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a *Grace Notes* course

## Old Testament History

by Alfred Edersheim

**History 502**

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*Grace Notes*

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### Contents

I_12 The Separation of Abram and Lot - Abram at Hebron - Sodom plundered - Lot rescued - The Meeting with Melchizedek.....	3
<b>Genesis 13 and 14.....</b>	<b>3</b>
I_13 The Twofold Promise of "a Seed" to Abraham - Ishmael - Jehovah visits Abraham - The Destruction of Sodom - Abraham's Sojourn at Gerar - His Covenant with Abimelech.....	5
<b>Genesis 15 to 20; 21:22-34.....</b>	<b>5</b>
I_14 Birth Of Isaac - Ishmael Sent Away - Trial Of Abraham's Faith In The Command To Sacrifice Isaac - Death Of Sarah - Death Of Abraham.....	10
<b>Genesis 21:1 to 25:18.....</b>	<b>10</b>
I_15 The Marriage Of Isaac - Birth Of Esau And Jacob - Esau Sells His Birthright - Isaac At Gerar - Esau's Marriage .....	14
<b>Genesis 24; 25:19 to 26:35.....</b>	<b>14</b>
I_16 Isaac's Blessing Obtained By Jacob Deceitfully - Esau's Sorrow - Evil Consequences Of Their Error To All The Members Of The Patriarchal Family - Jacob Is Sent To Laban - Isaac Renews And Fully Gives Him The Blessing Of Abraham .....	17
<b>Genesis 27:1 to 28:9.....</b>	<b>17</b>
I_17 Jacob's Vision At Bethel - His Arrival At The House Of Laban - Jacob's Double Marriage And Servitude - His Flight From Haran - Pursuit Of Laban, And Reconciliation With Jacob.....	20
<b>Genesis 28:10 to 31:55.....</b>	<b>20</b>
I_18 Jacob At Mahanaim - The Night Of Wrestling - Reconciliation Between Jacob And Esau - Jacob Settles At Shechem - Jacob Proceeds To Bethel To Pay His Vow - Death Of Rachel - Jacob Settles At Hebron .....	25
<b>Genesis 32 to 36.....</b>	<b>25</b>
I_19 Joseph's Early Life - He Is Sold By His Brethren Into Slavery - Joseph In The House Of Potiphar - Joseph In Prison .....	29
<b>Genesis 37 to 39.....</b>	<b>29</b>

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## **I\_12 The Separation of Abram and Lot - Abram at Hebron - Sodom plundered - Lot rescued - The Meeting with Melchizedek**

### **Genesis 13 and 14**

HITHERTO Abram had been accompanied by Lot in all his wanderings. But a separation must take place between them also. For Abram and his seed were to be kept quite distinct from all other races, so that the eye of faith might in future ages be fixed upon the father of the faithful, as on him from whom the promised Messiah was to spring. Like so many of God's most marked interpositions, this also was brought about by what seemed a series of natural circumstances, and probably Abram himself was ignorant of the Divine purpose in what at the time must have been no small trial to him. The increase of their wealth, and especially of their herds and flocks in Egypt, led to disputes between the herdsmen of Abram and of Lot, which were the more painful that, as the Bible notes, "the Canaanite and the Perizzite dwelled then in the land," and must have been witnesses to this "strife" between "brethren." To avoid all occasion of it, Abram now proposed a voluntary separation, allowing Lot, though he was the younger and the inferior, the choice of district - and this not merely from generosity, but in faith, leaving it to the Lord to determine the bounds of his habitation.

As the two stood on that highest ridge between Bethel and Ai, the prospect before them was indeed unrivaled. Looking back northwards, the eye would rest on the mountains which divide Samaria from Judaea; westwards and southwards, it would range over the later possession of Benjamin and Judah, till in the far distance it descried the slope on which Hebron lay. But the fairest vision was eastward: in the extreme distance, the dark mountains of Moab; at their foot, the Jordan, winding through a valley of untold fertility; and in the immediate foreground, the range of hills above Jericho. As the patriarchs gazed upon it, the whole cleft of the Jordan valley was rich with the most luxuriant tropical vegetation, the sweetest spot of all being around the Lake of Sodom, at that time probably a sweetwater lake, the "circuit" of the plain resembling in appearance, but far exceeding in fertility and beauty, the district around the Sea of

Galilee. In this "round" of Jordan, and by the waters of Sodom, rich cities had sprung up, which, alas! were also the seat of the most terrible corruption. As Lot saw this "round" or district, fair like Paradise, green with perennial verdure, like the part of Egypt watered by the Nile, his heart went out after it, unmindful of, or not caring to inquire into, the character of its inhabitants. The scene might well have won the heart of any one whose affections were set on things beneath. Lot's heart was so set; and he now vindicated by his choice the propriety of his being separated from Abram. Assuredly their aims went asunder, as the ways which they took. Yet, even thus, God watched over Lot, and left him not to reap the bitter fruit of his own choice.

Nor was Abram left in that hour without consolation. As most he needed it when alone, and with apparently nothing but the comparatively barren hills of Judaea before him, Jehovah once more renewed to him, and enlarged the promise of the land, far as his eye could range, bestowing it upon Abram and his "seed forever." For the terms of this promise were not made void by the seventy years which Judah spent in the captivity of Babylon, nor yet are they annulled by the eighteen centuries of Israel's present unbelief and dispersion. The promise of the land is to Abram's "seed forever." The land and the people God has joined together; and though now the one lies desolate, like a dead body, and the other wanders unresting, as it were a disembodied spirit, God will again bring them to each other in the days when His promise shall be finally established. So Abram must have understood the word of Jehovah. And when, so to speak, he now took possession by faith of the promised land, he was directed to walk through it. In the course of these wanderings he reached Hebron, one of the most ancient cities of the world, where in the wood of one, Mamre, he pitched his tent under a spreading terebinth, and built an altar unto Jehovah. This place seems through the rest of his life to have continued one of the centers of his movements.

Meanwhile Lot had taken up his abode in a district which, like the rest of Canaan at the time of Joshua's conquest, was subdivided among a number of small kings, each probably ruling over

a city and the immediately surrounding neighborhood. For twelve years had this whole district been tributary to Chedorlaomer. In the thirteenth year they rebelled; and, in the fourteenth, the hordes of Chedorlaomer and of his three confederates swept over the intervening district, carrying desolation with them, till they encountered the five allied monarchs of the "round of Jordan," in the vale of Siddim, the district around what afterwards became the Dead Sea. Once more victory attended the invaders - two of the Canaanitish kings were killed, the rest fled in wild confusion; Sodom and Gomorrah were plundered, and their inhabitants - Lot among them - carried away captives by the retreating host. This was the first time - at least in Scripture history - that the world-kingdom, as founded by Nimrod, was brought into contact with the people of God, and that on the soil of Palestine. For Chedorlaomer and his confederates occupied the very land and place where afterwards the Babylonian and Assyrian empires were.<sup>1</sup> It became necessary, therefore, that Abram should interfere. God had given him the land, and here was its hereditary enemy; and God now called and fitted him, though but a stranger and a pilgrim on its soil, to become its deliverer; while alike the mode and the circumstances of this deliverance were to point forward to those realities of which it was the type.

One who had escaped from the rout brought Abram tidings of the disaster. He immediately armed his own trained servants, three hundred and eighteen in number; and being joined by Aner, Eshcol, and Mamre, the chieftains to whom the district around Hebron belonged, followed in pursuit of Chedorlaomer and his allies. Probably, as is common in such warfare, victory had made them careless. They may have feasted, or their bands, laden with captives and spoil, may have been straggling, and without order. Certainly they were ignorant of any coming danger, when Abram, having divided his force, fell upon them, in the dead of night, from several sides at the same

time, inflicted a great slaughter, and pursued them to close by Damascus. All the spoil and all the captives, among them Lot also, were rescued and brought back. As the returning host of Abram entered the valley of Shaveh, close under the walls of what afterwards became Jerusalem, they were met by two persons bearing very different characters, and coming from opposite directions. From the banks of Jordan the new king of Sodom, whose predecessor had fallen in battle against Chedorlaomer, came up to thank Abram, and to offer him the spoils he had won; while from the heights of Salem - the ancient Jerusalem - the priest-king Melchizedek descended to bless Abram, and to refresh him with "bread and wine." This memorable meeting seems to have given the valley its name, "the king's dale;" and here, in later times, Absalom erected for himself a monumental pillar.(2 Samuel 18:18) But now a far different scene ensued, and one so significant in its typical meaning as to have left its impress alike on the prophecies of the Old and in the fulfillment of the New Testament. Melchizedek appears like a meteor in the sky - suddenly, unexpectedly, mysteriously, - and then as suddenly disappears. Amid the abundance of genealogical details of that period we know absolutely nothing of his descent; in the roll of kings and their achievements, his name and reign, his birth and death remain unmentioned. Considering the position which he occupies towards Abram, that silence must have been intentional, and its intention typical; that is, designed to point forward to corresponding realities in Christ. Still more clearly than its silence does the information which Scripture furnishes about Melchizedek show the deep significance of his personality. His name is "King of Righteousness," his government that of the "Prince of Peace;" he is a priest," neither in the sense in which Abram was, nor yet "after the order of Aaron," his priesthood being distinct and unique; he blesses Abram, and his blessing sounds like a ratification of the bestowal of the land upon the patriarch; while Abram gives "him tithes of all." There is in this latter tribute an acknowledgment of Melchizedek both as king and priest - as priest in giving him "tithes," and as king in giving him these tithes of all the spoil, as if he had royal claim upon it; while Abram himself

<sup>1</sup> Genesis 10:10. There is frequent reference to the kingdom of Elam on the Assyrian monuments, confirmatory of Scripture, and Mr. Smith inserts the names of Chedorlaomer and his three confederates in his "list of Babylonian monarchs" (see Assyrian Discoveries, pp. 441, 442).

refuses to touch any of it, and his allies are only allowed to "take their portion."

This is not the place to discuss the typical meaning of this story; yet the event and the person are too important to pass them unnoticed. Twice again we meet Melchizedek in Scripture: once in the prophecy of Psalm 110:4: "Thou art a priest forever after the order of Melchizedek;" the other time in the application of it all to our blessed Savior, in Hebrews 7:3. That Melchizedek was not Christ Himself is evident from the statement that he was "made like unto the Son of God" (or "likened unto" Him, Hebrews 7:3); while it equally appears from these words, and from the whole tenor of Scripture, that he was a type of Christ. In fact, we stand here at the threshold of two dispensations. The covenant with Noah had, so to speak, run its course, or rather was merging into that with Abram. As at the commencement of the New Testament, John gave testimony to Jesus, and yet Jesus was baptized by John; so here Melchizedek gave testimony to Abram, and yet received tithes from Abram. If we add, that in our view Melchizedek was probably the last representative of the race of Shem in the land of Canaan, which was now in the hands of the Canaanites, who were children of Ham, as well as that he was the last representative of the faith of Shem, in the midst of idolatry - being a "priest of the most high God," - the relation between them will become more clear. It was the old transferred to the new, and enlarged in it; it was the rule and the promise of Shem, solemnly handed over to Abram by the last representative of Shem in the land, who thus gave up his authority in the name of "the most high God, possessor of heaven and earth," "which hath delivered" Abram's enemies into his hands. It has been well observed, that "Abram's greatness consisted in his hopes, that of Melchizedek in his present possession." Melchizedek was both a priest and a king, - Abram only a prophet; Melchizedek was recognized as the rightful possessor of the country, which as yet was only promised to Abram. True, the future will be infinitely greater than the present, - but then it was as yet future. Melchizedek owned its reality by blessing Abram, and transferring his title, as it were, to him; while Abram recognized the present, by giving tithes to Melchizedek, and bending to

receive his blessing. Thus Melchizedek, the last representative of the Shemitic order, is the type of Christ, as the last representative of the Abrahamic order. What lay in germ in Melchizedek was to be gradually unfolded - the priesthood in Aaron, the royalty in David - till both were most gloriously united in Christ. Melchizedek was, however, only a shadow and a type; Christ is the reality and the antitype. It is for this reason that Scripture has shut to us the sources of historical investigation about his descent and duration of life, that by its silence it might point to the heavenly descent of Jesus. For the same reason also Abram, who so soon afterwards vindicated his dignity and position in the language of superiority with which he declined the king of Sodom's offer of the spoils, bent lowly before Melchizedek, that in his blessing he might receive the spiritual inheritance which he now bequeathed him. Nor will the attentive reader fail to remark the language in which Melchizedek spake of God as "the most high," and the "possessor of heaven and earth" - terms which Abram adopted, but to which he added the new name of "Jehovah," as that of "the most high God, the possessor of heaven and earth" - a name which indicated that covenant of grace of which Abram was to be the representative and the medium. It is quite in accordance with this whole transaction that Abram put aside the offer of the king of Sodom: "Give me the persons, and take the goods to thyself." Assuredly, it had not been as an ally of the king of Sodom, but to vindicate his position, and that of all connected with him, that the Lord had summoned Abram to the war, and given him the victory. And so these figures part, never to meet again: the king of Sodom to hasten to the judgment, already lingering around him; the king of Salem to wait for the better possession promised, which indeed was already commencing.

### **I\_13 The Twofold Promise of "a Seed" to Abraham - Ishmael - Jehovah visits Abraham - The Destruction of Sodom - Abraham's Sojourn at Gerar - His Covenant with Abimelech**

#### **Genesis 15 to 20; 21:22-34**

HIGH times of success and prosperity are only too often followed by seasons of depression. Abram had indeed conquered the kings of Assyria, but his

very victory might expose him to their vengeance, or draw down the jealousy of those around him. He was but a stranger in a strange land, with no other possession than a promise, - and not even an heir to whom to transmit it. In these circumstances it was that "Jehovah came unto Abram in a vision," saying, "I am thy shield, and thy exceeding great reward" - that is, Myself am thy defense from all foes, and the source and spring whence thy faith shall be fully satisfied with joy. It was but natural, and, as one may say, childlike, that Abram should in reply have opened up before God all his wants and his sorrow, as he pointed, not in the language of doubt, but rather of question, to his own childless state, which seemed to leave Eliezer, his servant, his only heir. But Jehovah assured him that it was to be otherwise than it seemed; nay, that his seed should be numberless as the stars in the sky. "And he believed in Jehovah: and He counted it to him for righteousness." The remark stands solitary in the narrative, as if to call attention to a great fact; and its terms indicate, on the part of Abram, not merely faith in the word, but trustfulness in the person of Jehovah as his Covenant-God. Most touching and sublime is the childlikeness of that simple believing without seeing, and its absolute confidence. Ever since, through thousands of years, it has stood out as the great example of faith to the church of God. And from this faith in the living God sprang all the obedience of Abram. Like the rod of Aaron, his life budded and blossomed and bore fruit "within the secret place of the Most High."

