and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge.

5 It came about that from the time he made him overseer in his house and over all that he owned, the LORD blessed the Egyptian's house on account of Joseph; thus the LORD's blessing was upon all that he owned, in the house and in the field.

6a So he left everything he owned in Joseph's charge; and with him *there* he did not concern himself with anything except the food which he ate.

#### Potiphar's Wife Tries to Seduce Joseph

6b Now Joseph was handsome in form and appearance.

7 It came about after these events that his master's wife looked with desire at Joseph, and she said, "Lie with me."

8 But he refused and said to his master's wife, "Behold, with me *here*, my master does not concern himself with anything in the house, and he has put all that he owns in my charge.

9 There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and sin against God?"

10 As she spoke to Joseph day after day, he did not listen to her to lie beside her *or* be with her.

11 Now it happened one day that he went into the house to do his work, and none of the men of the household was there inside.

12 She caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled, and went outside.

#### Joseph is Thrown into Prison

13 When she saw that he had left his garment in her hand and had fled outside,

14 she called to the men of her household and said to them, "See, he has brought in a Hebrew to us to make sport of us; he came in to me to lie with me, and I screamed.

15 When he heard that I raised my voice and screamed, he left his garment beside me and fled and went outside."

16 So she left his garment beside her until his master came home.

17 Then she spoke to him with these words, "The Hebrew slave, whom you brought to us, came in to me to make sport of me;

18 and as I raised my voice and screamed, he left his garment beside me and fled outside."

19 Now when his master heard the words of his wife, which she spoke to him, saying, "This is what your slave did to me," his anger burned.

20 So Joseph's master took him and put him into the jail, the place where the king's prisoners were confined; and he was there in the jail.

## 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 But the LORD was with Joseph and extended kindness to him, and gave him favor in the sight of the chief jailer.  
 22 The chief jailer committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible *for it*.  
 23 The chief jailer did not supervise anything under Joseph's charge because the LORD was with him; and whatever he did, the LORD made to prosper.

### Joseph Interprets the Cupbearer's and Baker's Dreams (1888 BC)

Genesis 40

- 1 Then it came about after these things, the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt.  
 2 Pharaoh was furious with his two officials, the chief cupbearer and the chief baker.  
 3 So he put them in confinement in the house of the captain of the bodyguard, in the jail, the *same* place where Joseph was imprisoned.  
 4 The captain of the bodyguard put Joseph in charge of them, and he took care of them; and they were in confinement for some time.  
 5 Then the cupbearer and the baker for the king of Egypt, who were confined in jail, both had a dream the same night, each man with his *own* dream *and* each dream with its *own* interpretation.  
 6 When Joseph came to them in the morning and observed them, behold, they were dejected.  
 7 He asked Pharaoh's officials who were with him in confinement in his master's house, "Why are your faces so sad today?"  
 8 Then they said to him, "We have had a dream and there is no one to interpret it." Then Joseph said to them, "Do not interpretations belong to God? Tell *it* to me, please."  
 9 So the chief cupbearer told his dream to Joseph, and said to him, "In my dream, behold, *there was* a vine in front of me;  
 10 and on the vine *were* three branches. And as it was budding, its blossoms came out, *and* its clusters produced ripe grapes.  
 11 Now Pharaoh's cup was in my hand; so I took the grapes and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand."  
 12 Then Joseph said to him, "This is the interpretation of it: the three branches are three days;  
 13 within three more days Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer.  
 14 Only keep me in mind when it goes well with you, and please do me a kindness by mentioning me to Pharaoh and get me out of this house.  
 15 For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon."  
 16 When the chief baker saw that he had interpreted favorably, he said to Joseph, "I also *saw* in my dream, and behold, *there were* three baskets of white bread on my head;  
 17 and in the top basket *there were* some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head."  
 18 Then Joseph answered and said, "This is its interpretation: the three baskets are three days;  
 19 within three more days Pharaoh will lift up your head from you and will hang you on a tree, and the birds will eat your flesh off you."  
 20 Thus it came about on the third day, *which was* Pharaoh's birthday, that 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 among his servants.  
 21 He restored the chief cupbearer to his office, and he put the cup into Pharaoh's hand;  
 22 but he hanged the chief baker, just as Joseph had interpreted to them.  
 23 Yet 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 Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the Nile.  
 2 And lo, from the Nile there came up seven cows, sleek and fat; and they grazed in the marsh grass.  
 3 Then behold, seven other cows came up after them from the Nile, ugly and gaunt, and they stood by the *other* cows on the bank of the Nile.  
 4 The ugly and gaunt cows ate up the seven sleek and fat cows. Then Pharaoh awoke.  
 5 He fell asleep and dreamed a second time; and behold, seven ears of grain came up on a single stalk, plump and good.

6 Then behold, seven ears, thin and scorched by the east wind, sprouted up after them.

7 The thin ears swallowed up the seven plump and full ears. Then Pharaoh awoke, and behold, *it was* a dream.

8 Now in the morning his spirit was troubled, so he sent and called for all the magicians of Egypt, and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

### **The Cupbearer Remembers Joseph**

9 Then the chief cupbearer spoke to Pharaoh, saying, “I would make mention today of my *own* offenses.

10 Pharaoh was furious with his servants, and he put me in confinement in the house of the captain of the bodyguard, *both* me and the chief baker.

11 We had a dream on the same night, he and I; each of us dreamed according to the interpretation of his *own* dream.

12 Now a Hebrew youth *was* with us there, a servant of the captain of the bodyguard, and we related *them* to him, and he interpreted our dreams for us. To each one he interpreted according to his *own* dream.

