THE ACTS. VII.   
   
 Gen. x. 8. down into Egypt, % and died, he, and our fathers, 16 and   
 Exod. \* were carried over into Sychem, and laid in ¥ the sepul-   
 Exod, xiii. chre that Abraham bought for a sum of money of the sons   
 of Emmor [\* the father] of Sychem.   
 time of the promise drew nigh, which God But \* had sworn \* the   
 \*the people grew and multiplied in Egypt,   
   
 a Exod.i.7, Abraham,   
 9. Ps. ag 38 till another king arose, which knew not Joseph. 19 The   
 same dealt subtilly with our kindred, and evil entreated   
   
 b Exod. 22. our fathers, ° so that they cast out their young children, to   
 cExod.it2. the end they might not live. 20¢Tn which time Moses   
 a Hed. 23. was born, and ‘was Y exceeding fair, and nourished up in   
 e Brod il his father’s house three months :   
 \*land \* when he was cast   
 out, Pharaoh’s daughter took him up, and nourished him   
 for her own son. 22 And Moses was # learned in all the   
   
 t not expressed in the original. U render, according as,   
 = render, SWOYe. Y literally, fair unto God: see note.   
   
 2 render, for perspicuity, instructed : see note.   
 follows, insert in xlvi. 20 an account   
 of the children and grandchildren of Ma- wrought.” The Rabbinical traditions re-   
 nasseh and Ephraim, five in number: and port them to have been buried in Sychem :   
 in ver. 27 read thus: “ dad the sons of and Jerome, relating the pilgrimages of   
 Joseph, who were born to him in the land Paula to the sacred places, says, “ She   
 of Egypt, were nine souis. All the souls passed by Sychem, and turning aside   
 of the house of Jacob, which entered with saw the sepulchre of the twelve patriarchs.””   
 Jacob into Egypt, were seventy-five :?— These traditions probably Stephen fol-   
 reckoning, as it appears, curiously enough, lowed ; and, in haste or inadvertence,   
 among the sons of Joseph, Joseph himself, classed Jacob with the rest. that   
 and his wife Asenath ; for these are Abraham bought] The burying-place   
 to make up the nize, aceording to their which Abraham bought was not at Syehem,   
 ver. 20. And similarly in Exod. i. 5, and bnt (Gen. xxiii. at Hebron, and was   
 in some copies in Deut. x. 22. With re- bought of Ephron the Hittite. It was   
 gard to the various attempts to solve the Jacob who (Gen. xxxiii, 19) bonght a field   
 difficulty, see my Greek ‘Testament. where he had pitched his tent, Sychem,   
 16.] were carried over, viz. he and our of the children of Hamor, Shechem’s   
 fathers, not the latter only,—as some com- father : and no mention is made of its   
 mentators have suggested, to evade part of being for a burying-place. The two inci-   
 the diffienlty of the verse.—The facts, as dents are certainly here confused ; and no   
 related in the Old Testament, were these : ingenuity of the commentators has ever de-   
 Jacob, dying in Egypt, was (Gen. i. 13) vised an escape from the inference. I have   
 taken into the land of Canaan, and buried mentioned a few such attempts in my   
 in the eave of Macpelah, before Mamre Greek Testament. 17] according as,   
 (on the rest of the verse below) : Joseph, i.e. ‘in proportion as;’ not “when,” as   
 dying also in Egypt, was taken in a coffin ie 20. fair unto God (so lite-   
 Gen. 1. 26) at Exodus (Exod. 19), rally)] The expression here seems borrowed   
 and finally buried (Josh. xxiv. 32) at She- from tradition: Josephus calls the infant   
 chem. Of the burial of the patriarchs Moses “a child of divine beauty.” Philo   
 the sacred text says nothing, but rather says, “The child at its very birth pre-   
 hy the specification in xili. 19, leaves sented an appearance of beunty greater   
 it to be inferred that they were ae in than that of ordinary men. 22.   
 Egypt. Josephus, Antt. ii. 8. 2, relates The word “learned,” in our A. V. here, is   
 that they were taken and buried in Hebron, used in its older meaning of \* ¢aught,” as   
 and adds, “ of whom the graves are shewn in the Prayer-book version of the Ps, exix.   
 even to my time in the fortress Hebron, of 66, “Learn me true understanding and   
 very beautiful marble, and sumptuously knowledge.’ This meaning having pow   
 beeome obsolete, the word here is misun-