To confirm this faith Jehovah now gave to Abram a sign and a seal, which yet were such once more only to his faith. He entered into a covenant with him. For this purpose the Lord directed Abram to bring an heifer, a she-goat, and a ram, each of three years old, also a turtle-dove and a young pigeon. These sacrifices - for they were all representatives of the kinds afterwards used as sacrifices - were to be divided, and the pieces laid one against the other, as the custom was in making a covenant, the covenanting parties always passing between them, as it were to show that now there was no longer to be division, but that what had been divided was to be considered as one between them. But here, at the first, no covenanting party

appeared at all to pass between the divided sacrifices. All day long, as it seemed to Abram, he sat watching lonely, only driving from the carcasses the birds of prey which came down upon them. So it seemed to the eye of sense! Presently even gathered around, and a deep sleep and a horror of great darkness fell upon Abram. The age of each sacrificed animal, the long, lonely day, the birds of prey swooping around, and the horror that had come with the night, all betokened what Jehovah now foretold: how for three generations the seed of Abram should be afflicted in Egypt; but in the fourth, when the measure of the iniquity of the present inhabitants of Canaan would be full, they were to return, and enter on the promised possession of the land. As for Abram himself, he was to go "to his fathers in peace." Then it was that the covenant was made; not, as usually, by both parties passing between the divided sacrifice, but by Jehovah alone doing so, since the covenant was that of grace, in which one party alone - God - undertook all the obligations, while the other received all the benefits.

For the first time did Abram see passing between those pieces the smoking furnace and the burning lamp - the Divine brightness enwrapped in a cloud, just as Moses saw it in the bush, and the children of Israel on their wilderness march, and as it afterwards dwelt in the sanctuary above the mercy-seat, and between the cherubim. This was the first vision vouchsafed to Abram, the first stage of the covenant into which God entered with him, and the first appearance of the glory of the Lord. At the same time, what may be called the personal promise to Abram was also enlarged, and the boundaries of the land clearly defined as stretching from the Nile in the west, to the Euphrates in the east, an extent, it may be here observed, which the Holy Land has never yet attained, not even in the most flourishing days of the Hebrew monarchy.

Precious as the promise of God to Abram had been, it had still left one point undetermined - who the mother of the promised seed was to be. Instead of waiting for the direction of God in this respect also, Sarai seems in her impatience to have anticipated the Lord; and, as we always do when taking things into our own hands, in a manner

contrary to the mind of God, as well as to her own sorrow and disappointment. Ten years had elapsed since Abram had entered Canaan, when Sarai, despairing of giving birth to the heir of the promise, followed the common custom of those days and countries, and sought a son by an alliance between her husband and Hagar, her own Egyptian maid. The consequences of her folly were lack of peace in her home, then reproaches, and the flight of Hagar. What else might have followed it is difficult to tell, had not the Lord in mercy interposed. None less than the Angel of the Covenant Himself appeared to the fugitive slave, as she rested by a fountain in the wilderness that led down into her native Egypt. He bade her return to her mistress, promised to the son whom she was to bear that liberty and independence of bearing which has ever since characterized his descendants, and gave him the name of Ishmael - the Lord heareth, - as it were thus binding him alike by his descent, and by the Providence that had watched over him, to the God of Abram. Hagar also learned there for the first time to know Him as the God who seeth, the living God, whence the fountain by which she had sat henceforth bore the name of "The Well of the Living, who beholdeth me." So deep are the impressions which a view of the Lord maketh, and so closely should we always connect with them the events of our lives.

Hagar had returned to Abram's house, and given birth to Ishmael. And now ensued a period which we must regard as of most sore trial to Abram's faith. Full thirteen years elapsed without apparently any revelation on the part of God. During this time Ishmael had grown up, and Abram may almost insensibly have accustomed himself to look upon him as the heir, even though in all probability he knew that he had not been destined for it. Abram was now ninety-nine years old, and Sarai stricken in years. For every human hope and prospect must be swept away, and the heir be, in the fullest sense, the child of the promise, that so faith might receive directly from God that for which it had waited. It was in these circumstances that Jehovah at last once more appeared in visible form to Abram, - this time to establish and fulfill the covenant which He had

formerly made.<sup>2</sup> Hence also now the admonition: "Walk before Me, and be thou perfect," which follows but can never precede the covenant. In token of this established covenant, God enjoined upon Abram and his descendants the rite of circumcision as a sign and a seal; at the same time changing the name of Abram, "father of elevation" (noble chief?), into Abraham, "the father of a multitude," and that of Sarai, "the princely," into Sarah, or "the princess,"<sup>3</sup> to denote that through these two the promise was to be fulfilled, and that from them the chosen race was to spring. These tidings came upon Abraham with such joyous surprise that, as in humble worship, he "fell upon his face," he "laughed," as he considered within himself the circumstances of the case, - as Calvin remarks, not from doubt or disbelief, but in gladness and wonder. To perpetuate the remembrance of the wonder, the promised seed was to bear the name of Isaac, or "laughter." Thus, as afterwards, at the outset of the calling of the Gentiles, the name of Saul was changed into Paul - probably after the first-fruits of his ministry, - so here, at the outset of Israel's calling, we have three new names, indicative of the power of God, which lay at the root of all, and of the simple faith which received the promise. The heir of the promises was indeed to be the child of Sarah; but over Ishmael also would the Lord watch, and "multiply him exceedingly," and "make him a great nation." Ever since those days has the sign of circumcision remained to bear testimony to the covenant with Abraham. On the eighth day, as the first full period of seven has elapsed, a new period is, as it were, to begin; and each Jewish child so circumcised is a living witness to the transaction between God and Abraham more than three thousand years ago. But, better far, it pointed forward to the fulfillment of the covenant-promise in Christ Jesus, in whom there is now no other circumcision needed than that of the heart.

<sup>2</sup> The expression "I will make My covenant" (Genesis 17:2) is quite different from that rendered by the same words in Genesis 15:18. In the latter case it is "to make" - literally, to "cut a covenant;" while the terms in Genesis 17:2 are, "I will give My covenant," i.e., establish, fulfill it.

<sup>3</sup> Others have derived the name Sarah from a root, meaning "to be fruitful."

While Abraham's faith was thus exercised and blessed, the "evil men and seducers," among whom Lot had chosen his dwelling, had been waxing worse and worse, and rapidly filling up the measure of their iniquity. That judgment which had long hung over them like a dark cloud was now to burst in a terrible tempest. Abram was sitting "in the tent door in the heat of the day," when Jehovah once more appeared in visible form to him. This time it was, as it seemed, three wayfarers, whom the patriarch hastened to welcome to the rest and refreshment of his abode. But the heavenly Guests were the Lord Himself (See Genesis 18:13) and two angels, who were to be the ministers of His avenging justice. There can be no doubt that Abraham recognized the character of his heavenly Visitors, though, with the delicacy and modesty so peculiarly his, he received and entertained them according to the manner in which they presented themselves to him. The object of their visit was twofold - the one bearing reference to Sarah, the other to Abraham. If Sarah was to become the mother of the promised seed, she also must learn to believe. (Hebrews 11:11) Probably she had not received quite in faith the account which Abraham had given of his last vision of Jehovah. At any rate, the first inquiry of the three was after Sarah. The message of the birth of a son was now addressed directly to her; and as her non-belief appeared in her laughter, it was first reproved and then removed. The first object of their visit accomplished, the Three pursue their way towards Sodom, accompanied by Abraham. Now it was that Jehovah Himself (Genesis 18:17) opened to the patriarch the other purpose of their coming. It was to tell him the impending doom of the cities of the plain, and that for two reasons: because Abraham was the heir to the promises, and because he would "command his children and his household after him, and they shall keep the way of Jehovah, to do justice and judgment." From the latter words we gather that the doom of Sodom was communicated to Abraham that it might serve as a warning to the children of Israel. It was not to be regarded as an isolated judgment; but the scene of desolation, which was forever to occupy the site of the cities of the plain, would also forever exhibit to Israel the consequences of sin, and be to them a type of future judgment. It is

in this light that the Scriptures both of the Old and the New Testament present to us the destruction of Sodom and Gomorrah. On the other hand, as God had in the covenant made gift of the land to Abraham and to his seed, it seemed fitting that he should know of the terrible desolation which was so soon to spread over part of it; and that in his character as the medium of blessing to all, he should be allowed to intercede for their preservation, as formerly he had been called to fight for their deliverance. It was therefore neither on account of the intimate converse between God and Abraham, nor yet because Lot, the nephew of Abraham, was involved in the catastrophe, but strictly in accordance with God's covenant-promise, that God made a communication of the coming judgment to Abraham, and that he was allowed to plead in the case.

Mercy, indeed, was extended to Lot; but he did not escape the consequences of his selfish and sinful choice of a portion in this world. A second time was he to be taught that it is not in the abundance of the things which a man hath that wealth or happiness consists. Jehovah so far listened to the pleading of Abraham, whose believing urgency reminds us of the holy "importunity," (Luke 11:8) characteristic of all true prayer, that He promised to spare the cities of the plain if even ten righteous men were found in them. But the result of the trial by the two angels who went to Sodom was even more terrible than could have been anticipated. The last brief night of horror in Sodom was soon past; and, as the morning glow lay on the hills of Moab, the angels almost constrained Lot and his family to leave the doomed city. Lingering regret for it led Lot's wife to look behind her, when judgment overtook her also, and she was changed into a pillar of salt. Tradition has since pointed out a mountain of salt, at the southern extremity of the Dead Sea, as the spot where the occurrence had taken place. It need scarcely be said that, like most traditions, which only import a disturbing element into our thinking, this also is not founded on fact. The judgment which descended on the doomed cities is described in the sacred text as a "rain of brimstone and fire from Jehovah out of heaven," by which the whole district was overthrown. This account in all its literality has been again confirmed by the late investigations of Canon



Tristram, made on the spot. The whole neighborhood of the Dead Sea abounds with sulphur and bitumen, furnishing the materials for the terrible conflagration which ensued when the lightning from heaven struck it, probably accompanied by an earthquake, which would throw up fresh masses of combustible matter. Far and wide the smoke of the burning country was seen to ascend; and as Abraham watched it on the height beyond Hebron, where the evening before he had spoken the last pleading words to Jehovah, it seemed like a vast furnace, from which the cloud of smoke rose to heaven.

The basin of the Dead Sea has been specially examined by an American expedition under Lieutenant Lynch. The results of their soundings have brought to light the remarkable fact that it really consists of two lakes, the one, thirteen, the other one thousand three hundred feet deep, - the former being regarded as the site of the doomed cities, and the latter as probably a sweetwater lake, whose waters had washed their shores. In that case, the suggestion is that the catastrophe was brought about by volcanic agency. But whatever changes in the appearance of the country the judgment from heaven may have produced, the most trustworthy authorities have given up the view that the cities of the plain have been submerged by volcanic agency, and are satisfied that the account which Scripture gives of this catastrophe ought to be taken in its utmost literality.

It is equally sad and instructive to notice how little effect mere judgments, however terrible, are capable of producing even upon those most nearly affected by them. Lot and his daughters had been allowed to retire to Zoar, a little town not far from Sodom. But the same weakness of faith which had made them at the first reluctant to leave their own doomed city, now induced them to forsake Zoar, though safety had been promised them there. Far worse than that, they fell into the most grievous and abominable sin, the issue of which was the birth of the ancestors of Israel's hereditary enemies - Moab and Ammon. (Deuteronomy 23:3, 4) But even this is not all. Whether from a dislike to a neighborhood so lately visited by such judgments, or in quest of better pasturage for his flocks,

Abraham left the district of Mamre, and traveled in a south-easterly direction, where he settled in the territory of Abimelech, king of Gerar, in the land of the Philistines. Abimelech seems to have been a royal title, like that of Pharaoh. (Comp. Genesis 26:1, 8) But in this instance, as we gather from Scripture, the possessor of this title was far different from the king of Egypt. In fact, he appears to have been not merely true and upright in character, but to have feared the Lord.

Accordingly, when Abraham was once more guilty of the same dissimulation as formerly in Egypt, passing off his wife for his sister from fear for his own life, God directly communicated to Abimelech in a dream the real state of matters. Upon this, Abimelech hastened to amend the wrong he had, unwittingly, so nearly committed. In comparison to the Gentile king, Abraham occupies indeed an unfavorable position. He is unable to vindicate his conduct on other grounds than what amounts to a want of faith. But, as God had informed Abimelech, Abraham, despite his weakness, was "a prophet;" and in that capacity, as already quoted, "He suffered no man to do them wrong; yea, He reproveth kings for their sakes, saying, Touch not Mine anointed, and do My prophets no harm." The alliance with Abraham which Abimelech had sought by marriage, was shortly afterwards concluded by a formal covenant between the two, accompanied by a sacrifice of the sacred number of seven ewe lambs. (Genesis 21:22) To show that this was intended not as a private but as a public alliance, Abimelech came accompanied by his chief captain, or phichol, (Comp. Genesis 26:26) at the same time expressly stating it as the motive in the public step which he took, that God was with Abraham in all that he did. In similar manner, the sympathy on these points between Abimelech and his people had formerly been shown, when the king had communicated to "all his servants" what God had told him about Abraham, "and the men were sore afraid." In these circumstances we do not wonder that Abraham should have made the land of the Philistines the place of lengthened residence, pitching his tent close by Beersheba, "the well of the oath," with Abimelech, or rather "the well of the seven" ewe lambs, - and there he once more

"called on the name of Jehovah, the everlasting God."