13 And just as he interpreted for us, so it happened; he restored me in my office, but he hanged him.”

14 Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh.

### **Joseph Explains Pharaoh’s Dream**

15 Pharaoh said to Joseph, “I have had a dream, but no one can interpret it; and I have heard it said about you, that when you hear a dream you can interpret it.”

16 Joseph then answered Pharaoh, saying, “It is not in me; God will give Pharaoh a favorable answer.”

17 So Pharaoh spoke to Joseph, “In my dream, behold, I was standing on the bank of the Nile;

18 and behold, seven cows, fat and sleek came up out of the Nile, and they grazed in the marsh grass.

19 Lo, seven other cows came up after them, poor and very ugly and gaunt, such as I had never seen for ugliness in all the land of Egypt;

20 and the lean and ugly cows ate up the first seven fat cows.

21 Yet when they had devoured them, it could not be detected that they had devoured them, for they were just as ugly as before. Then I awoke.

22 I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk;

23 and lo, seven ears, withered, thin, *and* scorched by the east wind, sprouted up after them;

24 and the thin ears swallowed the seven good ears. Then I told it to the magicians, but there was no one who could explain it to me.”

25 Now Joseph said to Pharaoh, “Pharaoh’s dreams are one *and the same*; God has told to Pharaoh what He is about to do.

26 The seven good cows are seven years; and the seven good ears are seven years; the dreams are one *and the same*.

27 The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind will be seven years of famine.

28 It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do.

29 Behold, seven years of great abundance are coming in all the land of Egypt;

30 and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt, and the famine will ravage the land.

31 So the abundance will be unknown in the land because of that subsequent famine; for it *will be* very severe.

32 Now as for the repeating of the dream to Pharaoh twice, *it means* that the matter is determined by God, and God will quickly bring it about.

### **Joseph Suggests a Solution to the Famine**

33 Now let Pharaoh look for a man discerning and wise, and set him over the land of Egypt.

34 Let Pharaoh take action to appoint overseers in charge of the land, and let him exact a fifth *of the produce* of the land of Egypt in the seven years of abundance.

35 Then let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh’s authority, and let them guard *it*.

36 Let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land will not perish during the famine.”

### **Pharaoh Appoints Joseph the Ruler of Egypt**

37 Now the proposal seemed good to Pharaoh and to all his servants.

38 Then Pharaoh said to his servants, “Can we find a man like this, in whom is a divine spirit?”

39 So Pharaoh said to Joseph, “Since God has informed you of all this, there is no one so discerning and wise as you are.

40 You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you.”

41 Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."

42 Then Pharaoh took off his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put the gold necklace around his neck.

43 He had him ride in his second chariot; and they proclaimed before him, "Bow the knee!" And he set him over all the land of Egypt.

44 Moreover, Pharaoh said to Joseph, "Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt."

45 Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Joseph went forth over the land of Egypt.

46 Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the 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 Isaac breathed his last and died and was gathered to his people, an old man of ripe age; and his sons Esau and Jacob buried him.

### Seven Years of Plenty (1885–1879 BC)

Genesis 41:47–52

47 During the seven years of plenty the land brought forth abundantly.

48 So he gathered all the food of *these* seven years which occurred in the land of Egypt and placed the food in the cities; he placed in every city the food from its own surrounding fields.

49 Thus Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring *it*, for it was beyond measure.

50 Now before the year of famine came, two sons were born to Joseph, whom Asenath, the daughter of Potiphera priest of On, bore to him.

51 Joseph named the firstborn Manasseh, "For," *he said*, "God has made me forget all my trouble and all my father's household."

52 He named the second Ephraim, "For," *he said*, "God has made me fruitful in the land of my affliction."

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**God Kills Judah's Two Sons—Er and Onan (c. 1880–1878 BC)**

Genesis 38:6–11

6 Now Judah took a wife for Er his firstborn, and her name *was* Tamar.

7 But Er, Judah's firstborn, was evil in the sight of the LORD, so the LORD took his life.

8 Then Judah said to Onan, "Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother."

9 Onan knew that the offspring would not be his; so when he went in to his brother's wife, he wasted his seed on the ground in order not to give offspring to his brother.

10 But what he did was displeasing in the sight of the LORD; so He took his life also.

11 Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up"; for he thought, "*I am afraid* that he too may die like his brothers." So Tamar went and lived in her father's house.

**The Great Famine Begins (Nisan [April] 1878 BC)**

Genesis 41:53–57

53 When the seven years of plenty which had been in the land of Egypt came to an end,

54 and the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands, but in all the land of Egypt there was bread.

55 So when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, you shall do."

56 When the famine was *spread* over all the face of the earth, then Joseph opened all the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt.

57 *The people of* all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth.

**Tamar Seduces Judah (c. 1878 BC)**

Genesis 38:12–26

12 Now after a considerable time Shua's daughter, the wife of Judah, died; and when the time of mourning was ended, Judah went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.

13 It was told to Tamar, "Behold, your father-in-law is going up to Timnah to shear his sheep."

14 So she removed her widow's garments and covered *herself* with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; for she saw that Shelah had grown up, and she had not been given to him as a wife.

15 When Judah saw her, he thought she *was* a harlot, for she had covered her face.

16 So he turned aside to her by the road, and said, "Here now, 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 me, that you may come in to me?"

17 He said, therefore, "I will send you a young goat from the flock." She said, moreover, "Will you give a pledge until you send *it*?"

