follows, insert in Gen. xlvi. 20 an account  
of the children and grandchildren of Manasseh and Ephraim, five in number: and  
in ver. 27 read thus: “*And the sons of  
Joseph, who were born to him in the land  
of Egypt, were nine souls. All the souls  
of the house of Jacob, which entered with  
Jacob into Egypt, were seventy-five:*”—reckoning, as it appears, curiously enough,  
among the sons of Joseph, *Joseph himself*,  
and *his wife Asenath;* for these are required  
to make up the *nine*, according to their  
ver. 20. And similarly in Exod. i. 5, and  
in some copies in Deut. x. 22. With regard to the various attempts to solve the  
difficulty, see in my Greek Testament.

**16.**] **were carried over**, viz. *he and our  
fathers,* not the latter only,—as some commentators have suggested, to evade part of  
the difficulty of the verse.—The facts, as  
related in the Old Testament, were these:  
Jacob, dying in Egypt, was (Gen. i. 13)  
taken into the land of Canaan, and buried  
in the cave of Macpelah, before Mamre  
(on the rest of the verse see below): Joseph,  
dying also in Egypt, was taken in a coffin  
(Gen. l. 26) at the Exodus (Exod. xiii. 19),  
and finally buried (Josh. xxiv. 32) at Shechem. Of the burial of the other patriarchs  
the sacred text says nothing, but rather  
by the specification in Exod. xiii. 19, leaves  
it to be inferred that they were buried in  
Egypt. Josephus, Antt. ii. 8. 2, relates  
that they were taken and buried in *Hebron*,  
and adds, “of whom the graves are shewn  
even to my time in the fortress Hebron, of  
very beautiful marble, and sumptuously  
wrought.” The Rabbinical traditions report them to have been buried in *Sychem:*  
and Jerome, relating the pilgrimages of  
Paula to the sacred places, says, “She  
passed by Sychem, and turning aside there  
saw the sepulchre of the twelve patriarchs.”  
These traditions probably Stephen followed; and, in haste or inadvertence,  
classed *Jacob* with the rest.

**that  
Abraham bought**] The burying-place  
which Abraham bought was not at *Sychem*,  
bnt (Gen. xxiii. 3–20) at *Hebron*, and was  
bought of *Ephron the Hittite.* It was  
*Jacob* who (Gen. xxxiii. 19) bought a field  
where he had pitched his tent, near *Sychem*,  
of the *children of Hamor*, Shechem’s  
father: and no mention is made of its  
being *for a burying-place*. The two incidents are certainly here *confused;* and no  
ingenuity of the commentators has ever devised an escape from the inference. I have  
mentioned a few such attempts in my  
Greek Testament.

**17.**] **according as,**i.e. ‘in proportion as;’ not “*when*,” as A. V.

**20. fair unto God** (so literally)] The expression here seems borrowed  
from tradition: Josephus calls the infant  
Moses “*a child of divine beauty*.” Philo  
says, “The child at its very birth presented an appearance of beauty greater  
than that of ordinary men.”

**22.**] The word “*learned*,” in our A. V. here, is  
used in its older meaning of “*taught*,” as  
in the Prayer-book version of the Ps. cxix.  
66, “Learn me true understanding and  
knowledge.” This meaning having now  
become obsolete, the word here is misunderstood