**I\_14 Birth Of Isaac - Ishmael Sent Away - Trial Of Abraham's Faith In The Command To Sacrifice Isaac - Death Of Sarah - Death Of Abraham**

**Genesis 21:1 to 25:18**

AT last the time had come when the great promise to Abraham should receive its fulfillment. The patriarch was in his hundredth and Sarah in her ninetieth year when Isaac was born to them. Manifestly, it had been the Divine purpose to protract as long as possible the period before that event; partly to exercise and mature Abraham's faith, and partly that it should appear the more clearly that the gift of the heir to the promises was, in a manner, supernatural. As we have seen, the very name of their child was intended to perpetuate this fact; and now Sarah also, in the joyousness of her heart, said, "God hath made me to laugh, so that all that hear will laugh with me," - literally, "Laughter has God prepared for me; every one that heareth it will (joyously) laugh with me." Thus, as Abraham's laughter had been that of faith in its surprise, so the laughter of Sarah was now in contrast to that of her former weakness of trust, one of faith in its gratitude. But there might be yet a third kind of laughter, - neither of faith, nor even of unbelief, but of disbelief: the laughter of mockery, and it also would receive its due recompense. According to God's direction (Genesis 17:12), Abraham had circumcised Isaac on the eighth day. When the period for weaning him arrived, the patriarch made, after the manner of those times, a great feast. We can scarcely say what the age of the child was, - whether one year, or, as Josephus implies, three years old. In either case, Ishmael must have been a lad, springing into manhood - at least fifteen, and possibly seventeen years of age. "And Sarah saw the son of Hagar, the Egyptian, which she had born unto Abraham, mocking," - literally, "that he was a mocker." As a German writer observes: "Isaac, the object of holy laughter, serves as the target of his unholy wit and profane banter. He does not laugh; he makes merry. 'What! this small, helpless Isaac, the father of nations!' Unbelief, envy, and pride in his own carnal pre-eminence, - such were the reasons of his

conduct. Because he does not understand, 'Is anything too hard for Jehovah?' therefore he finds it laughable to connect such great issues with so small a beginning." It was evidently in this light that the apostle viewed it, when describing the conduct of Ishmael in these words. "As then he that was born after the flesh persecuted him that was born after the Spirit." (Galatians 4:29) On this ground, and not from jealousy, Sarah demanded that the bondwoman and her son should be "cast out." But Abraham, who seems to have misunderstood her motives, was reluctant to comply, from feelings of paternal affection quite natural in the case, till God expressly directed him to the same effect. The expulsion of Ishmael was necessary, not only from his unfitness, and in order to keep the heir of the promise unmixed with others, but also for the sake of Abraham himself, whose faith must be trained to renounce, in obedience to the Divine call, everything, - even his natural paternal affection. And in His tender mercy God once more made the trial easier, by bestowing the special promise that Ishmael should become "a nation." Therefore, although Hagar and her son were literally cast forth, with only the barest necessities for the journey - water and bread, - this was intended chiefly in trial of Abraham's faith, and their poverty was only temporary. For, soon afterwards we read in Scripture, that, before his death, Abraham had enriched his sons (by Hagar and Keturah) with "gifts;" (Genesis 25:6) and at his burying Ishmael appears, as an acknowledged son, by the side of Isaac, to perform the last rites of love to their father. (Genesis 25:9)

Thus "cast out," Hagar and her son wandered in the wilderness of Beersheba, probably on their way to Egypt. Here they suffered from what has always been the great danger to travelers in the desert - want of water. The lad's strength failed before that of his mother. At length her courage and endurance also gave way to utter exhaustion and despondency. Hitherto she had supported the steps of her son; now she let him droop "under one of the shrubs," while she went "a good way off," not to witness his dying agony, yet still remaining within reach of him. To use the pictorial language of Scripture, "She lift up her voice and wept." Not her cry, however, but that of Abraham's son went up into the ears of the Lord; and once more was

Hagar directed to a well of water, but this time by an "angel of God," not, as before, by the "Angel of Jehovah." And now also, to strengthen her for the future, the same assurance concerning Ishmael was given to Hagar which had previously been made to Abraham. This promise of God has been abundantly fulfilled. The lad dwelt in that wide district between Palestine and Mount Horeb, called "the wilderness of Paran," which to this day is the undisputed dominion of his descendants, the Bedouin Arabs.

Bitter as the trial had been to "cast out" Ishmael, his son, it was only a preparation for a far more severe test of Abraham's faith and obedience. For this - the last, the highest, but also the steepest ascent in Abraham's life of faith - all God's previous leadings and dealings had been gradually preparing and qualifying him. But even so, it seems to stand out in Scripture alone and unapproached, like some grand mountain-peak, which only one climber has ever been called to attain. No, not one; for yet another and far higher mountain peak, so lofty that its summit reacheth into heaven itself, has been trodden by the "Seed of Abraham," Who has done all, and far more than Abraham did, and Who has made that a blessed reality to us which in the sacrifice of the patriarch was only a symbol. And, no doubt, it was when on Mount Moriah - the mount of God's true "provision" - Abraham was about to offer up his son, that, in the language of our blessed Lord (John 8:56), he saw the day of Christ, "and was glad."

The test, trial, or "temptation" through which Abraham's faith had now to pass, that it might be wholly purified as "gold in the fire," came in the form of a command from God to bring Isaac as a burnt-offering. Nothing was spared the patriarch of the bitterness of his sorrow. It was said with painful particularity: "Take now thy son, thine only son, whom thou lovest;" and not a single promise of deliverance was added to cheer him on his lonely way. The same indefiniteness which had added such difficulty to Abraham's first call to leave his father's house marked this last trial of the obedience of his faith. He was only told to get him "into the land of Moriah," where God would further tell him upon which of the mountains

around he was to bring his strange "burnt-offering." Luther has pointed out, in his own terse language, how to human reason it must have seemed as if either God's promise would fail, or else this command be of the devil, and not of God. From this perplexity there was only one issue - to bring "every thought into captivity to the obedience of Christ." And Abraham "staggered not" at the word of God; doubted it not; but was "strong in faith," "accounting" - yet not knowing it - "that God was able to raise up Isaac even from the dead; from whence he also received him in a figure." For we must not detract from the trial by importing into the circumstances our knowledge of the issue. Abraham had absolutely no assurance and no knowledge beyond that of his present duty. All he had to lay hold upon was the previous promise, and the character and faithfulness of the covenant God, who now bade him offer this sacrifice. Sharp as the contest must have been, it was brief. It lasted just one night; and next morning, without having taken "counsel with flesh and blood," Abraham, with his son Isaac and two servants, were on their way to "the land of Moriah." We have absolutely no data to determine the exact age of Isaac at the time; but the computation of Josephus, that he was twenty-five years old, makes him more advanced than the language of the Scripture narrative seems to convey to our minds. Two days they had traveled from Beersheba, when on the third the "mountains round about Jerusalem" came in sight. From a gap between the hills, which forms the highest point on the ordinary road, which has always led up from the south, just that one mountain would be visible on which afterwards the temple stood. This was "the land of Moriah," and that the hill on which the sacrifice of Isaac was to be offered! Leaving the two servants behind, with the assurance that after they had worshipped they would "come again" - for faith was sure of victory, and anticipated it, - father and son pursued their solitary road, Isaac carrying the wood, and Abraham the sacrificial knife and fire. "And they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt-offering? And Abraham said, My son, God

will provide himself a lamb for a burnt-offering: so they went both of them together." Nothing further is said between the two till they reach the destined spot. Here Abraham builds the altar, places on it the wood, binds Isaac, and lays him upon the altar. Already he has lifted the sacrificial knife, when the Angel of Jehovah, the Angel of the Covenant, arrests his hand. Abraham's faith has now been fully proved, and it has been perfected. "A ram caught in the thicket" will serve for "a burnt-offering in the stead of his son;" but to Abraham all the previous promises are not only repeated and enlarged, but "confirmed by an oath," "that by two immutable things, in which it was impossible for God to lie," he "might have a strong consolation." "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself." (Hebrews 6:13) This "oath" stands out alone and solitary in the history of the patriarchs; it is afterwards constantly referred to (Genesis 24:7; 26:3; 50:24; Exodus 13:5, 11; 33:1, etc.), and, as Luther observes, it became really the spring whence all flowed that was promised "by oath" unto David, in Psalm 89:35; 110:4; 132:11. No wonder Abraham called the place "Jehovah Jireh," "Jehovah seeth," or "Jehovah provideth," which means that He seeth for us, for, as even the term implieth, His providence, or providing, is just His seeing for us, what, where, and when we do not see for ourselves. As we remember that on this mountain-top the temple of the Lord afterwards stood, and that from it rose the smoke of accepted sacrifices, we can understand all the better what the inspired writer adds by way of explanation: "As it is said to this day, In the mount where Jehovah is seen," - where He seeth and is seen, - whence also the name of Moriah is derived.

But before passing from this event, it is necessary to view it in its bearings upon Abraham, upon Isaac, and even upon the Canaanites, as well as in its higher typical or symbolical application. It is very remarkable that a German writer who has most strenuously opposed the truth of this scriptural narrative, has been compelled to some extent to admit the deeper bearing of this history on the faith of Abraham. He writes: "Hitherto even Isaac, that precious gift so long promised, had been only a natural blessing to Abraham. A son

like any other, although the offspring of Sarah, he had been born and educated in his house. Since his birth Abraham had not been called to bear for him the pangs of a soul struggling in faith, and yet every blessing becomes only spiritual and truly lasting, if we appropriate it in the contest of faith." At God's bidding Abraham had necessarily given up country, kindred, and home, and then his paternal affection towards Ishmael. It yet remained to give up even Isaac after the flesh, so as to receive him again spiritually; to give up not merely "his only son, the goal of his longing, the hope of his life, the joy of his old age" - all that was dearest to him; but the heir of all the promises, and that in simple, absolute faith upon God, and in perfect confidence, that God could raise him even from the dead. Thus was the promise purged, so to speak, from all of the flesh that clung to it; and thus Abraham's faith was perfected, and his love purified. Upon Isaac, also, the event had a most important bearing. For when he resisted not his father, and allowed himself to be bound and laid on the altar, he entered into the spirit of Abraham, he took upon himself his faith, and thus showed himself truly the heir to the promises. Nor can we forget how this surrender of the first-born was the first of that dedication of all the first-born unto God, which afterwards the law demanded, and which meant that in the first-born we should consecrate all and everything unto the Lord. Perhaps the lesson which the Canaanites might learn from the event will seem to some quite secondary, as compared with these great truths. Yet we must bear in mind, that all around cruel human sacrifices were offered on every hill, when God gave His sanction to a far different offering, by forever substituting animal sacrifices for that surrender of the best beloved which human despair had prompted for an atonement for sin. And yet God Himself gave up His beloved, His own only begotten Son for us, - and of this the sacrifice of Isaac was intended to be a glorious type; and as Abraham received this typical sacrifice again from the dead "in a figure," so we in reality, when God raised up His own Son, Jesus Christ, from the dead, and has made us sit together with Him in heavenly places.

After the offering up of Isaac, Abraham lived many years; yet scarcely any event worth record in

Scripture occurred during their course. The first thing we afterwards read is the death of Sarah, at the age of one hundred and twenty-seven. She is the only woman whose age is recorded in Scripture, the distinction being probably due to her position towards believers, as stated in 1 Peter 3:6. Isaac was at the time thirty-seven years old, and Abraham once more resident in Hebron. The account of Abraham's purchase of a burying-place from "the children of Heth" is exceedingly pictorial. It also strikingly exhibits alike Abraham's position in the land as a stranger and a pilgrim, and yet his faith in his future possession thereof. The treaty for the field and cave of Machpelah (either "the double" cave, or else "the separated place," or "the undulating spot"), which Abraham wished to purchase for "a burying-place," was carried on in public assembly, "at the gate of the city," as the common Eastern fashion is. The patriarch expressly acknowledged himself "a stranger and a sojourner" among "the children of Heth;" and the sacred text emphatically repeats again and again how "Abraham stood up, and bowed himself to the people of the land." On the other hand, they carry on their negotiations in the true Eastern fashion, first offering any of their own sepulchers, since Abraham was confessedly among them "a prince of God" (rendered in our version "a mighty prince"), then refusing any payment for Machpelah, but finishing up by asking its fullest value, in this true oriental manner: "My lord, hearken unto me: the land is worth four hundred shekels of silver (about fifty guineas); what is that betwixt me and thee?" In contrast, Abraham truly stands out prince-like in his courtesy and in his dealings. And so the field and cave were secured to him - a "burying-place," Abraham's only "possession" in a land that was to be his forever! But even in this purchase of a permanent family burying-place, Abraham showed his faith in the promise; just as, many centuries later, the prophet Jeremiah showed his confidence in the promised return of Judah from Babylon, by purchasing a field in Anathoth. (Jeremiah 32:7, 8) In this cave of Machpelah lie treasured the remains of Abraham and Sarah, of Isaac and Rebekah, of Leah also, and the embalmed bodies of Jacob and perhaps Joseph. No other spot in the Holy Land holds so much precious dust as this; and it is,

among all the so-called "holy places," the only one which to this day can be pointed out with perfect certainty. Since the Moslem rule, it has not been accessible to either Christian or Jew. The site over the cave itself is covered by a Mahommedan sanctuary, which stands enclosed within a quadrangular building, two hundred feet long, one hundred and fifteen wide, and fifty or sixty high, the walls of which are divided by pilasters, about five feet apart, and two and a half feet wide. This building, with its immense stones, one of which is no less than thirty-eight feet long, must date from the time of David or of Solomon. The mosque within it was probably anciently a church; and in the cave below its floor are the patriarchal sepulchers.

Three years after the death of Sarah, Abraham resolved to fill the gap in his own family and in the heart of Isaac, by seeking a wife for his son. To this we shall refer in connection with the life of Isaac. Nothing else remains to be told of the third-eight years which followed the death of Sarah. We read, indeed, that Abraham "took a wife," Keturah, and that she bore him six sons, but we are not sure of the time when this occurred. At any rate, the history of these sons is in no wise mixed up with that of the promised seed. They became the ancestors of Arab tribes, which are sometimes alluded to in Holy Writ. And so, through the impressive silence of so many years as make up more than a generation, Scripture brings us to the death of Abraham, at the "good old age" of one hundred and seventy-five, just seventy-five years after the birth of Isaac. To quote the significant language of the Bible, he "was gathered to his people," an expression far different from dying or being buried, and which implies reunion with those who had gone before, and a firm and assured belief in the life to come. And as his sons Isaac and Ishmael, both aged men, stand by his sepulcher in the cave of Machpelah, we seem to hear the voice of God speaking it unto all times: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Hebrews 11:13)

## **I\_15 The Marriage Of Isaac - Birth Of Esau And Jacob - Esau Sells His Birthright - Isaac At Gerar - Esau's Marriage**

### **Genesis 24; 25:19 to 26:35**

THE sacred narrative now turns to the history of Isaac, the heir to the promises, still marking in its course the same dealings on the part of God which had characterized the life of Abraham. Viewed in connection with the Divine promises, the marriage of Isaac would necessarily appear a subject of the deepest importance to Abraham. Two things were quite firmly settled in the mind of the patriarch: Isaac must on no account take a wife from among the Canaanites around, - he must not enter into alliance with those who were to be dispossessed of the land; and Jehovah, who had so often proved a faithful God, and in obedience to whose will he now refused what might have seemed highly advantageous connections, would Himself provide a suitable partner for Isaac. These two convictions determined Abraham's conduct, as they also guided that of "his eldest servant," whom Abraham commissioned to execute his wishes, and who, in general, seems to have been deeply imbued with the spirit of his master.