18 He said, "What pledge shall I give you?" And she said, "Your seal and your cord, and your staff that is in your hand." So he gave *them* to her and went in to her, and she conceived by him.

19 Then she arose and departed, and removed her veil and put on her widow's garments.

20 When Judah sent the young goat by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her.

21 He asked the men of her place, saying, "Where is the temple prostitute who was by the road at Enaim?" But they said, "There has been no temple prostitute here."

22 So he returned to Judah, and said, "I did not find her; and furthermore, the men of the place said, 'There has been no temple prostitute here.'"

23 Then Judah said, "Let her keep them, otherwise we will become a laughingstock. After all, I sent this young goat, but you did not find her."

24 Now it was about three months later that Judah was informed, "Your daughter-in-law Tamar has played the harlot, and behold, she is also with child by harlotry." Then Judah said, "Bring her out and let her be burned!"

25 It was while she was being brought out that she sent to her father-in-law, saying, "I am with child by the man to whom these things belong." And she said, "Please examine and see, whose signet ring and cords and staff are these?"

26 Judah recognized *them*, and said, "She is more righteous than I, inasmuch as I did not give her to my son Shelah." And he did not have relations with her again.

**Joseph's Brothers First Trip to Egypt (1877 BC)**

## Genesis 42

**Jacob Sends His Sons to Egypt for Grain**

1 Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why are you staring at one another?"

2 He said, "Behold, I have heard that there is grain in Egypt; go down there and buy *some* for us from that place, so that we may live and not die."

3 Then ten brothers of Joseph went down to buy grain from Egypt.

4 But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "I am afraid that harm may befall him."

5 So the sons of Israel came to buy grain among those who were coming, for the famine was in the land of Canaan *also*.

**Joseph Accuses His Brothers of Being Spies**

6 Now Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with *their* faces to the ground.

7 When Joseph saw his brothers he recognized them, but he disguised himself to them and spoke to them harshly. And he said to them, "Where have you come from?" And they said, "From the land of Canaan, to buy food."

8 But Joseph had recognized his brothers, although they did not recognize him.

9 Joseph remembered the dreams which he had about them, and said to them, "You are spies; you have come to look at the undefended parts of our land."

10 Then they said to him, "No, my lord, but your servants have come to buy food.

11 We are all sons of one man; we are honest men, your servants are not spies."

12 Yet he said to them, "No, but you have come to look at the undefended parts of our land!"

13 But they said, "Your servants are twelve brothers *in all*, the sons of one man in the land of Canaan; and behold, the youngest is with our father today, and one is no longer alive."

14 Joseph said to them, "It is as I said to you, you are spies;

15 by this you will be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here!

16 Send one of you that he may get your brother, while you remain confined, that your words may be tested, whether there is truth in you. But if not, by the life of Pharaoh, surely you are spies."

17 So he put them all together in prison for three days.

**Joseph Sends His Brothers Back to Canaan But Keeps Simeon**

18 Now Joseph said to them on the third day, "Do this and live, for I fear God:

19 if you are honest men, let one of your brothers be confined in your prison; but as for *the rest of you*, go, carry grain for the famine of your households,

20 and bring your youngest brother to me, so your words may be verified, and you will not die." And they did so.

21 Then they said to one another, "Truly we are guilty concerning our brother, because we saw the distress of his soul when he pleaded with us, yet we would not listen; therefore this distress has come upon us."

22 Reuben answered them, saying, "Did I not tell you, 'Do not sin against the boy'; and you would not listen? Now comes the reckoning for his blood."

23 They did not know, however, that Joseph understood, for there was an interpreter between them.

24 He turned away from them and wept. But when he returned to them and spoke to them, he took Simeon from them and bound him before their eyes.

25 Then Joseph gave orders to fill their bags with grain and to restore every man's money in his sack, and to give them provisions for the journey. And thus it was done for them.

26 So they loaded their donkeys with their grain and departed from there.

27 As one *of them* opened his sack to give his donkey fodder at the lodging place, he saw his money; and behold, it was in the mouth of his sack.

28 Then he said to his brothers, "My money has been returned, and behold, it is even in my sack." And their hearts sank, and they *turned* trembling to one another, saying, "What is this that God has done to us?"

29 When they came to their father Jacob in the land of Canaan, they told him all that had happened to them, saying,

30 "The man, the lord of the land, spoke harshly with us, and took us for spies of the country.

31 But we said to him, 'We are honest men; we are not spies.

32 We are twelve brothers, sons of our father; one is no longer alive, and the youngest is with our father today in the land of Canaan.'

33 The man, the lord of the land, said to us, 'By this I will know that you are honest men: leave one of your brothers with me and take *grain* for the famine of your households, and go.

34 But bring your youngest brother to me that I may know that you are not spies, but honest men. I will give your brother to you, and you may trade in the land.'"

35 Now it came about as they were emptying their sacks, that behold, every man's bundle of money *was* in his sack; and when they

and their father saw their bundles of money, they were dismayed.

36 Their father Jacob said to them, “You have bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me.”

37 Then Reuben spoke to his father, saying, “You may put my two sons to death if I do not bring him *back* to you; put him in my care, and I will return him to you.”

38 But Jacob said, “My son shall not go down with you; for his brother is dead, and he alone is left. If harm should befall him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow.”

