history. The field which Abraham bought  
for the burial of his dead surely did not  
come under the description of *an inheritance*,  
nor give him any standing as a possessor in  
the land.

**6, 7.**] A free citation from  
the LXX, with the words, “*and they shall  
worship me in this place*,” adapted and  
added from Exod. iii. 12. The shifts of  
some commentators to avoid this plain fact  
are not worth recounting: but again, the  
student who would not handle the word of  
God deceitfully should be here and every  
where on his guard against them.—The  
round number, 400 years, given here and  
in Genesis, is *further specified* Exod. xii.  
40, as 430. (See Gal. iii. 17, and note.)

**7.**] **said God** is inserted by Stephen  
in passing from the narrative form (“*his  
seed*”) into the direct (“*I will judge*”).

**8.**] On the institution of circumcision, it is called a “*covenant*,” Gen. xvii.  
10, and the immediate promise of that  
covenant is contained in the same chapter,  
ver. 8.

**so**, i.e. ‘in this new covenant  
state;’—or, ‘in fulfilment of the promise of  
*seed* implied in the above words.’ In this  
word **so** lies hid the germ of the subsequent  
teaching of the Holy Spirit by St. Paul,  
Gal. iii.

**9.**] Here we have the first  
hint of the rebellious spirit in Israel, which  
the progress of the history brings out.

**10.**] Observe the simple coupling of the  
clauses by **and**, as characteristic of this  
speech.

**favour and wisdom**] **favour**,  
so that he was *acceptable* to Pharaoh (see  
reff.): and **wisdom**, so that Pharaoh consulted him, and followed his suggestion,  
especially in the important case recorded  
Gen. xli. 38.

**he made him**] viz.  
Pharaoh: a change of subject.

**14.  
threescore and fifteen souls**] In the Hebrew  
text, Gen. xlvi. 27; Exod. i. 5; Deut. x.  
22, *seventy* souls are reckoned, viz. sixty-six born of Jacob, Jacob himself, Joseph,  
and his two sons born in Egypt. So also  
Josephus. But the LXX, whom Stephen