Some time before (Genesis 22:20) Abraham had been informed that his brother Nahor, whom he left behind in Haran, had been blessed with numerous descendants. To him the patriarch now dispatched "his servant, the elder of his house, who ruled over all that was his" - generally supposed to have been Eliezer of Damascus (Genesis 15:2), though at that time he must, like his master, have been far advanced in years. But before departing, he made him swear by Jehovah - since this matter concerned the very essence of the covenant - to avoid every alliance with the Canaanites, and to apply to his "kindred." And when the servant put before him the possibility, that the execution of this wish might render it necessary for Isaac to return to the land whence Abraham had come, the patriarch emphatically negatived the suggestion, as equally contrary to the Divine will, while his faith anticipated no difficulty, but calmly trusted the result in God's hands. In all this Abraham had no fresh revelation from heaven; nor needed he any. He only applied to present circumstances what he had formerly

received as the will of God, just as in all circumstances of life we need no fresh communication from above - only to understand and to apply the will of God as revealed to us in His holy word.

The result proved how true had been Abraham's expectations. Arrived at Haran, Abraham's servant made it a matter of prayer that God would "prosper his way," for even when in the way of God's appointment, we must seek and ask His special blessing. There, as he stood outside the city by the well to which, according to the custom of the East, the maidens would resort at even to draw water for their households, it naturally occurred to him to connect in his prayer a mark of that religious courtesy, hospitality, and kindness to which he had been accustomed in his master's house, with the kindred of Abraham, and hence with the object of his journey. His prayer was scarcely finished when the answer came. "Before he had done speaking" (Comp. Daniel 9:20, 21) Rebekah, the daughter of Bethuel, the son of Nahor, Abraham's brother, came to the well by which the stranger stood with his camels. Her appearance was exceedingly prepossessing ("the damsel was very fair to look upon"), and her bearing modest and becoming. According to the sign on which he had fixed in his own mind, he asked her for water to drink; and according to the same sign, she exceeded his request by drawing for his camels also. But even so Abraham's servant did not yield to his first impressions; only at the literality of the answer to his prayer, "the man wondering at her, held his peace, to know whether Jehovah had made his way prosperous or not." Before asking further who her kindred were, and seeking their hospitality, he rewarded her kindness by splendid presents. But when the answers of Rebekah showed him that Jehovah had actually led him straight "to the house of his master's brethren," the man, fairly overcome by his feelings, "bowed down his head, and worshipped Jehovah."

The description of what now ensued is not only exceedingly graphic, but true to the life. It is said that Rebekah "ran and told her mother's house," that is, evidently to the female portion of the household. Next, Laban, Rebekah's brother, seeing

the jewels and hearing her tale, hastens to invite the stranger with true Eastern profusion of welcome. But the terms in which Laban, partially at least an idolater, addressed Abraham's servant: "Thou blessed of Jehovah," remind us how easily the language of Abraham - in other words, religious language, is picked up by those who have really no claim to use it. The servant of Abraham, on the other hand, is quite like his master in his dignified bearing and earnestness of purpose. Before accepting hospitality at the hands of Bethuel and Laban, he will have an answer to the commission on which he has been sent, nor can persuasions or entreaty prevail on him to prolong his stay, even over the following day. With the full consent of Rebekah, the caravan returns to Canaan. Once more it is evening when the end of the journey is reached. It so happens that Isaac has "gone out to meditate in the field" - an expression which implies religious communion with God, probably in connection with this very marriage - when he meets the returning caravan. Rebekah receives her future husband with the becoming modesty of an Eastern bride, and the heart-happiness of the son of promise is secured to him in union with her whom the Lord Himself had "provided" as his wife. Isaac was at the time of his marriage forty years old.

In the quiet retirement of his old age Abraham not only witnessed the married happiness of his son, but even lived fifteen years beyond the birth of Esau and Jacob. As for Isaac, he had settled far from the busy haunts of the Canaanites, at the well Lahai-Roi a retreat suited to his quiet, retiring disposition. For twenty years the union of Isaac and Rebekah had remained unblest with children, to indicate that here also the heir to the promises must be a gift from God granted to expectant faith. At last Jehovah listened to Isaac's "entreaty," "for his wife," or rather, literally, "over against his wife," for, as Luther strikingly remarks: "When I pray for any one, I place him right in view of my heart, and neither see nor think of anything else, but look at him alone with my soul;" and this is true of all intercessory prayer. Rebekah was now to become the mother of twin sons. But even before their birth a sign occurred which distressed her, and induced her "to inquire of Jehovah" its meaning, though we know not in

what precise manner she did this. The answer of God indicated this at least quite clearly, that of her children "the elder shall serve the younger;" that is, that, contrary to all usual expectation, the firstborn should not possess the birthright which the Divine promise had conveyed to the family of Abraham. The substitution of the younger for the elder son was indeed in accordance with God's previous dealings, but it seemed strange where the two were sons of the same parents. It is not only reasonable, but quite necessary for the understanding of the subsequent history, to believe that Rebekah communicated the result of her inquiry to her husband, and that afterwards both Esau and Jacob were also made acquainted with the fact. This alone fully accounts for the conduct of Jacob and of his mother in seeking to appropriate the birthright, contrary to what would otherwise have been the natural arrangement. When the two children were born, the red and hairy appearance of the elder procured for him the name of Esau, or "hairy;" while the younger was called Jacob, or he "who takes hold by the heel," because "his hand took hold by Esau's heel" - a name which afterwards was adapted to mean "a supplanter," (Genesis 27:36) since he who takes hold by the heel "trips up" the other.

The appearance of the children did not belie their character when they grew up. The wild disposition of Esau, which found occupation in the roaming life of a hunter, reminds us of Ishmael; while Jacob, gentle and domestic, sought his pleasures at home. As is so often the case, Isaac and Rebekah made favorites of the sons who had the opposite of their own disposition. The quiet, retiring Isaac preferred his bold, daring, strong, roaming elder son; while Rebekah, who was naturally energetic, felt chiefly drawn to her gentle son Jacob. Yet at bottom Esau also was weak and easily depressed, as appeared in his tears and impotent reproaches when he found himself really deprived of the blessing; while Jacob, too, like his mother, impetuous, was ever ready to take matters into his own hands. We repeat it, that all parties must at the time have been aware that, even before the birth of the children, the word of God had designated Jacob as heir of the promises. But Isaac's preference for Esau made him reluctant to fall in with the Divine arrangement; while the

impetuosity of Rebekah and of Jacob prompted them to bring about in their own way the fulfillment of God's promise, instead of believingly waiting to see when and how the Lord would do it. Thus it came that Jacob, watching his opportunities, soon found occasion to take advantage of his brother. One day Esau returned from the chase "faint" with hunger. The sight of a mess of lentils, which to this day is a favorite dish in Syria and Egypt, induced him, unaccustomed and unable as he was to control the desires of the moment, to barter away his birthright for this "red" pottage. The circumstances become the more readily intelligible when we remember, besides the unbridled disposition of Esau, that, as Lightfoot has pointed out, it was a time of commencing famine in the land. For, immediately afterwards (Genesis 26:1), we read that "there was a famine in the land," greater even than that at the time of Abraham, and which compelled Isaac for a season to leave Canaan. From this event, so characteristic and decisive in his history, Esau, after the custom of the East, obtained the name of Edom, or "red," from the color of "the mess of pottage" for which he had sold his birthright.

In regard to the conduct of the two brothers in this matter, we must note, that Scripture in no way excuses nor apologizes for that of Jacob. According to its wont, it simply states the facts, and makes neither comment nor remark upon them. That it leaves to "the logic of facts;" and the terrible trials which were so soon to drive Jacob from his home, and which kept him so long a bondsman in a strange land, are themselves a sufficient Divine commentary upon the transaction. Moreover, it is very remarkable that Jacob never in his after-life appealed to his purchase of the birthright. But so far as Esau is concerned only one opinion can be entertained of his conduct. We are too apt to imagine that because Jacob wronged or took advantage of Esau, therefore Esau was right. The opposite of this is the case. When we ask ourselves what Jacob intended to purchase, or Esau to sell in the "birthright," we answer that in later times it conveyed a double share of the paternal possessions. (Deuteronomy 21:17) In patriarchal days it included "lordship" over the rest of the family, and especially succession to that spiritual

blessing which through Abraham was to flow out into the world (Genesis 27:27, 29), together with possession of the land of Canaan and covenant-communion with Jehovah. (Genesis 28:4) What of these things was spiritual, we may readily believe, Esau discredited and despised, and what was temporal, but yet future, as his after conduct shows, he imagined he might still obtain either by his father's favor or by violence. But that for the momentary gratification of the lowest sensual appetites he should have been ready to barter away such unspeakably precious and holy privileges, proved him, in the language of the Epistle to the Hebrews (Hebrews 12:16), to have been "a profane person," and therefore quite unfitted to become the heir of the promises. For profanity consists in this: for the sensual gratification or amusement of the moment to give up that which is spiritual and unseen; to be careless of that which is holy, so as to snatch the present enjoyment, - in short, practically not to deem anything holy at all, if it stands in the way of present pleasure. Scripture puts it down as the bitter self-condemnation which Esau, by his conduct, pronounced upon himself: "and he did eat and drink, and rose up, and went his way; thus Esau despised his birthright."

Before farther following the history of Isaac's trials and joys, it seems desirable to make here a few general remarks, for the purpose of explaining the conduct alike of Isaac and of Jacob, and its bearing on the history of the covenant. It has been common to describe Abraham as the man of faith, Isaac as the model of patient bearing, and Jacob as the man of active working; and in the two latter cases to connect the spiritual fruits, which were the outcome of their faith, with their natural characters also. All this is quite correct; but, in our opinion, it is necessary to take a broader view of the whole matter. Let it be borne in mind, that God had both made and established His covenant with Abraham. The history of Isaac and Jacob, on the other hand, rather represents the hindrances to the covenant. These are just the same as we daily meet in our own walk of faith. They arise from opposite causes, according as in our weakness we either lag behind, or in our haste go before God. Isaac lagged behind, Jacob tried to go before God; and their history exhibits the dangers and difficulties



arising from each of these causes, just as, on the other hand, God's dealings with them show how mercifully, how wisely, and yet how holily He knew to remove these hindrances out of the way, and to uproot these sins from their hearts and lives. Accordingly, we shall consider the history of Isaac and Jacob as that of the hindrances of the covenant and of their removal.

Viewed in this light we understand all the better, not only Jacob's attempt to purchase the "birthright" - as if Esau had had the power of selling it! - but what followed that transaction? It seems that a grievous famine induced Isaac to leave his settlement, and it naturally occurred to him in so doing to follow in the wake of his father Abraham, and to go into Egypt. But when he had reached Gerar, the residence of Abimelech, king of the Philistines, where Abraham had previously sojourned, "Jehovah appeared unto him," and specially directed him to remain there, at the same time renewing to him the promises He had made to Abraham. Both in this direction and in the renewal of blessing we recognize the kindness of the Lord, Who would not expose Isaac to the greater trials of Egypt, and would strengthen and encourage his faith. Apparently, he had on reaching Gerar not said that Rebekah was his wife; and when he was, at last, "asked" about it, the want of courage which had prompted the equivocation, ripened into actual falsehood. Imitating in this the example of Abraham, he passed off his wife as his sister. But here also the kindness of the Lord interposed to spare him a trial greater than he might have been able to bear. His deceit was detected before his wife had been taken by any one; and an order given by Abimelech - whether the same who ruled at the time of Abraham, or his successor - secured her future safety. The famine seems now to have become so intense, that Isaac began to till land for himself. And God blessed him with an unusually large return - still further to encourage his faith amidst its trials. Commonly, even in very fruitful parts of Palestine, the yield is from twenty-five to fifty times that which had been sown; and in one small district, even eighty times that of wheat, and one hundred times that of barley. But Isaac at once "received an hundredfold" - to show him that even in a year of famine God could make the most ample provision for His servant. The increasing

wealth of Isaac excited the envy of the Philistines. Disputes arose, and they stopped up the wells which Abraham had digged. At last, even Abimelech, friendly as he was, advised him to leave the place. Isaac removed to the valley of Gerar. But there also similar contentions arose; and Isaac once more returned to Abraham's old settlement at Beersheba. Here Jehovah again appeared unto him, to confirm, on his re-entering the land, the promises previously made. Beersheba had also its name given it a second time. For Abimelech, accompanied by his chief captain and his privy councilor, came to Isaac to renew the covenant which had formerly been there made between the Philistines and Abraham. Isaac was now at peace with all around. Better still, "he builded an altar" in Beersheba, "and called upon the name of Jehovah." But in the high day of his prosperity fresh trials awaited him. His eldest son Esau, now forty years old, took two Canaanitish wives, "which were a grief of mind unto Isaac and to Rebekah." Assuredly, if Isaac had not "lagged far behind," he would in this have recognized the final and full unfitness of Esau to have "the birthright." But the same tendency which had hitherto kept him at best undecided, led, ere it was finally broken, to a further and a far deeper sorrow than any he had yet experienced.

**I 16 Isaac's Blessing Obtained By Jacob Deceitfully - Esau's Sorrow - Evil Consequences Of Their Error To All The Members Of The Patriarchal Family - Jacob Is Sent To Laban - Isaac Renews And Fully Gives Him The Blessing Of Abraham**

**Genesis 27:1 to 28:9**

IF there is any point on which we should anxiously be on our guard, it is that of "tempting God." We do so tempt the Lord when, listening to our own inclinations, we put once more to the question that which He has already clearly settled. Where God has decided, never let us doubt, nor lag behind. But if anything might be described as clearly settled by God, it was, surely, the calling of Jacob and the rejection of Esau. It had been expressly foretold in prophecy even before the children were born; and Esau had also afterwards proved himself wholly unfit to be the heir of the promise, first by his light-minded profanity, and

next by his alliance with the Canaanites, than which nothing could have more directly run counter to the will of God, and to the purposes of the covenant. Despite these clear indications, Isaac did lag behind, reluctant to follow the direction of God. In truth, he had thrown his natural affections as a makeweight into the scale. As we shall presently show, Isaac hesitated, indeed, to allot unto Esau the spiritual part of the blessing; but what he regarded as the natural rights of the first-born appeared to him inalienable, and these he meant now formally to recognize by bestowing upon him the blessing.