### Tamar Gives Birth to Twins—Perez and Zerah (c. 1877 BC)

Genesis 38:27–30

27 It came about at the time she was giving birth, that behold, there were twins in her womb.

28 Moreover, it took place while she was giving birth, one put out a hand, and the midwife took and tied a scarlet *thread* on his hand, saying, “This one came out first.”

29 But it came about as he drew back his hand, that behold, his brother came out. Then she said, “What a breach you have made for yourself!” So he was named Perez.

30 Afterward his brother came out who had the scarlet *thread* on his hand; and he was named 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 was severe in the land.

2 So it came about when they had finished eating the grain which they had brought from Egypt, that their father said to them, "Go back, buy us a little food."

3 Judah spoke to him, however, saying, "The man solemnly warned us, 'You shall not see my face unless your brother is with you.'

4 If you send our brother with us, we will go down and buy you food.

5 But if you do not send *him*, we will not go down; for the man said to us, 'You will not see my face unless your brother is with you.'"

6 Then Israel said, "Why did you treat me so badly by telling the man whether you still had *another* brother?"

7 But they said, "The man questioned particularly about us and our relatives, saying, 'Is your father still alive? Have you *another* brother?' So we answered his questions. Could we possibly know that he would say, 'Bring your brother down'?"

8 Judah said to his father Israel, "Send the lad with me and we will arise and go, that we may live and not die, we as well as you and our little ones.

9 I myself will be surety for him; you may hold me responsible for him. If I do not bring him *back* to you and set him before you, then let me bear the blame before you forever.

10 For if we had not delayed, surely by now we could 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 carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.

12 Take double *the* money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake.

13 Take your brother also, and arise, return to the man;

14 and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved."

15 So the men took this present, and they took double *the* money in their hand, and Benjamin; then they arose and went down to Egypt and stood before Joseph.

**Joseph Welcomes His Brothers**

16 When Joseph saw Benjamin with them, he said to his house steward, "Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon."

17 So the man did as Joseph said, and brought the men to Joseph's house.

18 Now the men were afraid, because they were brought to Joseph's house; and they said, "*It is* because of the money that was returned in our sacks the first time that we are being brought in, that he may seek occasion against us and fall upon us, and take us for slaves with our donkeys."

19 So they came near to Joseph's house steward, and spoke to him at the entrance of the house,

20 and said, "Oh, my lord, we indeed came down the first time to buy food,

21 and it came about when we came to the lodging place, that we opened our sacks, and behold, each man's money was in the mouth of his sack, our money in full. So we have brought it back in our hand.

22 We have also brought down other money in our hand to buy food; we do not know who put our money in our sacks."

23 He said, "Be at ease, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them.

24 Then the man brought the men into Joseph's house and gave them water, and they washed their feet; and he gave their donkeys fodder.

25 So they prepared the present for Joseph's coming at noon; for they had heard that they were to eat a meal there.

26 When Joseph came home, they brought into the house to him the present which was in their hand and bowed to the ground before him.

27 Then he asked them about their welfare, and said, "Is your old father well, of whom you spoke? Is he still alive?"

28 They said, "Your servant our father is well; he is still alive." They bowed down in homage.

29 As he lifted his eyes and saw his brother Benjamin, his mother's son, he said, "Is this your youngest brother, of whom you spoke to me?" And he said, "May God be gracious to you, my son."

30 Joseph hurried *out* for he was deeply stirred over his brother, and he sought *a place* to weep; and he entered his chamber and wept there.

31 Then he washed his face and came out; and he controlled himself and said, "Serve the meal."

32 So they served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians.

33 Now they were seated before him, the firstborn according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment.

34 He took portions to them from his own table, but Benjamin's portion was five times as much as any of theirs. So they feasted and

drank freely with him.

## Joseph Tests His Brothers (1876 BC)

Genesis 44

### The Silver Cup

- 1 Then he commanded his house steward, saying, “Fill the men’s sacks with food, as much as they can carry, and put each man’s money in the mouth of his sack.
- 2 Put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain.” And he did as Joseph had told *him*.
- 3 As soon as it was light, the men were sent away, they with their donkeys.
- 4 They had *just* gone out of the city, *and* were not far off, when Joseph said to his house steward, “Up, follow the men; and when you overtake them, say to them, ‘Why have you repaid evil for good?’
- 5 Is not this the one from which my lord drinks and which he indeed uses for divination? You have done wrong in doing this.”

### The Brothers Are Dismayed

- 6 So he overtook them and spoke these words to them.
- 7 They said to him, “Why does my lord speak such words as these? Far be it from your servants to do such a thing.
- 8 Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan. How then could we steal silver or gold from your lord’s house?
- 9 With whomever of your servants it is found, let him die, and we also will be my lord’s slaves.”
- 10 So he said, “Now let it also be according to your words; he with whom it is found shall be my slave, and *the rest of* you shall be innocent.”
- 11 Then they hurried, each man lowered his sack to the ground, and each man opened his sack.
- 12 He searched, beginning with the oldest and ending with the youngest, and the cup was found in Benjamin’s sack.
- 13 Then they tore their clothes, and when each man loaded his donkey, they returned to the city.
- 14 When Judah and his brothers came to Joseph’s house, he was still there, and they fell to the ground before him.