A German writer aptly observes: "This is one of the most remarkable complications of life, showing in the clearest manner that a higher hand guides the threads of history, so that neither sin nor error can ultimately entangle them. Each one weaves the threads which are committed to him according to his own views and desires; but at last, when the texture is complete, we behold in it the pattern which the Master had long devised, and towards which each laborer had only contributed one or another feature." At the time of which we write Isaac was one hundred and thirty-seven years old <sup>4</sup> - an age at which his half-brother Ishmael had died, fourteen years before; and though Isaac was destined to live yet forty- three years longer (Genesis 35:28), the decay of his sight, and other infirmities, brought the thought of death very near to him. Under these circumstances he resolved formally to bestow the privileges naturally belonging to the first-born upon Esau. With this, however, he coupled, as a sort of preliminary condition, that Esau should bring and prepare for him some venison. Possibly he regarded the finding of the game as a sort of providential sign, and the preparation of it as a token of affection. There would be nothing strange in this, for those who believe in God, and yet for

some reason refuse implicitly to follow His directions, are always on the outlook for some "sign" to justify them in setting aside the clear intimations of His will. But Rebekah had overheard the conversation between her husband and her son. Probably she had long been apprehensive of some such event, and on the outlook for it. And now the danger seemed most pressing. Another hour, and the blessing might forever be lost to Jacob. Humanly speaking, safety lay in quick resolution and decided action. It mattered not what were the means employed, if only the end were attained. Had not God distinctly pointed out Jacob as heir to the promises? Had not Esau proved himself utterly unfit for it, and that even before he married those Canaanitish women? She could only be fulfilling the will of God when she kept her husband from so great a wrong, and secured to her son what God had intended him to possess. Thus Rebekah probably argued in her own mind. To be sure, if she had had the faith of Abraham, who was ready on Mount Moriah to offer up his own son, believing that, if it were to be so, God was able to raise him from the dead, she would not have acted, not even felt, nor feared, as she did. But then her motives were very mixed, even though she kept the promise steadily in view, and her faith was weak and imperfect, even though she imagined herself to be carrying out the will of God. Such hours come to most of us, when it almost seems as if necessity obliged and holy wisdom prompted us to accomplish, in our own strength, that which, nevertheless, we should leave in God's hand. If once we enter on such a course, it will probably not be long before we cast to the winds any scruples about the means to be employed, so that we secure the object desired, and which possibly may seem to us in accordance with the will of God. Here also faith is the only true remedy: faith, which leaves God to carry out His own purposes, content to trust Him absolutely, and to follow Him whithersoever He leadeth. And God's way is never through the thicket of human cunning and devices. "He that believeth shall not make haste;" nor need he, for God will do it all for him.

In pursuance of her purpose, Rebekah proposed to Jacob to take advantage of his father's dim sight, and to personate Esau. He was to put on his

<sup>4</sup> The age of Isaac is thus ascertained: When Joseph stood before Pharaoh (Genesis 41:46), he was thirty years old, and hence thirty-nine when Jacob came into Egypt. But at that time Jacob was one hundred and thirty years of age (Genesis 47:9). Hence, Jacob must have been ninety-one years old when Joseph was born; and as this happened in the fourteenth year of Jacob's stay with Laban, Jacob's flight from his home must have taken place in the seventy-seventh year of his own, and the one hundred and thirty-seventh of his father Isaac's life.

brother's dress, which bore the smell of the aromatic herbs and bushes among which he was wont to hunt, and to cover his smooth skin with a kind of fur; while Rebekah would prepare a dish which his father would not be able to distinguish from the venison which Esau was to make ready for him. It is remarkable, that although Jacob at first objected, his scruples were caused rather by fear of detection than from a sense of the wrong proposed. But Rebekah quieted his misgivings, - possibly trusting, that since she was doing, as she thought, the will of God, she could not but succeed. In point of fact, Jacob found his part more difficult than he could have expected. Deceit, equivocation, and lying, repeated again and again, were required to allay the growing suspicions of the old man. At last Jacob succeeded - with what shame and remorse we can readily imagine - in diverting his father's doubts; and Isaac bestowed upon him "the blessing," and with it the birthright. But it deserves special notice, that while this blessing assigned to him both the land of Canaan and lordship over his brethren, there is in it but the faintest allusion to the great promise to Abraham. The only words which can be supposed to refer to it are these: "Cursed be every one that curseth thee, and blessed be he that blesseth thee." (Genesis 27:29) But this is manifestly very different from the blessing of Abraham, "In thee and in thy seed shall all the nations of the earth be blessed." (Genesis 22:18) It is clear that Isaac imagined he had blessed Esau, and that he did not dare confer upon him the spiritual privileges attached to the birthright. So, after all, Jacob and Rebekah did not attain that which they had sought! Jacob had scarcely left the presence of his father, when Esau entered with the venison he had prepared. If Isaac, Rebekah, and Jacob had been each wrong in their share in the transaction, Esau deserves at least equal blame. Not to speak of his previous knowledge of the will of God on this point, he disguised from his brother Jacob that he was about to obtain from his father's favor that which he had actually sold to Jacob! Surely, there was here quite as great dishonesty, cunning, and untruthfulness as on the part of Jacob. When Isaac now discovered the deceit which had been practiced upon him, he "trembled very exceedingly," but he refused to recall the blessing

he had pronounced: "I have blessed him - yea, and he shall be blessed." Now, for the first time, the mist which in this matter had so long hung about Isaac's spiritual vision, seems dispelled. He sees the finger of God, who had averted the danger which his own weakness had caused. Thus, while all parties in the transaction had been in error and sin, God brought about His own purpose, and Isaac recognized this fact. Now, for the first time also, Esau obtained a glimpse of what he had really lost. We read, that "afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it diligently with tears." (Hebrews 12:17) At his earnest entreaty for some kind of blessing, Isaac pronounced what in reality was a prophecy of the future of Edom. Translating it literally, it reads:

"Behold, thy dwelling shall be without fatness of the earth,

And without the dew of heaven from above."

This describes the general aspect of the sterile mountains of Edom; after which the patriarch continues, by sketching the future history of the Edomites:

"But by thy sword shalt thou live, and shalt serve thy brother;

Yet it shall come to pass that, as thou shakest it, thou shalt break his yoke from off thy neck."

The last sentence, it has been well remarked, refers to the varying success of the future struggles between Israel and Edom, and introduces into the blessing of Jacob an element of judgment. And when we compare the words of Isaac with the history of Israel and Edom, down to the time when Herod, the Idumean, possessed himself of the throne of David, we see how correctly the whole has been summed up in the Epistle to the Hebrews (11:20): "By faith Isaac blessed Jacob and Esau concerning things to come."

For, that Isaac was now acting in faith, and that he discerned how, without knowing it, he had blessed, not according to his own inclination, but according to the will and purpose of God, appears from the subsequent history. It seems that Esau, full of hatred and envy, resolved to rid himself of his rival by murdering his brother, only deferring

the execution of his purpose till after the death of his father, which he also believed to be near at hand. Somehow Rebekah, ever watchful, obtained tidings of this; and knowing her elder son's quick temper, which, however violent, did not long harbor anger, she resolved to send Jacob away to her brother Laban, for "a few days," as she fondly imagined, after which she would "send and fetch" him "from thence." But kindness towards her husband prompted her to keep from him Esau's murderous plan, and to plead as a reason for Jacob's temporary departure that which, no doubt, was also a strong motive in her own mind, that Jacob should marry one of her kindred. For, as she said, "If Jacob take a wife of the daughters of Heth, such as these of the daughters of the land, what good shall my life be to me?" Petulant as was her language, her reasoning was just, and Isaac knew it from painful experience of Esau's wives. And now Isaac expressly sent Jacob to Laban, to seek him a wife; and in so doing, this time consciously and wittingly, renewed the blessing which formerly had been fraudulently obtained from him. Now also the patriarch speaks clearly and unmistakably, not only reiterating the very terms of the covenant-blessing in all their fullness, but especially adding these words: "God Almighty . . . give thee the blessing of Abraham, to thee, and to thy seed with thee." Thus Isaac's dimness of spiritual sight had at last wholly passed away. But the darkness around Esau seems to only have grown deeper and deeper. Upon learning what charge Isaac had given his son, and apparently for the first time awakening to the fact that "the daughters of Canaan pleased not Isaac <sup>5</sup> his father," he took "Mahalath, the daughter of Ishmael" as a third wife - as if he had mended matters by forming an alliance with him whom Abraham had, by God's command, "cast out!" Thus the spiritual incapacity and unfitness of Esau appeared at every step, even where he tried to act kindly and dutifully.

To conclude, by altering and adapting the language of a German writer: After this event Isaac lived other forty-three years. But he no more

appears in this history. Its thread is now taken up by Jacob, on whom the promise has devolved. Scripture only records that Isaac was gathered to his fathers when one hundred and eighty years old, and full of days, and that he was buried in the cave of Machpelah by Esau and Jacob, whom he had the joy of seeing by his death-bed as reconciled brothers. When Jacob left, his father dwelt at Beersheba. The desire to be nearer to his father's burying-place may have been the ground of his later settlement in Mamre, where he died. (Genesis 35:27-29) Rebekah, who at parting had so confidently promised to let Jacob know whenever Esau's anger was appeased, may have died even before her favorite son returned to Canaan. At any rate the promised message was never delivered, nor is her name mentioned on Jacob's return.

### **I\_17 Jacob's Vision At Bethel - His Arrival At The House Of Laban - Jacob's Double Marriage And Servitude - His Flight From Haran - Pursuit Of Laban, And Reconciliation With Jacob**

#### **Genesis 28:10 to 31:55**

IT had been a long and weary journey that first day when Jacob left his home at Beersheba. More than forty miles had he traveled over the mountains which afterwards were those of Judah, and through what was to become the land of Benjamin. The sun had set, and its last glow faded out from the gray hills of Ephraim, when he reached "an uneven valley, covered, as with gravestones, by large sheets of bare rock, - some few here and there standing up like the cromlechs of Druidical monuments." Here, close by a wild ridge, the broad summit of which was covered by an olive grove, was the place where Abraham had first rested for some time on entering the land, and whence he and Lot had, before their separation, taken a survey of the country. There, just before him, lay the Canaanitish Luz; and beyond it, many days' journey, stretched his weary course to Haran. It was a lonely, weird place, this valley of stones, in which to make his first night's quarters. But perhaps it agreed all the better with Jacob's mood, which had made him go on and on, from early morning, forgetful of time and way, till he could no longer pursue his journey. Yet, accidental as it seemed - for we read that "he lighted upon a certain place," - the selection of the spot was

<sup>5</sup> There is no mention here that Esau dreaded God's displeasure, or even thought of it. We may remember our earthly, and yet, alas, forget our heavenly Father.

assuredly designed of God. Presently Jacob prepared for rest. Piling some of the stones, with which the valley was strewn, he made them a pillow, and laid him down to sleep. Then it was, in his dream, that it seemed as if these stones of the valley were being builded together by an unseen hand, step upon step, "a ladder" - or, probably more correctly, "a stair." Now, as he watched it, it rose and rose, till it reached the deep blue star-spangled sky, which seemed to cleave for its reception. All along that wondrous track moved angel-forms, "ascending and descending upon it;" and angel-light was shed upon its course, till quite up on the top stood the glorious Jehovah Himself, Who spake to the lonely sleeper below: "I am Jehovah, the God of Abraham thy father, and the God of Isaac." Silent in their ministry, the angels still passed up and down the heaven-built stairs, from where Jacob lay to where Jehovah spake. The vision and the words which the Lord spoke explain each other, the one being the symbol of the other. On that first night, when an outcast from his home, and a fugitive, heavy thoughts, doubts, and fears would crowd around Jacob; when, in every sense, his head was pillowed on stones in the rocky valley of Luz, Jehovah expressly renewed to him, in the fullest manner, the promise and the blessing first given to Abraham, and added to it this comfort, whatever might be before him: "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." And what Jacob heard, that he also saw in symbolic vision. The promise was the real God-built stair, which reached from the lonely place on which the poor wanderer lay quite up to heaven, right into the very presence of Jehovah; and on which, all silent and unknown by the world, lay the shining track of angel-ministry. And so still to each one who is truly of Israel is the promise of that mysterious "ladder" which connects earth with heaven. Below lies poor, helpless, forsaken man; above, stands Jehovah Himself, and upon the ladder of promise which joins earth to heaven, the angels of God, in their silent, never-ceasing ministry, descend, bringing help, and ascend, as to fetch new deliverance. Nay, this "ladder" is Christ, for by this "ladder" God Himself has come down to us in

the Person of His dear Son, Who is, so to speak, the Promise become Reality, as it is written: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." (John 1:51)

"And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place, and I knew it not." Quite another fear now came upon him from that of loneliness or of doubt. It was awe at the conscious presence of the ever-watchful, ever-mindful covenant-God which made him feel, as many a wanderer since at such discovery: "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." And early next morning Jacob converted his stony pillow into a memorial pillar, and consecrated it unto God. Henceforth this rocky valley would be to him no more the Canaanitish Luz, but Beth-el, "the house of God;" just as John the Baptist declared that God could of such stones raise up children to Abraham. At the same time Jacob vowed a vow, that when God had fulfilled His promise, and brought him back again "in peace," he would, on his part also, make the place a Beth-el, by dedicating it to God, and offering unto the Lord a tenth of all that He should give him, which also he did. (Genesis 35:6, 7)