### Judah, Who Sold Joseph, Offers Himself as Joseph’s Slave

- 15 Joseph said to them, “What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?”
- 16 So Judah said, “What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the iniquity of your servants; behold, we are my lord’s slaves, both we and the one in whose possession the cup has been found.”
- 17 But he said, “Far be it from me to do this. The man in whose possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father.”
- 18 Then Judah approached him, and said, “Oh my lord, may your servant please speak a word in my lord’s ears, and do not be angry with your servant; for you are equal to Pharaoh.
- 19 My lord asked his servants, saying, ‘Have you a father or a brother?’
- 20 We said to my lord, ‘We have an old father and a little child of *his* old age. Now his brother is dead, so he alone is left of 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 on him.’
- 22 But we said to my lord, ‘The lad cannot leave his father, for if he should leave his father, his father would die.’
- 23 You said to your servants, however, ‘Unless your youngest brother comes down with you, you will not see my face again.’
- 24 Thus it came about when we went up to your servant my father, we told him the words of my lord.
- 25 Our father said, ‘Go back, buy us a little food.’
- 26 But we said, ‘We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man’s face unless our youngest brother is with us.’
- 27 Your servant my father said to us, ‘You know that my wife bore me two sons;
- 28 and the one went out from me, and I said, “Surely he is torn in pieces,” and I have not seen him since.
- 29 If you take this one also from me, and harm befalls him, you will bring my gray hair down to Sheol in sorrow.’
- 30 Now, therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad’s life,
- 31 when he sees that the lad is not *with us*, he will die. Thus your servants will bring the gray hair of your servant our father down to Sheol in sorrow.
- 32 For your servant became surety for the lad to my father, saying, ‘If I do not bring him *back* to you, then let me bear the blame before my father forever.’
- 33 Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers.
- 34 For how shall I go up to my father if the lad is not with me—for fear that I see the evil that would overtake my father?”

**Joseph and His Brothers Are Reconciled (1876 BC)**

## Genesis 45

**Joseph Reveals Himself to His Brothers**

1 Then Joseph could not control himself before all those who stood by him, and he cried, "Have everyone go out from me." So there was no man with him when Joseph made himself known to his brothers.

2 He wept so loudly that the Egyptians heard *it*, and the household of Pharaoh heard *of it*.

3 Then Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence.

4 Then Joseph said to his brothers, "Please come closer to me." And they came closer. And he said, "I am your brother Joseph, whom you sold into Egypt.

5 Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life.

6 For the famine *has been* in the land these two years, and there are still five years in which there will be neither plowing nor harvesting.

7 God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance.

8 Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and 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, do not delay.

10 You shall live in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have.

11 There I will also provide for you, for there are still five years of famine *to come*, and you and your household and all that you have would be impoverished.'"

12 Behold, your eyes see, and the eyes of my brother Benjamin *see*, that it is my mouth which is speaking to you.

13 Now you must tell my father of all my splendor in Egypt, and all that you have seen; and you must hurry and bring my father down here."

14 Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.

15 He kissed all his brothers and wept on them, and afterward his brothers talked with him.

**Pharaoh Tells Joseph to Bring His Family to Egypt**

16 Now when the news was heard in Pharaoh's house that Joseph's brothers had come, it pleased Pharaoh and his servants.

17 Then Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go 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 will eat the fat of the land.'

19 Now you are ordered, 'Do this: take wagons from the land of Egypt for your little ones and for your wives, and bring your father and come.

20 Do not concern yourselves with your goods, for the best of all the land of Egypt is yours.'"

21 Then the sons of Israel did so; and Joseph gave them wagons according to the command of Pharaoh, and gave them provisions for the journey.

22 To each of them he gave changes of garments, but to Benjamin he gave three hundred *pieces of* silver and five changes of garments.

23 To his father he sent as follows: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and sustenance for his father on the journey.

24 So he sent his brothers away, and as they departed, he said to them, "Do not quarrel on the journey."

25 Then they went up from Egypt, and came to the land of Canaan to their father Jacob.

26 They told him, saying, "Joseph is still alive, and indeed he is ruler over all the land of Egypt." But he was stunned, for he did not believe them.

27 When 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, the spirit of their father Jacob revived.

28 Then Israel said, "It is enough; my son Joseph 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 set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.
- 2 God spoke to Israel in visions of the night and said, “Jacob, Jacob.” And he said, “Here I am.”
- 3 He said, “I am God, 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 will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes.”
- 5 Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives in the wagons which Pharaoh had sent to carry him.
- 6 They took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with him:
- 7 his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt.

### Record of Jacob’s Descendants Who Migrated to Egypt (1876 BC)

Genesis 46:8–27

Exodus 1:1–5

8 Now these are the names of the sons of Israel, Jacob and his sons, who went to Egypt:

Reuben, Jacob’s firstborn.

9 The sons of Reuben: Hanoch and Pallu and Hezron and Carmi.

10 The sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman.

11 The sons of Levi: Gershon, Kohath, and Merari.

12 The sons of Judah: Er and Onan and Shelah and Perez and Zerah (but Er and Onan died in the land of Canaan). And the sons of Perez were Hezron and Hamul.

13 The sons of Issachar: Tola and Puvvah and Iob and Shimron.

14 The sons of Zebulun: Sered and Elon and Jahleel.

15 These are the sons of Leah, whom she bore to Jacob in Paddan-aram, with his daughter Dinah; all his sons and his daughters *numbered* thirty-three.

16 The sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli.

17 The sons of Asher: Imnah and Ishvah and Ishvi and Beriah and their sister Serah. And the sons of Beriah: Heber and Malchiel.