No further incident worth recording occurred till Jacob reached the end of his journey in "the land of the people of the East." Here he found himself at a "well," where, contrary to the usual custom, three flocks were already in waiting, long before the usual evening time for watering them. Professor Robinson has made this personal observation, helpful to our understanding of the circumstances: "Over most of the cisterns is laid a broad and thick flat stone, with a round hole cut in the middle, forming the mouth of the cistern. This hole we found in many cases covered with a heavy stone, which it would require two or three men to roll away." We know not whether these flocks were kept waiting till sufficient men had come to roll away the stone, or whether it was the custom to delay till all the flocks had arrived. At any rate, when Jacob had ascertained that the flocks were from Haran, and that the shepherds knew Laban, the brother of Rebekah, and when he saw the fair Rachel, his own cousin, coming with her flock, he

rolled away the stone himself, watered his uncle's sheep, and in the warmth of his feelings at finding himself not only at the goal of his journey, but apparently God-directed to her whose very appearance could win his affections, he embraced his cousin. Even in this little trait the attentive observer of Jacob's natural character will not fail to recognize "the haste" with which he always anticipated God's leadings. When Laban, Rachel's father, came to hear of all the circumstances, he received Jacob as his relative. A month's trial more than confirmed in the mind of that selfish, covetous man the favorable impression of Jacob's possible use to him as a shepherd, which his first energetic interference at the "well" must have produced. With that apparent frankness and show of liberality under which cunning, selfish people so often disguise their dishonest purposes, Laban urged upon Jacob to name his own "wages." Jacob had learned to love Rachel, Laban's younger daughter. Without consulting the mind of God in the matter, he now proposed to serve Laban seven years for her hand. This was just the period during which, among the Hebrews, a Jewish slave had to serve; in short, he proposed becoming a bondsman for Rachel. With the same well-feigned candor as before, Laban agreed: "It is better that I give her to thee, than that I should give her to another man (to a stranger)." The bargain thus to sell his daughter was not one founded on the customs of the time, and Laban's daughters themselves felt the degradation which they could not resist, as appears from their after statement, when agreeing to flee from their father's home: "Are we not counted of him strangers? for he has sold us." (Genesis 31:14, 15)

The period of Jacob's servitude seemed to him rapidly to pass, and at the end of the seven years he claimed his bride. But now Jacob was to experience how his sin had found him out. As he had deceived his father, so Laban now deceived him. Taking advantage of the Eastern custom that a bride was always brought to her husband veiled, he substituted for Rachel her elder sister Leah. But, as formerly, God had, all unknown to them, overruled the error and sin of Isaac and of Jacob, so He did now also in the case of Laban and Jacob. For Leah was, so far as we can judge, the one whom God had intended for Jacob, though, for the

sake of her beauty, he had preferred Rachel. From Leah sprang Judah, in whose line the promise to Abraham was to be fulfilled. Leah, as we shall see in the sequel, feared and served Jehovah; while Rachel was attached to the superstitions of her father's house; and even the natural character of the elder sister fitted her better for her new calling than that of the somewhat petulant, peevish, and self-willed, though beautiful younger daughter of Laban. As for the author of this deception, Laban, he shielded himself behind the pretense of a national custom, not to give away a younger before a first born sister. But he readily proposed to give to Jacob Rachel also, in return for other seven years of service. Jacob consented, and the second union was celebrated immediately upon the close of Leah's marriage festivities, which in the East generally last for a week. It were an entire mistake to infer from the silence of Scripture that this double marriage of Jacob received Divine approbation. As always, Scripture states facts, but makes no comment. That sufficiently appears from the lifelong sorrow, disgrace, and trials which, in the retributive providence of God, followed as the consequence of this double union.

The sinful weakness of Jacob appeared also in his married life, in an unkind and unjust preference for Rachel, and God's reproving dealings in that He blessed the "hated" wife with children, while he withheld from Rachel a boon so much desired in a family where all that was precious stood connected with an heir to the promises. At the same time, this might also serve to teach again the lesson, given first to Abraham and then to Isaac, how especially in the patriarchal family this blessing was to be a direct gift from the Lord. (See also Psalm 127:3) Leah bore in rapid succession four sons, whom she significantly named Reuben ("behold! a son"), saying, "Surely Jehovah hath looked upon my affliction;" Simeon ("hearing"), "Because Jehovah hath heard that I was hated;" Levi ("cleaving," or "joined"), in the hope "Now this time will my husband cleave to me;" and Judah ("praised," viz., be Jehovah), since she said: "Now will I praise Jehovah." It deserves special notice, that in the birth of at least three of these sons, Leah not only recognized God, but specially acknowledged Him as Jehovah, the covenant-God.



We do not suppose that Rachel, who had no children of her own, waited all this time without seeking to remove what she enviously and jealously regarded as her sister's advantage. Indeed, the sacred text nowhere indicates that the children of Jacob were born in the exact succession of time in which their names are recorded. On the contrary, we have every reason to suppose that such was not the case. It quite agrees with the petulant, querulous language of Rachel, that she waited not so long, but that so soon as she really found herself at this disadvantage compared with her sister, she persuaded her husband to make her a mother through Bilhah, her own maid, as Sarah had done in the case of Hagar. Thus the sins of the parents too often reappear in the conduct of their successors. Instead of waiting upon God, or giving himself to prayer, Jacob complied with the desire of his Rachel, and her maid successively bore two sons, whom Rachel named "Dan," or "judging," as if God had judged her wrong, and "Naphtali," or "my wrestling," saying: "With great wrestling have I wrestled with my sister, and I have prevailed." In both instances we mark her gratified jealousy of her sister; and that, although she owned God, it was not as Jehovah, but as Elohim, the God of nature, not the covenant-God of the promise.

Once again the evil example of a sister, and its supposed success, proved infectious. When Leah perceived that she no longer became as before, a mother, and probably without waiting till both Rachel's adopted sons had been born, she imitated the example of her sister, and gave to Jacob her own maid Zilpah as wife. Her declension in faith further appears also in the names which she chose for the sons of Zilpah. At the birth of the eldest, she exclaimed, "Good fortune cometh," and hence called him "Gad," or "good fortune;" the same idea being expressed in the name of the second, Asher, or "happy." Neither did Leah in all this remember God, but only thought of the success of her own device. But the number of children now granted to the two sisters neither removed their mutual jealousies, nor restored peace to the house of Jacob. Most painful scenes occurred; and when at length Leah again gave birth to two sons, she recognized, indeed, God in their names, but now, like her sister, only Elohim, not Jehovah; while

she seemed to see in the first of them a reward for giving Zilpah to her husband, whence the child's name was called Issachar ("he gives," or "he brings reward"); while she regarded her last-born son, Zebulun, or "dwelling," as a pledge that since she had borne him six sons, her husband would now dwell with her!

It has already been stated that we must not regard the order in which the birth of Jacob's children is mentioned as indicating their actual succession.<sup>6</sup> They are rather so enumerated, partly to show the varying motives of the two sisters, and partly to group together the sons of different mothers. That the scriptural narrative is not intended to represent the actual succession of the children appears also from the circumstance, that the birth of an only daughter, Dinah ("judgment") is mentioned immediately after that of Zebulun. The wording of the Hebrew text here implies that Dinah was born at a later period ("afterwards"), and, indeed, she alone is mentioned on account of her connection with Jacob's later history, though we have reason to believe that Jacob had other daughters (See Genesis 37:35, and 46:7), whose names and history are not mentioned.

And now at last better thoughts seem to have come to Rachel. When we read that in giving her a son of her own, "God hearkened to her," we are warranted in inferring that believing prayer had taken in her heart the former place of envy and jealousy of her sister. The son whom she now bore, in the fourteenth year of Jacob's servitude to Laban, was called Joseph, a name which has a double meaning: "the remover," because, as she said, "God hath taken away my reproach," and "adding," since she regarded her child as a pledge that God - this time "Jehovah" - "shall add to me another son." The object of Jacob's prolonged stay with his father-in-law was now accomplished. Fourteen years' servitude to Laban left him as poor as when first he had come to him. The wants of his increasing family, and the better understanding now established in his family, must have pointed out to him the desirableness of returning to his

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<sup>6</sup> In Jacob's last blessing (Genesis 49) we find quite a different succession of his sons; this time also with a view to the purposes of the narrative, rather than to chronological order.

own country. But when he intimated this wish to his father-in-law, Laban was unwilling to part with one by whom he had so largely profited. With a characteristic confusion of heathen ideas with a dim knowledge of the being of Jehovah, Laban said to Jacob (we here translate literally): "If I have found grace in thy sight (i.e. tarry), for I have divined <sup>7</sup> (ascertained by magic), and Jehovah hath blessed me for thy sake." The same attempt to place Jehovah as the God of Abraham by the side of the god of Nahor - not denying, indeed, the existence of Jehovah, but that He was the only true and living God - occurs again later when Laban made a covenant with Jacob. (Genesis 31:53) It also frequently recurs in the later history of Israel. Both strange nations and Israel itself, when in a state of apostasy, did not deny that Jehovah was God, but they tried to place Him on a level with other and false deities. Now, Scripture teaches us that to place any other pretended God along with the living and true One argues as great ignorance, and is as great a sin, as to deny Him entirely.

In his own peculiar fashion Laban, with pretended candor and liberality, now invited Jacob to name his wages for the future. But this time the deceiver was to be deceived. Basing his proposal on the fact that in the East the goats are mostly black and the sheep white, Jacob made what seemed the very modest request, that all that were spotted and speckled in the flock were to be his share. Laban gladly assented, taking care to make the selection himself, and to hand over Jacob's portion to his own sons, while Jacob was to tend the flocks of Laban. Finally, he placed three days' journey betwixt the flocks of Jacob and his own. But even so, Jacob knew how, by an artifice well understood in the East, to circumvent his father-in-law, and to secure that, though ordinarily "the ringstraked, speckled, and spotted" had been an exception, now they were the most numerous and the strongest of the flocks. And the advantage still remained on the side of Jacob, when Laban again and again reversed the conditions of the

agreement. (Genesis 31:7) This clearly proved that Jacob's artifice could not have been the sole nor the real reason of his success. In point of fact, immediately after the first agreement with Laban, the angel of God had spoken to Jacob in a dream, assuring him that, even without any such artifices, God would right him in his cause with Laban. (Genesis 31:12, 13) Once more, then, Jacob acted, as when in his father's house. He "made haste;" he would not wait for the Lord to fulfill his promise; he would use his own means - and employ his cunning and devices - to accomplish the purpose of God, instead of committing his cause unto Him. And as formerly he had had the excuse of his father's weakness and his brother's violence, so now it might seem as if he were purely on his defense, and as if his deceit were necessary for his protection - the more so as he resorted to his device only in spring, not in autumn, <sup>8</sup> so that the second produce of the year belonged chiefly to his father-in-law.

The consequences proved very similar to those which followed his deceit in his father's house. The rapidly growing wealth of Jacob during the six years of this bargain so raised the enmity and envy of Laban and of his sons, that Jacob must have felt it necessary for his own safety to remove, even if he had not received Divine direction to that effect. But this put an end to all hesitancy; and having communicated his purpose to his wives, and secured their cordial consent, he left secretly, while Laban was away at the sheep-shearing, which would detain him some time. Three days elapsed before Laban was informed of Jacob's flight. He immediately pursued after him, "with his brethren," his anger being further excited by the theft of his household gods, or "teraphim," which Rachel, unknown, of course, to Jacob, had taken with her. On the seventh day Laban and his relatives overtook Jacob and his caravan in Mount Gilead. The consequences might have been terrible, if God had not interposed to warn Laban in a dream, not to injure nor to hurt Jacob. Being further foiled in his search after the missing teraphim, through the cunning of his own

<sup>7</sup> It is a very remarkable circumstance that the Hebrew word for divining is the same as that for serpent. In heathen rites also the worship of the serpent was connected with magic; and in all this we recognize how all false religion and sorcery is truly to be traced up to the "old serpent," which is Satan.

<sup>8</sup> Thus we understand Genesis 30:41, 42. The spring-produce is supposed to be stronger than that of autumn.



daughter, Laban, despite his hypocritical professions of how affectionate their leave-taking might have been if Jacob had not "stolen away," stood convicted of selfishness and unkindness. In fact, if the conduct of Jacob, even in his going away, had been far from straightforward, that of Laban was of the most unprincipled kind. However, peace was restored between them, and a covenant made, in virtue of which neither party was to cross for hostile purposes the memorial pillar which they erected, and to which Laban gave a Chaldee and Jacob a Hebrew name, meaning "the heap of witness."

Hypocritically as in the mouth of Laban the additional name of Mizpah sounds, which he gave to this pillar, it is a very significant designation to mark great events in our lives, especially our alliances and our undertakings. For Mizpah means "watchtower," and the words which accompanied the giving of this name were:

"Jehovah watch between me and thee, when we are absent one from another."

**I\_18 Jacob At Mahanaim - The Night Of Wrestling - Reconciliation Between Jacob And Esau - Jacob Settles At Shechem - Jacob Proceeds To Bethel To Pay His Vow - Death Of Rachel - Jacob Settles At Hebron**

**Genesis 32 to 36**

WE are now nearing what may be described as the high point in the spiritual history of Jacob. Quite different as the previous history of Abraham had been from that of Jacob, yet, in some sense, what Mount Moriah was to Abraham, that the fords of Jabbok became to his grandson: a place of trial and of decision, - only that while the one went to it, the other only left it, with a new name, and all that this implied.

One dreaded meeting was past, and its apprehended dangers averted. Jacob had in his fear "stolen away" from Laban. He had been pursued as by an enemy, but God had brought peace out of it all. Standing by his "Mizpah," he had seen Laban and his confederates disappearing behind the range of Gilead, their spears and lances glistening in the sunlight, as they wound through the pine and oak forests which cover the mountain side. One enemy was now behind him; but another

and far more formidable had yet to be encountered. In dealing with Laban, Jacob could justly plead his long service and the heartless selfishness of his employer. But what could he say to Esau in excuse or palliation of the past? How would he meet him? and did his brother still cherish the purpose of revenge from which he had fled twenty years ago? To these questions there was absolutely no answer, except the one which faith alone could understand: that if he now returned to his own country, and faced the danger there awaiting him, it was by the express direction of the Lord Himself. If so, Jacob must be safe. Nor was he long in receiving such general assurance of this as might strengthen his faith. Leaving the mountains of Gilead, Jacob had entered the land of promise, in what afterwards became the possession of Gad. A glorious prospect here opened before him. Such beauty, fruitfulness, freshness of verdure, and richness of pasturage; dark mountain forests above, and rich plains below, as poor Palestine, denuded of its trees, and with them of its moisture - a land of ruins - has not known these many, many centuries! And there, as he entered the land, "the angels of God met him." Twenty years before they had, on leaving it, met him at Bethel, and, so to speak, accompanied him on his journey. And now in similar pledge they welcomed him on his return. Only then, they had been angels ascending and descending on their ministry, while now they were "angel hosts" to defend him in the impending contest, whence also Jacob called the name of that place Mahanaim, "two hosts," or "two camps." And if at Bethel he had seen them in a "dream," they now appeared to him when waking, as if to convey yet stronger assurance.