18 These are the sons of Zilpah, whom Laban gave to his daughter Leah; and she bore to Jacob these sixteen persons.

19 The sons of Jacob’s wife Rachel: Joseph and Benjamin.

20 Now to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera, priest of On, bore to him.

21 The sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.

22 These are the sons of Rachel, who were born to Jacob; *there were* fourteen persons in all.

23 The sons of Dan: Hushim.

24 The sons of Naphtali: Jahzeel and Guni and Jezer and Shillem.

25 These are the sons of Bilhah, whom Laban gave to his daughter Rachel, and she bore these to Jacob; *there were* seven persons in all.

26 All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob’s sons, *were* sixty-six persons in all,

27 and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, *were* seventy.

1 Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household:

2 Reuben,

Simeon,

Levi  
and Judah;

3a Issachar,  
Zebulun

4b Gad

and Asher.

3b and Benjamin;

4a Dan  
and Naphtali,

5 All the persons who came from the loins of Jacob

were seventy in number,  
but Joseph was *already* in Egypt.

## Jacob and Joseph are Reunited (1876 BC)

Genesis 46:28–47:12

### A Tearful Reunion

46:28 Now he sent Judah before him to Joseph, to point out *the way* before him to Goshen; and they came into the land of Goshen.  
29 Joseph prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared before him, he fell on his neck and wept on his neck a long time.

30 Then Israel said to Joseph, “Now let me die, since I have seen your face, that you are still alive.”

31 Joseph said to his brothers and to his father’s household, “I will go up and tell Pharaoh, and 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 have been keepers of livestock; and they have brought their flocks and their herds and all that they have.’

33 When Pharaoh calls you and says, ‘What is your occupation?’

34 you shall say, ‘Your servants have been keepers of livestock from our youth even until now, both we and our fathers,’ that you may live in the land of Goshen; for every shepherd is loathsome to the Egyptians.”

### Joseph Presents Five of His Brothers to Pharaoh

47:1 Then Joseph went in and told Pharaoh, and said, “My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen.”

2 He took five men from among his brothers and presented them to Pharaoh.

3 Then Pharaoh said to his brothers, “What is your occupation?” So they said to Pharaoh, “Your servants are shepherds, both we and our fathers.”

4 They said to Pharaoh, “We have come to sojourn in the land, for there is no pasture for your servants’ flocks, for the famine is severe in the land of Canaan. Now, therefore, please let your servants live 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 at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock.”

### Jacob Blesses Pharaoh

7 Then Joseph brought his father Jacob and presented him to Pharaoh; and Jacob blessed Pharaoh.

8 Pharaoh said to Jacob, “How many years have you lived?”

9 So Jacob said to Pharaoh, “The years of my sojourning are one hundred and thirty; few and unpleasant have been the years of my life, nor have they attained the years that my fathers lived during the days of their sojourning.”

10 And Jacob blessed Pharaoh, and went out from his presence.

11 So Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered.

12 Joseph provided his father and his brothers and all his father’s household with food, according to their little ones.

## The Famine Intensifies (1876–1871 BC)

Genesis 47:13–26

13 Now there was no food in all the land, because the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine.

14 Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh’s house.

15 When the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, “Give us food, for why should we die in your presence? For *our* money is gone.”

16 Then Joseph said, “Give up your livestock, and I will give you *food* for your livestock, since *your* money is gone.”

17 So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and the flocks and the herds and the donkeys; and he fed them with food in exchange for all their livestock that year.

18 When that year was ended, they came to him the next year and said to him, “We will not hide from my lord that our money is all spent, and the cattle are my lord’s. There is nothing left for my lord except our bodies and our lands.

19 Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh. So give us seed, that we may live and not die, and that the land may not be desolate.”

20 So Joseph bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon them. Thus the land became Pharaoh’s.

21 As for the people, he removed them to the cities from one end of Egypt’s border to the other.

22 Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land.

23 Then Joseph said to the people, “Behold, I have today bought you and your land for Pharaoh; now, *here* is seed for you, and you may sow the land.

24 At the harvest you shall give a fifth to Pharaoh, and four-fifths shall be your own for seed of the field and for your food and for those of your households and as food for your little ones.”

25 So they said, “You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh’s slaves.”

26 Joseph made it a statute concerning the land of Egypt *valid* to this day, that Pharaoh should have the fifth; only the land of the priests did not become Pharaoh’s.

### Jacob Dwells in the Land of Goshen (1876–1859 BC)

Genesis 47:27–28a

27 Now Israel lived in the land of Egypt, in Goshen, and they acquired property in it and were fruitful and became very numerous.

28a 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 for Israel to die drew near, he called his son Joseph and said to him, “Please, if I have found favor in your sight, place now your hand under my thigh and deal with me in kindness and faithfulness. Please do not bury me in Egypt, 30 but when I lie down with my fathers, you shall carry me out of Egypt and bury me in their burial place.” And he said, “I will do as you have said.”

31 He said, “Swear to me.” So he swore to him. Then Israel bowed *in worship* at the head of the bed.

#### Jacob Near Death

48:1 Now it came about after these things that Joseph was told, “Behold, your father is sick.” So he took his two sons Manasseh and Ephraim with him.

2 When it was told to Jacob, “Behold, your son Joseph has come to you,” Israel collected his strength and sat up in the bed.

3 Then Jacob said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan and blessed me,

4 and He said to me, ‘Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession.’

5 Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.

6 But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance.

7 Now as for me, when I came from Paddan, Rachel died, to my sorrow, in the land of Canaan on the journey, 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 Joseph’s sons, he said, “Who are these?”

9 Joseph said to his father, “They are my sons, whom God has given me here.” So he said, “Bring them to me, please, that I may bless them.”

10 Now the eyes of Israel were *so* dim from age *that* he could not see. Then Joseph brought them close to him, and he kissed them and embraced them.

11 Israel said to Joseph, “I never expected to see your face, and behold, God has let me see your children as well.”

12 Then Joseph took them from his knees, and bowed with his face to the ground.

13 Joseph took them both, Ephraim with his right hand toward Israel’s left, and Manasseh with his left hand toward Israel’s right, and brought them close to him.

14 But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh’s head, crossing his hands, although Manasseh was the firstborn.

15 He blessed Joseph, and said,

“The God before whom my fathers Abraham and Isaac walked,  
The God who has been my shepherd all my life to this day,

16 The angel who has redeemed me from all evil,  
Bless the lads;

And may my name live on in them,

And the names of my fathers Abraham and Isaac;

And may they grow into a multitude in the midst of the earth.” [\[Heb 11:21\]](#)

#### **Jacob Places Ephraim Before Manasseh**

17 When Joseph saw that his father laid his right hand on Ephraim’s head, it displeased him; and he grasped his father’s hand to remove it from Ephraim’s head to Manasseh’s head.

18 Joseph said to his father, “Not so, my father, for this one is the firstborn. Place your right hand on his head.”

19 But his father refused and said, “I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations.”

20 He blessed them that day, saying,

“By you Israel will pronounce blessing, saying,  
‘May God make you like Ephraim and Manasseh!’”

Thus he put Ephraim before Manasseh.

21 Then Israel said to Joseph, “Behold, I am about to die, but God will be with you, and bring you back to the land of your fathers.

22 I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow.”

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**Jacob Blesses His Sons (1859 BC)**

Genesis 49:1–28

1 Then Jacob summoned his sons and said, “Assemble yourselves that I may tell you what will befall you in the days to come.

2 “Gather together and hear, O sons of Jacob;  
And listen to Israel your father.

**Reuben**

3 “Reuben, you are my firstborn;  
My might and the beginning of my strength,  
Preeminent in dignity and preeminent in power.  
4 “Uncontrolled as water, you shall not have preeminence,  
Because you went up to your father’s bed;  
Then you defiled *it*—he went up to my couch.

**Simeon and Levi**

5 “Simeon and Levi are brothers;  
Their swords are implements of violence.  
6 “Let my soul not enter into their council;  
Let not my glory be united with their assembly;  
Because in their anger they slew men,  
And in their self-will they lamed oxen.  
7 “Cursed be their anger, for it is fierce;  
And their wrath, for it is cruel.  
I will disperse them in Jacob,  
And scatter them in Israel.

**Judah**

8 “Judah, your brothers shall praise you;  
Your hand shall be on the neck of your enemies;  
Your father’s sons shall bow down to you.  
9 “Judah is a lion’s whelp;  
From the prey, my son, you have gone up.  
He couches, he lies down as a lion,  
And as a lion, who dares rouse him up?  
10 “The scepter shall not depart from Judah,  
Nor the ruler’s staff from between his feet,  
Until Shiloh comes,  
And to him *shall be* the obedience of the peoples.  
11 “He ties *his* foal to the vine,  
And his donkey’s colt to the choice vine;  
He washes his garments in wine,  
And his robes in the blood of grapes.  
12 “His eyes are dull from wine,  
And his teeth white from milk.

**Zebulun**

13 “Zebulun will dwell at the seashore;  
And he *shall be* a haven for ships,  
And his flank *shall be* toward Sidon.

**Issachar**

14 “Issachar is a strong donkey,  
Lying down between the sheepfolds.  
15 “When he saw that a resting place was good  
And that the land was pleasant,  
He bowed his shoulder to bear *burdens*,  
And became a slave at forced labor.

**Dan**

- 16 “Dan shall judge his people,  
As one of the tribes of Israel.
- 17 “Dan shall be a serpent in the way,  
A horned snake in the path,  
That bites the horse’s heels,  
So that his rider falls backward.
- 18 “For Your salvation I wait, O LORD.

**Gad**

- 19 “As for Gad, raiders shall raid him,  
But he will raid *at* their heels.

**Asher**

- 20 “As for Asher, his food shall be rich,  
And he will yield royal dainties.

**Naphtali**

- 21 “Naphtali is a doe let loose,  
He gives beautiful words.

**Joseph**

- 22 “Joseph is a fruitful bough,  
A fruitful bough by a spring;  
*Its* branches run over a wall.
- 23 “The archers bitterly attacked him,  
And shot *at him* and harassed him;
- 24 But his bow remained firm,  
And his arms were agile,  
From the hands of the Mighty One of Jacob  
(From there is the Shepherd, the Stone of Israel),
- 25 From the God of your father who helps you,  
And by the Almighty who blesses you  
*With* blessings of heaven above,  
Blessings of the deep that lies beneath,  
Blessings of the breasts and of the womb.
- 26 “The blessings of your father  
Have surpassed the blessings of my ancestors  
Up to the utmost bound of the everlasting hills;  
May they be on the head of Joseph,  
And on the crown of the head of the one distinguished among his brothers.

**Benjamin**

- 27 “Benjamin is a ravenous wolf;  
In the morning he devours the prey,  
And in the evening he divides the spoil.”

**Conclusion**

28 All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them. He blessed them, every one with the blessing appropriate to him.

## The Death of Jacob (1859 BC)

Genesis 47:28b; 49:29–33; 50:1–21

**Jacob’s Death**

49:29 Then he charged them and said to them, “I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,  
30 in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for a burial site.  
31 There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebekah, and there I buried Leah—

32 the field and the cave that is in it, purchased from the sons of Heth.”