Such comfort was, indeed, needed by Jacob. From Mahanaim he had sent to his brother Esau a message intended to conciliate him. But the messengers returned without any reply, other than that Esau was himself coming to meet his brother, and that at the head of a band of four hundred men. This certainly was sufficiently alarming, irrespective of the circumstance that since Esau was (as we shall presently show) just then engaged in a warlike expedition against Seir, the four hundred men with whom he advanced, had probably gathered around his standard for plunder

and bloodshed, just like those wild Bedouin tribes which to this day carry terror wherever they appear. Even to receive no reply at all would, in itself, be a great trial to one like Jacob. Hitherto he had by his devices succeeded in removing every obstacle, and evading every danger. But now he was absolutely helpless, in face of an enemy from whom he could neither retreat nor escape. It is said in the sacred text: "Then Jacob was greatly afraid and distressed." The measures to which he resorted prove this. He divided his caravan into two bands, in the hope that if Esau attacked the one, the other might escape during the fray. The result thus aimed at was very doubtful, and, at the best, sad enough. Jacob must have deeply felt this, and he betook himself to prayer. Mingling confession of his utter unworthiness with entreaty for deliverance from the danger before him, he successively pleaded before God His express command to return to Canaan, His past mercies, and His gracious promises, at the same time addressing God as Jehovah, the covenant-God of Abraham and of Isaac. Not one of these pleas could fail. That cry of despair was the preparation for what was to follow: Jacob was now learning to obtain, otherwise than by his own efforts, that which Jehovah had promised to give.

We know, with almost perfect certainty, the exact spot where the most important transaction in the life of Jacob took place. It was at the ford of Jabbok, the confluence of the two streams which flow from the East into Jordan, between the Sea of Galilee and the Dead Sea, and almost midway between these two points. Indeed, there is only one ford of Jabbok "practicable," "and even here," as a recent traveler records, "the strong current reached the horse's girths." The beauty and richness of the whole district is most striking - park-like scenery alternating with sweet glades, covered with rich crops; "trees and shrubs grouped in graceful variety;" then peeps into the great Jordan valley, with its almost tropical vegetation, and of the hills of Palestine beyond. Looking down upon the ford, the brook Jabbok is almost invisible from the thicket of oleander which covers its banks; while on the steeper sides, up either way, forests of oak and of evergreen oak merge into the darker pine. It was night in this solitude. Overhead shone the innumerable stars - once the pledge of the promise

to Abraham. The impressive silence was only broken by the rushing of Jabbok, and the lowing of the flocks and herds, as they passed over the brook, or the preparations for transporting the women, children, and servants. Quite a large number of the cattle and sheep Jacob now sent forward in separate droves, that each, as it successively came to Esau as a gift from his brother, might tend to appease his feelings of anger, or satisfy the cupidity of his followers. At last they were all gone, each herdsman bearing a message of peace. The women also and children were safely camped on the south side of Jabbok. Only Jacob himself remained on the northern bank. It was a time for solitude - "and Jacob was left alone," quite alone, as when first he left his father's house. There on the oleander banks of Jabbok occurred what has ever since been of the deepest significance to the church of God. "There wrestled with him a man till the breaking of day." That "Man" was the Angel of Jehovah in Whom was His Presence. "And when He saw that He prevailed not against him, He touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with Him." The contest by wrestling must now have become impossible. But a far other contest ensued. "And He said, Let Me go, for the day breaketh. And he (Jacob) said, I will not let Thee go, except Thou bless me." Jacob had now recognized the character of his opponent and of the contest, and he sought quite another victory, and by quite other means than before. He no longer expected to prevail in his own strength. He asked to be blessed by Him with whom he had hitherto only wrestled, that so he might prevail. That blessing was given. But first the Lord brought before him what had been his old name as expressive of his old history - Jacob, "the cunning, self-helpful supplanter;" then He bestowed on him a new name, characteristic of his new experience and better contest by prayer: Israel, "a prince with God." In that new character would he have "power with God and men," and "prevail" against all enemies. But the mysterious name of the Angel he must not yet know; for "the mystery of godliness" was not to be fully revealed till all the purposes for which Jacob was to become Israel had been fulfilled. And now "He blessed him there." "And Jacob called the name of the place Peniel (the face

of God): for I have seen God face to face, and my soul has recovered. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day." And "to this day," literally, is this custom observed among "the children of Israel."

Now what was the meaning of this solemn transaction? Assuredly, it was symbolical - but of what? It was a real transaction, but symbolical of Jacob's past, present, and future. The "man" who wrestled with Jacob "until the breaking of day" was Jehovah. Jacob had, indeed, been the believing heir to the promises, but all his life long he had wrestled with God - sought to attain success in his own strength and by his own devices. Seeming to contend with man, he had really contended with God. And God had also contended with him. At last farther contest was impossible. Jacob had become disabled, for God had touched the hollow of his thigh. In the presence of Esau Jacob was helpless. But before he could encounter his most dreaded earthly enemy, he must encounter God, with Whom he had all along, though unwittingly, contended by his struggles and devices. The contest with Esau was nothing; the contest with Jehovah everything. The Lord could not be on Jacob's side, till he had been disabled, and learned to use other weapons than those of his own wrestling. Then it was that Jacob recognized with whom he had hitherto wrestled. Now he resorted to other weapons, even to prayer; and he sought and found another victory, even in the blessing of Jehovah and by His strength. Then also, truly at "the breaking of day," he obtained a new name, and with it new power, in which he prevailed with God and man. Jacob, indeed, "halted upon his thigh;" but he was now Israel, a prince with God. And still to all ages this contest and this victory, in despair of our own efforts, and in the persevering prayer, "I will not let Thee go except Thou bless me," have been and are a most precious symbol to the children of God. May we not also add, that as the prophet Hosea pointed to it as symbolical of Israel's history (Hosea 12:4), so it shall be fully realized when "they shall look upon Me Whom they have pierced, and they shall mourn?" (Zechariah 12:10)

As Jacob passed over Jabbok in the early morn, the glittering of spears and lances in the sunlight, among the dark pine forests, betokened the approach of Esau with his four hundred men. But Jacob had nothing more to fear: the only real contest was over. It was necessary, when Jacob returned to take possession of the land and of the promises, that all that was past in his history should be past - it was so! Never, after that night, did Jacob again contend with carnal weapons; and though the old name of Jacob reappears again and again by the side of his new designation, it was to remind both him and us that Jacob, though halting, is not dead, and that there is in us always the twofold nature, alike of Jacob and of Israel. What now followed we cannot tell better than in the words of a recent German writer: "Jacob, who in his contest with the Angel of Jehovah had prevailed by prayer and entreaty, now also prevails by humility and modesty against Esau, who comes to meet him with four hundred men." As already hinted, Esau had probably been just engaged in that warlike expedition to Mount Seir, which resulted in his conquest of the land, where he afterwards settled. (Genesis 36:6, 7) This accounts for his appearance at the head of an armed band. Possibly, he may, at the same time, have wished to have the revenge of giving anxiety to his brother, and of showing him the contrast between their respective positions; or he may to the last have been undecided how to act towards his brother. At any rate, under the overruling guidance of God, and "overcome by the humility of Jacob, and by the kindness of his own heart, Esau fell upon the neck of his brother, embraced and kissed him. With reluctance he accepted the rich presents of Jacob, and he offered to accompany him to the end of his journey with his armed men - a proposition which Jacob declined in a friendly spirit. Thus the two brothers, long separated in affection, were reconciled to each other. Their good understanding remained undisturbed till the day of their death."

There was nothing in Jacob's language to his brother which, when translated from Eastern to our Western modes of conduct and expression, is inconsistent with proper self-respect. If he declined the offer of an armed guard, it was because he felt he needed not an earthly host to

protect him. Besides, it was manifestly impossible for cattle and tender children to keep up with a Bedouin warrior band. While Esau, therefore, returned to Mount Seir, there to await a visit from his brother, Jacob turned in a north-westerly direction to Succoth, a place still east of Jordan, and afterwards in the possession of the tribe of Gad. Here he probably made a lengthened stay, for we read that "he built him an house, and made booths for his cattle," whence also the name of Succoth, or "booths." At last Jacob once more crossed the Jordan, "and came in peace to the city of Shechem, which is in the land of Canaan." The words seem designedly chosen to indicate that God had amply fulfilled what Jacob had asked at Bethel: to "come again in peace." (Genesis 28:21) But great changes had taken place in the country. When Abram entered the land, and made this his first resting-place, there was no city there, and it was only "the place of Shechem." (Genesis 12:6) But now the district was all cultivated and possessed, and a city had been built, probably by "Hamor the Hivite," the father of Shechem, who called it after his son. (Comp. Genesis 4:17) From "the children of Hamor" Jacob bought the field on which he "spread his tent." This was "the portion" which Jacob afterwards gave to his son Joseph (Genesis 48:22), and here the "bones of Joseph, which the children of Israel brought out of Egypt," were, at least at one time, buried. (Joshua 24:32) Far more interesting than this, we know that by the well which Jacob there dug, sat, many centuries afterwards, "David's greater Son," to tell the poor sinning woman of Samaria concerning the "well of water springing up unto everlasting life" - the first non-Jewess blessed to taste the water of which "whosoever drinketh" "shall never thirst." (John 4:14) Here Jacob erected an altar, and called it El-elohe-Israel, "God, the God of Israel."

But his stay at Shechem was to prove a fresh source of trial to Jacob. Dinah, his daughter, at that time (as we gather) about fifteen years of age, in the language of the sacred text, "went out to see the daughters of the land," or, as Josephus, the Jewish historian, tells us, to take part in a feast of the Shechemites. A more terrible warning than that afforded by the results of her thoughtless and blameworthy participation in irreligious and even heathen festivities could scarcely be given. It led

to the ruin of Dinah herself, then to a proposal of an alliance between the Hivites and Israel, to which Israel could not, of course, have agreed; and finally to vile deceit on the part of Simeon and Levi, for the purpose of exacting bloody revenge, by which the whole male population of Shechem were literally exterminated. How deeply the soul of Jacob recoiled from this piece of Eastern cruelty, appears from the fact, that even on his deathbed, many years afterwards, he reverted to it in these words: -

"Simeon and Levi are brethren;

Their swords are weapons of iniquity.

O my soul, come not thou into their council;

Unto their assembly, mine honor, be not thou united!" (Genesis 49:5, 6)

But one, though undesigned, consequence of the crime proved a further blessing to Jacob. It was quite clear that he and his family must remove from the scene of Simeon's and Levi's treachery and cruelty. Then it was that God directed Jacob to return to Beth-el, and fulfill the promise which he had there made on fleeing from the face of Esau his brother. About ten years must have elapsed since the return of Jacob from Mesopotamia, and yet he had not paid his vows unto the Lord! From what follows, we infer that, in all probability, the reason of this delay had been that the family of Jacob had not been purged from idolatry, and that hitherto Jacob had been too weak to remove from his household what must have rendered his appearance at Beth-el morally impossible. But now we read, that "he said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments" (this as a symbol of purification): "and let us arise, and go up to Bethel." And all the teraphim and idolatrous "charms" were buried deep down below a terebinth-tree "which was by Shechem." A touching incident is recorded immediately on their arrival at Beth-el. "Deborah, Rebekah's nurse, died, and she was buried beneath Beth-el, under an oak, and the name of it was called Allon-bachuth (the oak of weeping)." Thus Deborah's long and faithful service in the household of Isaac, and the family-mourning over the old, tried family friend, are deemed worthy of

perpetual memorial in the Book of God! But from the circumstance that Deborah died in the house of Jacob, we infer not only that her mistress Rebekah was dead, but that there must have been some intercourse between Isaac and Jacob since his return to Canaan. Most probably Jacob had visited his aged parent, though Scripture does not mention it, because it in no way affects the history of the covenant. At Bethel God again appeared to Jacob; and while He once more bestowed on him the name of Israel and the covenant-promises previously given, Jacob also paid his vow unto the Lord, and on his part likewise renewed the designation of the place as Beth-el.

From Bethel they continued their journey towards Mamre, the place of Isaac's residence. On the way, some distance from Ephrath, "the fruitful," which in later times was called Bethlehem, "the house of bread," (Micah 5:2) Rachel died in giving birth to Jacob's twelfth son. His mother wished to call her child Ben-oni, "the son of my sorrow;" but his father named him Benjamin, which has been variously interpreted as meaning "son of the right hand," "son of days, i.e. of old age," and "son of happiness," because he completed the number of twelve sons. From Jeremiah 31:15, we gather that Rachel actually died in Ramah. "Jacob set a pillar upon her grave." As the oak, or rather the terebinth, of Deborah was still known at the time of the Judges, when Deborah's greater namesake dwelt under its shadow, "between Ramah and Bethel in Mount Ephraim," (Judges 4:5) so the pillar which marked Rachel's grave was a landmark at the time of Samuel. (1 Samuel 10:2, 3) Another crime yet stained the family of Jacob at Migdal Eder, "the watchtower of the flock," in consequence of which Reuben was deprived of the privileges of the firstborn. (Genesis 49:4) At last Jacob came to his journey's end, "unto Isaac his father, unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned." Here Scripture pauses to record, by way of anticipation, the death of Isaac, at the age of one hundred and eighty years, although that event took place twelve years after Jacob's arrival at Hebron; and, indeed, Isaac had lived to share his son's sorrow, when Joseph was sold into Egypt, having only died ten years before Jacob and his sons

settled in Egypt.<sup>9</sup> But the course of sacred history has turned from Isaac, and, in fact, Jacob himself is now but a secondary actor in its events. The main interest henceforth centers in Joseph, the elder son of Rachel, with whose life the progress of sacred history is identified.

### **I\_19 Joseph's Early Life - He Is Sold By His Brethren Into Slavery - Joseph In The House Of Potiphar - Joseph In Prison**

#### **Genesis 37 to 39**

FOR the proper understanding of what follows, it is necessary to bear in mind that what may be called the personal history of the patriarchs ceases with Jacob; or rather that it now merges into that of the children of Israel - of the family, and of the tribes. The purpose of God with the patriarchs as individuals had been fulfilled, when Jacob had become father of the twelve, who were in turn to be the ancestors of the chosen people. Hence the personal manifestations of God to individuals now also ceased. To this there is only a solitary exception, when the Lord appeared unto Jacob as he went into Egypt, to give him the needful assurance that by His will Israel removed from Canaan, and that in His own good time He would bring them back to the land of promise. By way of anticipation, it may be here stated that this temporary removal was in every respect necessary. It formed the fulfillment of God's prediction to Abram at the first making of the covenant (Genesis 15:12-17); and it was needful in order to separate the sons of Jacob from the people of the land. How readily constant contact with the Canaanites would have involved even the best of them in horrible vices appears from the history of Judah, when, after the selling of Joseph, he had left his father's house, and, joining himself to the people of the country, both he and his rapidly became conformed to the abominations around.

<sup>9</sup> As Jacob was seventy-seven years old when he went into Mesopotamia, he must have been one hundred and eight on his return to Hebron; while Isaac was at the time only one hundred and sixty-eight years old, since Jacob was born in the sixtieth year of his father's age, as appears from Genesis 25:26. It is, however, fair to add that Dr. Herald Browne proposes another chronology of Jacob's life (after Kennicott and Horsley), which would make him twenty years younger, or fifty-seven years of age, at the time of his flight to Padan-Aram.

(Genesis 38) It was necessary also as a preparation for the later history of Israel, when the Lord God would bring them out from their house of bondage by His outstretched arm, and with signs and wonders. As this grand event was to form the foundation and beginning of the history of Israel as a nation, so the servitude and the low estate which preceded it were typical, and that not only of the whole history of Israel, but of the Church itself, and of every individual believer also, whom God delivers from spiritual bondage by His mighty grace. Lastly, all the events connected with the removal into Egypt were needful for the training of the sons of Israel, and chiefly for that of Joseph, if he were to be fitted for the position which God intended him to occupy. Nor can we fail to recognize, that, although Joseph is not personally mentioned in the New Testament as a type of Christ, his history was eminently typical of that of our blessed Savior, alike in his betrayal, his elevation to highest dignity, and his preserving the life of his people, and in their ultimate recognition of him and repentance of their sin. Yet, though "known to God" were all these "His works from the beginning," all parties were allowed, in the free exercise of their own choice, to follow their course, ignorant that all the while they were only contributing their share towards the fulfillment of God's purposes. And in this lies the mystery of Divine Providence, that it always worketh wonders, yet without seeming to work at all - whence also it so often escapes the observation of men. Silently, and unobserved by those who live and act, it pursues its course, till in the end all things are seen "to work together" for the glory of God, and "for good to them that love God, that are the called according to His purpose."

The scriptural history of Joseph opens when he is seventeen years of age. Abundant glimpses into the life of the patriarchal family are afforded us. Joseph is seen engaged in pastoral occupations, as well as his brethren. But he is chiefly with the sons of Bilhah and Zilpah, the maids of Leah and Rachel. Manifestly also there is ill feeling and jealousy on the part of the sons of Leah towards the child of Rachel. This must have been fostered by the difference in their natural disposition, as well as by the preference which Jacob showed for the son of his beloved wife. The bearing of the

sons of Jacob was rough, wild, and lawless, without any concern for their father's wishes or aims. On the other hand, Joseph seems to have united some of the best characteristics of his ancestors. Like Abraham, he was strong, decided, and prudent; like Isaac, patient and gentle; like Jacob, warmhearted and affectionate. Best of all, his conduct signally differed from that of his brethren. On the other hand, however, it is not difficult to perceive how even the promising qualities of his natural disposition might become sources of moral danger. Of this the history of Joseph's ancestors had afforded only too painful evidence. How much greater would be the peril to a youth exposed to such twofold temptation as rooted dislike on the part of brothers whom he could not respect, and marked favoritism on that of his father! The holy reticence of Scripture - which ever tells so little of man and so much of God - affords us only hints, but these are sufficiently significant. We read that "Joseph brought unto his father" the "evil report" of his brethren. That is one aspect of his domestic relations. Side by side with it is the other: "Now Israel loved Joseph more than all his children." Even if "the coat of many colors," which he gave to "the son of his old age," had been merely a costly or gaudy dress, it would have been an invidious mark of favoritism, such as too often raises bitter feelings in families. For, as time is made up of moments, so life mostly of small actions whose greatness lies in their combination. But in truth it was not a "coat of many colors," but a tunic reaching down to the arms and feet, such as princes and persons of distinction wore,<sup>10</sup> and it betokened to Joseph's brothers only too clearly, that their father intended to transfer to Joseph the right of the first-born. We know that the three oldest sons of Leah had unfitted themselves for it - Simeon and Levi by their cruelty at Shechem, and Reuben by his crime at the "watch-tower of the flock." What more natural than to bestow the

<sup>10</sup> Mr. R. S. Poole (in the article on Joseph, in Smith's Dictionary of the Bible) writes: "The richer classes among the ancient Egyptians wore long dresses of white linen. The people of Palestine and Syria, represented on the Egyptian monuments as enemies or tributaries, wore similar dresses, partly colored, generally with a stripe round the skirts and the borders of the sleeves."

privilege on the first-born of her whom Jacob had intended to make his only wife? At any rate, the result was that "his brethren hated him," till, in the expressive language of the sacred text, "they could not get themselves to address him unto peace," that is, as we understand it, to address to him the usual Eastern salutation: "Peace be unto thee!"

It needed only an occasion to bring this state of feeling to an outbreak, and that came only too soon. It seems quite natural that, placed in the circumstances we have described, Joseph should have dreamt two dreams implying his future supremacy. We say this, even while we recognize in them a distinct Divine direction. Yet Scripture does not say, either, that these dreams were sent him as a direct communication from God, or that he was directed to tell them to his family. The imagery of the first of these dreams was taken from the rustic, that of the second from the pastoral life of the family. In the first dream Joseph and his brothers were in the harvest-field - which seems to imply that Jacob, like his father Isaac, had tilled the ground - and Joseph's sheaf stood upright, while those of his brothers made obeisance. In the second dream they were all out tending the flock, when the sun and moon and the eleven stars made obeisance to Joseph. The first of these dreams was related only unto his brethren, the second both to his father and to his brothers. There must have been something peculiarly offensive in the manner in which he told his dreams, for we read not only that they hated him yet the more for his dreams," but also "for his words." Even Jacob saw reason to reprove him, although it is significantly added that he observed the saying. As we now know it, they were prophetic dreams; but, at the time, there were no means of judging whether they were so or not, especially as Joseph had so "worded" them, that they might seem to be merely the effect of vanity in a youth whom favoritism had unduly elated. The future could alone show this; but, meantime, may we not say that it was needful for the sake of Joseph himself that he should be removed from his present circumstances to where that which was holy and divine in him would grow, and all of self be uprooted? But such results are only obtained by one kind of training - that of affliction.

The sons of Jacob were pasturing their flocks around Shechem, when the patriarch sent Joseph to inquire of their welfare. All unconscious of danger the lad hastened to execute the commission. Joseph found not his brethren at Shechem itself, but a stranger directed him to "Dothan," the two wells, whither they had gone. "Dothan was beautifully situated, about twelve miles from Samaria. Northwards spread richest pasture-lands; a few swelling hills separated it from the great plain of Esdraelon. From its position it must have been the key to the passes of Esdraelon, and so, as guarding the entrance from the north, not only of Ephraim, but of Palestine itself. On the crest of one of those hills the extensive ruins of Dothan are still pointed out, and at its southern foot still wells up a fine spring of living water. Is this one of the two wells from which Dothan derived its name? From these hills Gideon afterwards descended upon the host of Midian. It was here that Joseph overtook his brethren, and was cast into the dry well. And it was from that height that the sons of Jacob must have seen the Arab caravan slowly winding from Jordan on its way to Egypt, when they sold their brother, in the vain hope of binding the word and arresting the hand of God."

But we are anticipating. No sooner did his brothers descry Joseph in the distance, than the murderous plan of getting rid of him, where no stranger should witness their deed, occurred to their minds. This would be the readiest means of disposing alike of "the dreamer" and of his "dreams." Reuben alone shrunk from it, not so much from love to his brother as from consideration for his father. On pretense that it would be better not actually to shed their brother's blood, he proposed to cast him into one of those cisterns, and leave him there to perish, hoping, however, himself secretly to rescue and to restore him to his father. The others readily acceded to the plan. A Greek writer has left us a graphic account of such wells and cisterns. He describes them as regularly built and plastered, narrow at the mouth, but widening as they descend, till at the bottom they attain a width sometimes of one hundred feet. We know that when dry, or covered with only mud at the bottom, they served as hiding-places, and even as temporary prisons. (Jeremiah 38:6; Isaiah 24:22)



Into such an empty well Joseph was now cast, while his brothers, as if they had finished some work, sat down to their meal. We had almost written, that it so happened - but truly it was in the providence of God, that just then an Arab caravan was slowly coming in sight. They were pursuing what we might call the world-old route from the spice district of Gilead into Egypt - across Jordan, below the Sea of Galilee, over the plain of Jezreel, and thence along the sea-shore. Once more the intended kindness of another of his brothers well-nigh proved fatal to Joseph. Reuben had diverted their purpose of bloodshed by proposing to cast Joseph into "the pit," in the hope of being able afterwards to rescue him. Judah now wished to save his life by selling him as a slave to the passing Arab caravan. But neither of them had the courage nor the uprightness frankly to resist the treachery and the crime. Again the other brothers hearkened to what seemed a merciful suggestion. The bargain was quickly struck. Joseph was sold to "the Ishmaelites" for twenty shekels - the price, in later times, of a male slave from five to twenty years old (Leviticus 27:5), the medium price of a slave being thirty shekels of silver, or about four pounds, reckoning the shekel of the sanctuary, which was twice the common shekel (Exodus 21:32), at two shillings and eight-pence. Reuben was not present when the sale was made. On his return he "rent his clothes" in impotent mourning. But the others dipped Joseph's princely raiment in the blood of a kid, to give their father the impression that Joseph had been "devoured by a wild beast." The device succeeded. Jacob mourned him bitterly and "for many days," refusing all the comfort which his sons and daughters hypocritically offered. But even his bitterest lamentation expressed the hope and faith that he would meet his loved son in another world - for, he said: "I will go down into the grave (or into Sheol) unto my son, mourning."

Except by an incidental reference to it in the later confession of his brothers (Genesis 42:21), we are not told either of the tears or the entreaties with which Joseph vainly sought to move his brethren, nor of his journey into Egypt. We know that when following in the caravan of his new masters, he must have seen at a distance the heights of his own Hebron, where, all unsuspecting, his father

awaited the return of his favorite. To that home he was never again to return. We meet him next in the slave-market. Here, as it might seem in the natural course of events, "Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him off the hands of the Ishmaelites." The name Potiphar frequently occurs on the monuments of Egypt (written either Pet-Pa-Ra, or Pet-P-Ra), and means: "Dedicated to Ra," or the sun. According to some writers, "at the time that Joseph was sold into Egypt, the country was not united under the rule of a single native line, but governed by several dynasties, of which the fifteenth dynasty of Shepherd-kings was the predominant one, the rest being tributary to it."<sup>11</sup> At any rate, he would be carried into that part of Egypt which was always most connected with Palestine. Potiphar's office at the court of Pharaoh was that of "chief of the executioners," most probably (as it is rendered in our Authorized Version) captain of the king's body-guard. In the house of Potiphar it went with Joseph as formerly in his own home. For it is not in the power of circumstances, prosperous or adverse, to alter our characters. He that is faithful in little shall also be faithful in much; and from him who knoweth not how to employ what is committed to his charge, shall be taken even that he hath. Joseph was faithful, honest, upright, and conscientious, because in his earthly, he served a heavenly Master, Whose presence he always realized. Accordingly "Jehovah was with him," and "Jehovah made all that he did to prosper in his hand." His master was not long in observing this. From an ordinary domestic slave he promoted him to be "overseer over his house, and all that he had he put into his hand." The confidence was not misplaced. Jehovah's blessing henceforth rested upon Potiphar's substance, and he "left all that he had in Joseph's hand; and he knew not ought that he had, save the bread which he did eat." The

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R. S. Poole, as above. We have here stated the ordinarily received view. But Canon Cook has urged strong and, as it seems to us, convincing reasons for supposing that the sale of Joseph took place at the close of the twelfth dynasty, or under the original Pharaohs, before the foreign domination of the Shepherd-kings had commenced. The question will be fully discussed in the next vol. Meantime, the curious reader must be referred to the essay on Egyptian History at the close of vol. 1 of The Speaker's Commentary.



sculptures and paintings of the ancient Egyptian tombs bring vividly before us the daily life and duties of Joseph. "The property of great men is shown to have been managed by scribes, who exercised a most methodical and minute supervision over all the operations of agriculture, gardening, the keeping of live stock, and fishing. Every product was carefully registered, to check the dishonesty of the laborers, who in Egypt have always been famous in this respect. Probably in no country was farming ever more systematic. Joseph's previous knowledge of tending flocks, and perhaps of husbandry, and his truthful character, exactly fitted him for the post of overseer. How long he filled it we are not told."

It is a common mistake to suppose that earnest religion and uprightness must necessarily be attended by success, even in this world. It is, indeed, true that God will not withhold any good thing from those whose Sun and Shield He is; but then success may not always be a good thing for them. Besides, God often tries the faith and patience of His people - and that is the meaning of many trials. Still oftener are they needed for discipline and training, or that they may learn to glorify God in their sufferings. In the case of Joseph it was both a temptation and a trial by which he was prepared, outwardly and inwardly, for the position he was to occupy. The beauty which Joseph had inherited from his mother exposed him to wicked suggestions on the part of his master's wife, which will surprise those least who are best acquainted with the state of ancient Egyptian society. Joseph stood quite alone in a heathen land and house. He was surrounded only by what would blunt his moral sense, and render the temptation all the more powerful. He had also, as compared with us, a very imperfect knowledge of the law of God in its height and depth. Moreover, what he had seen of his older brothers would not have elevated his views. Still, he firmly resisted evil, alike from a sense of integrity towards his master, and, above all, from dread "of

this great wickedness and sin against God." Yet it seemed only to fare the worse with him for his principles. As so often, the violent passion of the woman turned into equally violent hatred, and she maliciously concocted a false charge against him. We have reason to believe that Potiphar could not in every respect have credited the story of his wife. For the punishment awarded in Egypt to the crime of which she accused him, was far more severe than that which Joseph received. Potiphar consigned him to the king's prison, of which, in his capacity as chief of the body-guard, he was the superintendent. How bitterly it fared there with him at the first, we learn from these words of Psalm 105:17,18 -

"He sent before them a man:

Sold for a slave was Joseph,

They afflicted with fetters his feet,

The iron entered into his soul."

The contrast could scarcely be greater than between his former prophetic dreams and his present condition. But even so Joseph remained steadfast. And, as if to set before us the other contrast between sight and faith, the sacred text expressly states it: "But" - a word on which our faith should often lay emphasis - "Jehovah was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison." By-and-by, as his integrity more and more appeared, the charge of the prisoners was committed unto him; and as "what he did Jehovah made to prosper," the whole management of the prison ultimately passed into Joseph's hands. Thus, here also Jehovah proved Himself a faithful covenant-God. A silver streak was lining the dark cloud. But still must "patience have her perfect work."