33 When Jacob finished charging his sons, he drew his feet into the bed and breathed his last, and was gathered to his people.

47:28b so the length of Jacob’s life was one hundred and forty-seven years.

#### **Joseph Buries Jacob in Canaan**

50:1 Then Joseph fell on his father’s face, and wept over him and kissed him.

2 Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

3 Now forty days were required for it, for such is the period required for embalming. And the Egyptians wept for him seventy days.

4 When the days of mourning for him were past, Joseph spoke to the household of Pharaoh, saying, “If now I have found favor in your sight, please speak to Pharaoh, saying,

5 ‘My father made me swear, saying, “Behold, I am about to die; in my grave which I dug for myself in the land of Canaan, there you shall bury me.” Now therefore, please let me go up and bury my father; then I will return.’”

6 Pharaoh said, “Go up and bury your father, as he made you swear.”

7 So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt,

8 and all the household of Joseph and his brothers and his father’s household; they left only their little ones and their flocks and their herds in the land of Goshen.

9 There also went up with him both chariots and horsemen; and it was a very great company.

10 When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and sorrowful lamentation; and he observed seven days mourning for his father.

11 Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, “This is a grievous mourning for the Egyptians.” Therefore it was named Abel-mizraim, which is beyond the Jordan.

12 Thus his sons did for him as he had charged them;

13 for his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah before Mamre, which Abraham had bought along with the field for a burial site from Ephron the Hittite.

14 After he had buried 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 When Joseph’s brothers saw that their father was dead, they said, “What if Joseph bears a grudge against us and pays us back in full for all the wrong which we did to him!”

16 So they sent *a message* to Joseph, saying, “Your father charged before he died, saying,

17 ‘Thus you shall say to Joseph, “Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong.’” And 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 also came and fell down before him and said, “Behold, we are your servants.”

19 But Joseph said to them, “Do not be afraid, for am I in God’s place?

20 As for you, you meant evil against me, *but* God meant it for good in order to bring about this present result, to preserve many people alive.

21 So therefore, do not be afraid; I will provide for you and your little ones.” So he comforted them and spoke kindly to them.

### **The Death of Joseph (1806 BC)**

Genesis 50:22–26

22 Now Joseph stayed in Egypt, he and his father’s household, and Joseph lived one hundred and ten years.

23 Joseph saw the third generation of Ephraim’s sons; also the sons of Machir, the son of Manasseh, were born on Joseph’s knees.

24 Joseph said to his brothers, “I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob.”

25 Then Joseph made the sons of Israel swear, saying, “God will surely take care of you, and you shall carry my bones up from here.”

26 So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt. [[Heb 11:22](#)]

### **Israel in Egypt (1806–1526 BC)**

Exodus 1:6–22

#### **Israel Fills the Land**

6 Joseph died, and all his brothers and all that generation.

7 But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.

**Oppression Under a New King (Hyksos c. 1730?)**

8 Now a new king arose over Egypt, who did not know Joseph. [Acts 7:18]

9 He said to his people, “Behold, the people of the sons of Israel are more and mightier than we.

10 Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land.”

11 So they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses.

**Continued Oppression (18<sup>th</sup> Dynasty c. 1570)**

12 But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel.

13 The Egyptians compelled the sons of Israel to labor rigorously;

14 and they made their lives bitter with hard labor in mortar and bricks and at all *kinds* of labor in the field, all their labors which they rigorously imposed on them.

**Pharaoh Orders the Murder of Newborn Israelite Males**

15 Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other was named Puah;

16 and he said, “When you are helping the Hebrew women to give birth and see *them* upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter, then she shall live.”

17 But the midwives feared God, and did not do as the king of Egypt had commanded them, but let the boys live.

18 So the king of Egypt called for the midwives and said to them, “Why have you done this thing, and let the boys live?”

19 The midwives said to Pharaoh, “Because the Hebrew women are not as the Egyptian women; for they are vigorous and give birth before the midwife can get to them.”

20 So God was good to the midwives, and the people multiplied, and became very mighty.

21 Because the midwives feared God, He established households for them.

22 Then Pharaoh commanded all his people, saying, “Every son who is born you are to cast into the Nile, and every daughter you are to keep alive.”

**The Birth of Moses (1526 BC)**

Exodus 2:1–10

Numbers 26:59

1 Now a man from the house of Levi went and married a daughter of Levi.

2 The woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months. [Acts 7:20–21; Heb 11:23]

59 The name of Amram’s wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram: Aaron and Moses

and their sister Miriam.

3 But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set *it* among the reeds by the bank of the Nile.

4 His sister stood at a distance to find out what would happen to him.

5 The daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought *it to her*.

6 When she opened *it*, she saw the child, and behold, *the* boy was crying. And she had pity on him and said, “This is one of the Hebrews’ children.”

7 Then his sister said to Pharaoh’s daughter, “Shall I go and call a nurse for you from the Hebrew women that she may nurse the child for you?”

8 Pharaoh’s daughter said to her, “Go *ahead*.” So the girl went and called the child’s mother.

9 Then Pharaoh’s daughter said to her, “Take this child away and nurse him for me and I will give *you* your wages.” So the woman took the child and nursed him.

10 The child grew, and she brought him to Pharaoh’s daughter and he became her son. And she named him Moses, and said, “Because I drew him out of 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” (NASB, 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.